

**GOD,**  
THE BIBLE, TRUTH  
**AND**  
CHRISTIAN THEOLOGY



DE LAURENCE 1881 800

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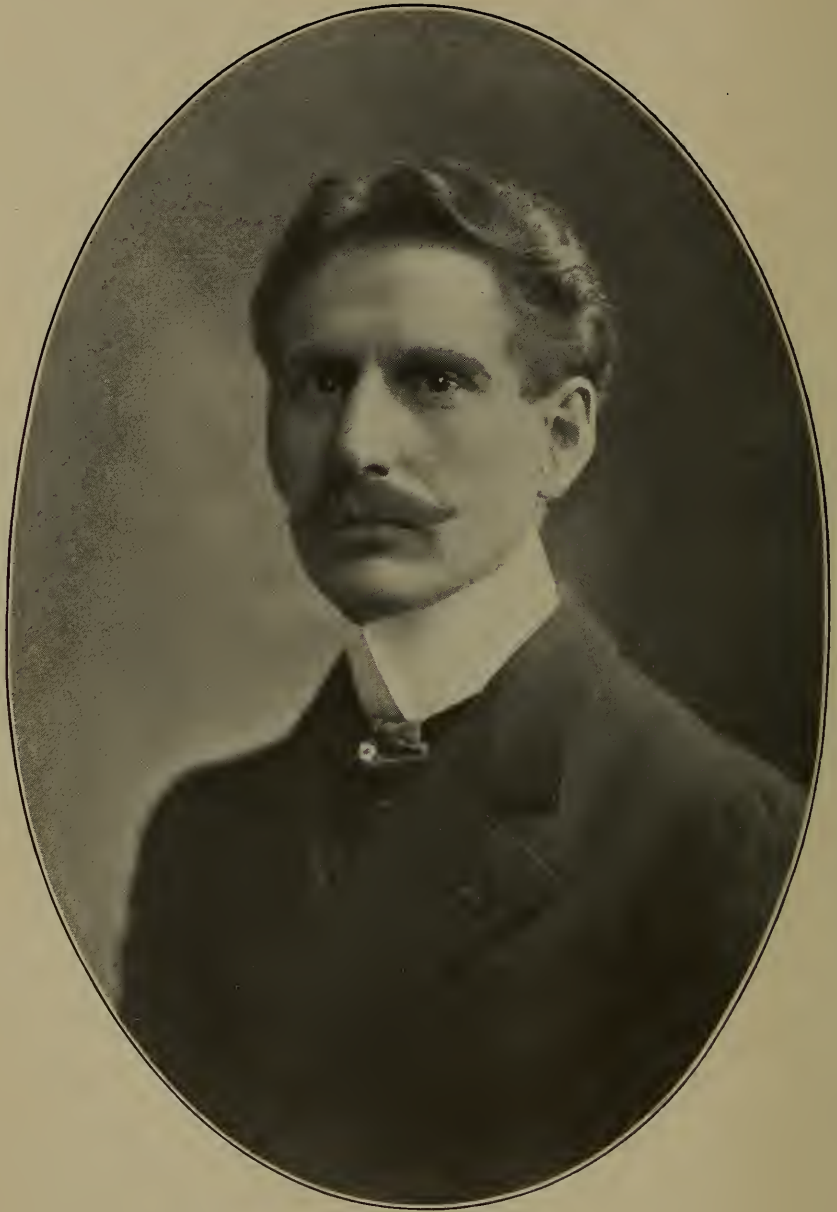
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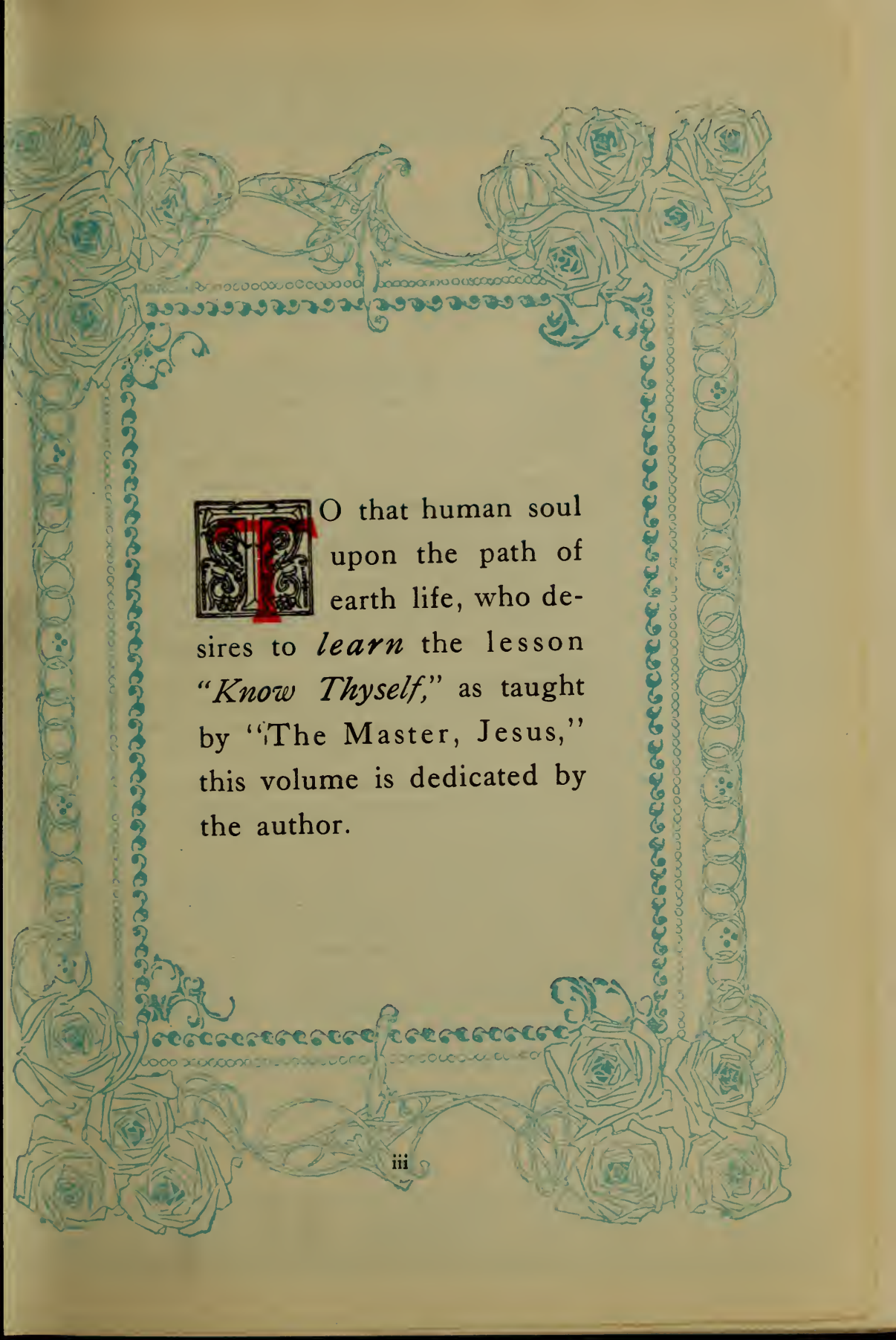
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Dr. L. W. De Laurence



**O** that human soul  
upon the path of  
earth life, who de-  
sires to *learn* the lesson  
“*Know Thyself*,” as taught  
by “The Master, Jesus,”  
this volume is dedicated by  
the author.

**B**EFORE PUBLISHING THIS BOOK THE MANUSCRIPT, WHILE IN TYPEWRITTEN FORM, WAS SENT TO A VERY ABLE MAN, WHO CANNOT BE ACCUSED OF ANY UNDUE PARTIALITY FOR THE PRINCIPLES ENUNCIATED IN THIS WORK, FOR HIS REVIEW AND OPINION, AND WE HAVE HIM TO THANK FOR SOME THINGS HE HAS SAID ABOUT THIS BOOK.

¶ HE THINKS IT "ONE OF THE MOST EFFECTIVE" WEAPONS WHICH CAN BE USED BY THE LAYMAN AGAINST THE SUPERSTITIONS AND DOGMAS SO PREVALENT TODAY.

¶ "WE MUST," HE REMARKS, "TAKE THIS BOOK AS AN INDICTMENT—AND AN INDICTMENT WITH EVIDENCE ALLEGED"; AND HE SAYS, THAT IF IT HAD BEEN PUBLISHED SOONER—TEN, TWENTY OR FIFTY YEARS AGO—IT WOULD HAVE DEALT THEOLOGY, ORTHODOXY, AND SUPERSTITION SUCH A SEVERE BLOW THAT THE MEN AND WOMEN OF TODAY WOULD HAVE HAD A BETTER KNOWLEDGE OF SELF-HOOD AND THE KINGDOM OF THE TRUE GOD WITHIN THEIR OWN SOULS THAN THEY NOW HAVE.

¶ AS FOR THE BOOK ITSELF, IT IS WELL THAT SOME THINGS, WHICH IT TEACHES, SHOULD BE KNOWN WHICH HAVE HITHERTO BEEN MORE OR LESS CONCEALED FROM THE MASSES.

¶ THE AUTHOR HIMSELF WILL NOT, I THINK, DISCLAIM THIS OBJECT IN WRITING AND PUBLISHING IT. HIS BOOKS HAVE BEEN WELL RECEIVED AND ARE, I BELIEVE, BEING WIDELY READ BY THOSE WHO OPENLY PROFESS TO HAVE THIS OBJECT.

¶ A PUBLICATION OF THIS NATURE WILL WORK FAR MORE DEEPLY AND QUIETLY THAN SENSATIONAL SPEECHES, AND FOR THIS REASON I DO NOT CONSIDER IT THE LESS BUT RATHER THE MORE FORMIDABLE.

¶ THIS PARTICULAR WORK SEEMS TO ME WELL CALCULATED AND WRITTEN TO HAVE THE EFFECT WHICH IS SOUGHT BY THE WRITER AND THOSE WHO FAVOR THE GREAT PRINCIPLES AND DOCTRINES PROCLAIMED THEREIN.

¶ IF I EXPRESS MYSELF HONESTLY I MUST DO THE AUTHOR THE JUSTICE TO SAY THAT HE HAS WRITTEN CALMLY AND TEMPERATELY, EXPRESSING AND SHOWING A GREAT DESIRE TO BE FAIR TOWARDS THOSE HE CRITICIZES AND NOT TO MISREPRESENT THEM.

¶ THERE ARE, OF COURSE, AND WILL BE, DIFFERENT IDEAS AND OPINIONS AS TO JUST WHAT CONSTITUTES FAIRNESS: BUT SO FAR AS IT CONSISTS IN AN APPEAL TO DOCUMENTS AND HISTORIES, NOW IN THE PUBLIC LIBRARIES, THE CLAIM IN THIS INSTANCE CANNOT BE REPUDIATED.

*PUBLISHER'S NOTE.*

## PART ONE.

### PREFACE.

#### PERSECUTIONS OF THEOLOGY.



OEVAL in age with thinking men and women of to-day, as it was coexistent with the lives of the ancient philosophers, is the consideration of the question of, The Unity of God. At every period from the earliest ages of the world, human souls have pondered in a vain attempt to decipher the incomprehensible and intangible forces and powers of nature (God).

¶ Vainly during the centuries, when theology, orthodoxy, (superstition) priestcraft and petro-paulism have stalked the avenues of human endeavor, following the lives of men and women like an infamous blighting shadow that never leaves them, intelligent investigators have taken upon themselves the task of learning the lesson "Know Thyself" by seeking God within the depths of their own soul, firmly believ-

ing that "God is in us, and always with us."

¶ The acquisition of this knowledge is only to be gained by obeying the words which admonishes all to "*Seek ye the Kingdom of God within you.*" The soul and God *are one*, merged into a most divine; harmony counterparts of one grand whole.

THE CHURCH IS THE SCHOOL OF SUPERSTITION, WHILE THE NEW GOSPEL, "KNOW THYSELF," TEACHES MEN AND WOMEN TO SEEK GOD WITHIN THEIR OWN SOUL—TEACHES "THE IMMANENCE OF GOD."

¶ To be brief, those of today can be generally divided into two denominations, or schools of belief, viz.: one creed which believes in supernatural revelation and the Hebrew Scriptures, (theology and orthodoxy), and the other school, which teaches and believes that God is within the soul and always with us, that is to say, *God, the soul, and the Universe are One—God alone is life, and life and God are One, as God cannot essentially appertain to two.*

¶ The church teaches a Gospel of superstition, and bases its teachings upon the Scriptures, which hold that the Hebrews of Palestine and Jerusalem were God's chosen people, and that He revealed him-

self to them in a very unusual and unique manner; informing us that all the belief and knowledge we should have, is shown in the Holy Bible, the sacred book of God.

Intelligent investigators, who refuse to be overcome by the fumes of superstition and ancient mysticism, can most readily observe how pitiful it is for men and women to surrender their soul power (God), up to the teachings of theology and, as a consequence, go through life in a blind stupor and religious trance, a ready prey for bodily disease and mental ailments.

Any sensible person believes that all men have ever learned in the school of life, is the result of intuition and experience, and no scientific mind will accept the doctrine of so-called "truth of Scripture" because experience, investigation, and test, prove them fabulous. Every generation that has ever lived in the past ages have had its believers in the Immanence of God. Their interpretation of God is the true and only one which will stand the severe test of experience, observation and science.

Every person can, of course, in matters of faith believe as they please, as it is strictly *a personal and private affair*, but to preach a belief and say it must be



accepted, or those who doubt it will be damned is beyond reason and common sense, especially when there is no ground for the belief other than that it is based on ancient Gospels which history shows to be spurious and forged.

¶ The church denies the individual right to think and investigate, and the very minute any person doubts or questions its doctrines they are set upon and denounced as a heretic, or an infidel, and is looked upon in holy horror as if he were some criminal who needed converting by being subjected to the fumes of mysticism and theology until overcome by the blind stupor of superstition and orthodoxy.

¶ Those who believe in themselves (God) concede the right of all minds to think, ponder and investigate; gives an audience to all students and sincere investigators; believing that man's faculty of intuition and common sense is to be appreciated and trusted in affairs of earth life, while the followers of supernatural revelations and Scriptural superstitions oppose and forestall all legitimate investigation, believing common sense and human reason are errant and that all that is known or learned by them, as well as the promptings of intuition are false doctrines which leads only to evil.

☞ The church maintains that we must have an unfallible doctrine of "inspiration and revelation" as revealed in the Bible to live by. 'Tis thus we have it, to-day as in years past, for there has always been a controversy between those who believe *God is All in All*, and the church, which believes the opposite.

☞ The founders of Christian Theology ever has desired the people to become its dupes and slaves, and exerts every effort to impress them with the belief that its doctrines are founded upon supernatural revelations which are holy and infallible, and for centuries past it has claimed the right to dictate men's belief and forestall investigation by purporting to be the sacred repository of the tenets, doctrines, revelations, word and laws of God.

THE CHURCH THE WHOLE AUTHORITY.

☞ The outcome of all this is that the individual opinions of intelligent men, the knowledge gained of human experience, as well as all discoveries by science have been ridiculed and belittled by the church when they failed to agree with this so-called Holy Book, which has become the law book and *vade-mecum* of all human desires and endeavor; the sole and entire authority on

all matters and beliefs; the Blue Book of life, hope, science and opinion.

Any belief or discovery which failed to agree with the fabulous doctrines of the Bible has felt the heavy cruel hand of the church clutching at its throat in a frantic attempt to throttle and kill anything that might keep it, the church, from having supreme control, and being the ultimate source of authority, and high court of appeal on all affairs and opinions; on all affairs of life both mortal and immortal.

The result of all this is that to-day we find the world's foremost minds, its most brilliant intellects, and greatest teachers confronted by Christian Theology, and the modern church with its clan of black robed ministers and priests, who demand that all opinions, beliefs and discoveries must yield to their ecclesiastical authority or be crushed out of existence.

The earth's green surface and the rivers' pure waters have been reddened by the blood of those who opposed the church in ages past, preferring to accept the teachings of their own soul, to those questionable ones promulgated by the church.

History shows that many great teachers and intelligent men have in the past known the hatred and felt the revenge of the church as will be seen from the follow-

ing, which gives the opinion of a very learned man on the relentless and cruel persecutions of the church toward those who oppose it:—

“Rivers were reddened with human blood because men accepted that which godlike reason revealed to them, rather than that which the doubtful authority of churches endeavored to establish as true.

“If we recall the names of great souls and noble minds, from the day of Hypatia almost down to the age in which we live, we shall find that the great votaries of science, the great discoverers and inventors, were often made the objects of the churches' hatred.

“Whether we visit Italy, or Spain, or Germany, or France, or England, or America, this is only too true. When a man put to flight the demons of ignorance and defeated the devils of superstition by scientific discovery, the agents of these demons and devils called him a heretic, and a heretic was a felon, and a felon was a low criminal, and the end of the heretic was death.

“Dressed in a robe of black, covered with red devils and imps, the heretic was led to the stake, amid the hoots and yells and screams of the mob, sacrificed to the ignorance of the ruling theological class.

PERSECUTION IN THEOLOGY'S NAME.

¶ "There has scarcely been an age, and there has scarcely been a place, in which a man gave to the world a new scientific discovery, but he was made the object of scorn and derision by those robed in the authority of the pulpit.

¶ "There has scarcely been an age in which a man came with a new revelation of scientific truth, but the hired agents of theology fell upon him and endeavored to ruin or destroy him.

¶ "There has rarely been a man who wrought for liberty of thought, who placed his discoveries upon the altar of human reason, but the agents of some theological system dogged his steps, or made him the object of some brutal inquisition.

¶ "If we recall such names as those with which we are all familiar, such as Bruno and Galileo, or Kepler and Copernicus, or Vanini and Spencer and Tyndall, we shall recall the names of men who were denounced, condemned or punished, whose names were bespattered and whose titles to fame were contested by the hired agents of some dominant theology.

¶ "If you read Mr. Andrew D. White's 'History of the Warfare of Science with Theology,' or Dr. Draper's books, 'The

Intellectual Development of Europe,' and the 'History of the Conflict Between Religion and Science,' you will find that the struggle has been age long; and it is not yet over.

THE SERVICES OF SCIENCE.

☞ "Science has been the handmaid of religion, although theology recognized it not. Science has been the friend of man, although his enemies would not admit it. Science has brought healing to the sick and strength to the weak. Science has been the great illuminator. Science has taken the sweat drop and, placing it under a boiler, has made a giant machine do the work of giant strength, while sparing man. Science has taken the lightning flashes and bidden them do man's work. It has added to the fertility of the soil.

☞ "It has added light to the day and made the night shorter. Science, the boon companion of mankind, has declared the glory of God, and taught us to conceive of Him, not as a little king sitting on a throne in the heavens above a blue dome made of glass, but as the Eternal, of whom it may be said, 'Holy, holy, holy, is the Lord of Hosts, the whole world, the whole universe, is full of His glory.'

☞ "Science has been the persecuted; it

has never been the persecutor. Science has been chained; in return it has loosed fetters. Science has been hated; in return it has done the work of love.

“Science has been hooted at; in return, in stentorian tones, it has announced a gospel of love and liberty. Science has never harmed a human being, never denounced a child of God, never been guilty of a crime. Science has understood the great message of the psalmist, ‘Because they regard not the works of the Lord, nor the operation of his hands, he shall destroy them, and not build them up.’

“Science has been the great interpreter. It has shown us God in little things as well as in infinite space. With the help of the microscope, it has shown God to us in things infinitesimally small; with the help of the telescope it has revealed God at the ends of the world, as it were.”

THE TWENTIETH CENTURY NOT THE DARK AGES.

The church in the years that have passed with its Romanizing, secretive, evasive and traitorous priests\* on one

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\*If any reader thinks this language is harsh and overdrawn, he is advised to read Chapters 22 and 23 of this work, as contained in Part 3, referring to “The Secrecy of the Ritualistic Confessional,” where he will receive

hand, and the "frocked divines" of Protestantism on the other have doomed to an awful fate any who would dare question its doctrines; the scaffold, the dismal funeral pyre, the dungeon, and other tortures have been heaped upon those who dared differ with the religion of the church.

However, the church of to-day must awaken to the fact that when it tries to deny some of the assertions made here that it has a bad case to defend—at least as far as dealing with this book is concerned—for it must realize that its tactics of centuries ago will not be tolerated to-day, that the Dark Ages are not with us to-day, and that things are not now as then, when a priest's bare word was sufficient to awe a community or settle all disputes.

Orthodoxy must not forget that we are about on the eve of the twentieth century and that there is arising a protest against priestcraft, theology and ancient superstition which, let us all hope, will do away with the absurd reverence intelligent men and women have been paying to sacrificing

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full and authentic information concerning "Auricular Confession" and other particulars regarding confessional scandals, as the "Auricular Confession" is always a secret thing among priests.



priests \* and frocked divines who pose as God's agents, and that they will cease to be brought by the church, into the condition of those of whom it is written:—

*Rome's Hook and Bridle.*

† “THEY MUST GIVE THEIR SOULS TO TRIPLE CROWNS  
AND COPEs AND SCARLET HATS;—  
THEMSELVES—AND NOT THEIR IDOLS—TO THE MOLES AND  
TO THE BATS;  
THEMSELVES, THEIR HOMES AND SUBSTANCE, THEIR BODIES  
AND THEIR SOULS,  
TO THE BLIND WHO LEAD THE BLINDER—TO THE BATS AND  
TO THE MOLES.

† “FOR LIBERTY OF MIND AND WILL—FOR BOLD UNFET-  
TERED THOUGHT,—  
THEY MUST THINK AS THEY ARE BIDDEN, AND BELIEVE  
WHAT THEY ARE TAUGHT;  
THEY MUST SHUT THEIR EYES AND OPE THEIR EARS, FAST  
BOUND BY SLAVISH LAWS,  
ROME'S HOOK WITHIN THEIR NOSTRILS, AND HER BRIDLE  
ON THEIR JAWS.’”

—Walter Walsh.

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\*If the reader cares to learn how men and women fall prostrate at the feet of priests, fearing the eye and voice of these individuals, let him read “The Power and Dignity of Sacrificing Priests,” as contained in Part Three of this work.

# EDITS FUTURE LIFE OUT OF GOSPELS

Dr. Sharman of U. of C. Declares Jesus Never Uttered Teachings Credited to Him.

BOOK ISSUED BY COLLEGE

Declarations Regarding Immortality and Eternal Punishment Called Interpolations.

Dr. Henry Burton Sharman, instructor in Biblical and patristic Greek at the University of Chicago, has published, on the University of Chicago press, a book in which he disputes the authenticity of nearly every utterance attributed to Jesus in the New Testament dealing with eternal life.

Coming from John D. Rockefeller's pet university, the book is sure to create a profound sensation. The title of it is "The Teaching of Jesus About the Future."

Dr. Sharman says that Jesus did not promise eternal reward or eternal punishment; that he did not institute the Lord's supper or the rite of baptism; that he did not promise to come again in glory and power and that he never said "There shall be weeping and gnashing of teeth."

After a profound, and oftentimes involved, study of the three gospels, Matthew, Mark and Luke, in which his attitude is that of the hermeneutist as well as the higher critic, Dr. Sharman gives it as his conclusion that virtually all of Jesus' supposed utterances regarding futurity, as understood in its religious sense, are mere editorial interpolations of the authors of the gospels.

## DISCUSSES HIS ASSERTIONS.

"Jesus did not promise eternal reward or eternal punishment," said Dr. Sharman in an interview last night, summing up the

conclusions to which his study has led him and which are rather submerged in the analysis of the book.

"In all that he said and all that he taught he was remarkably reticent on this point. His answer to the Sadducees when they asked him if there was a resurrection after death I believe to be genuine, but in that instance he specifically stated that there was no resurrection of the body and that eternal life would not be life according to our conception of the term.

"Matthew and Luke were not produced by eye witnesses, but by men who utilized written material already in existence. Comparison shows that in many cases the reports of what Jesus said have been affected by the thoughts of the age in which they were produced. Practically all the passages in the synoptic gospels that sketch the Day of Judgment can be shown by comparative study to be nongenuine utterances.

"Those passages in which Jesus is reputed to have asserted that He would be present with His disciples after He had left the earth are apparently not from Jesus, but are the expression of the experience of his disciples, and these experiences may be otherwise explained than as due to Jesus."

## UTTERANCES CALLED SPURIOUS.

On pages 205-9 of the book Dr. Sharman gives a reconstruction of the final discourse of Jesus, in which he sets out in separate columns such portions of it as he considers interpolations or editorial utterances. Here are some of the utterances which he sets down as spurious.

"But first must he suffer many things and be rejected of his generation."

"Whosoever shall seek to gain his life shall lose it; but whosoever shall lose his life shall preserve it."

"Watch, therefore, for ye know not the day nor the hour."

"And the gospel must first be preached unto all the nations."

"But that he endureth to the end, the same shall be saved."

"Enter thou into the joy of thy Lord."

"Take ye heed, watch and pray."

Dr. Sharman declined to commit himself as to his views on the divinity of Christ, or on any other phase of his life and work "not properly within the scope of the book." He has been at the university founded by John D. Rockefeller for two years. He was graduated from the University of Toronto in 1891 and took a doctor's degree three years ago.

—From the *Chicago Examiner*.

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# Puts Religion In Dodo Class

That the religions of orthodoxy are as obsolete as the Dodo, so far as their applicability to everyday existence in a working world is concerned, is the startling assertion made by Professor George Burman Foster in his new book, "The Function of Religion in Man's Struggle for Existence," which is off the presses today.

Blind, unreasoning religious dogma is declared to be the cause of grievous moral injury inflicted by the churches on the men of today, the former upholding ancient fable as fact and picturing the God of the universe as the Bible God of the Book of Genesis.

The book is likely to create as wide a discussion in and out of the ministry as was caused three years ago when the same author's "The Finality of the Christian Religion" attacked the authority of the church. **Calls God a Symbol.**

Professor Foster says that God is a symbol to designate God in ideal-achieving capacity, also that:

1. God was made by man—not man by God.
2. Modern people who do not go to church often remain away, not because they are bad, but because they are good.
3. God did not create the world by magic—nothing was ever made from nothing.
4. The orthodox idea of religion must be relegated to the clairvoyant, the astrologer, the card reader and the spiritualist.
5. Modern experience would not create the trinity God of the church any more than it would the Messiah of the primitive Christian community.
6. I am now trying to show the church that it has been on the wrong track with its instinct of self-preservation

dogging the steps of science—with its love for dogma rather than its love for truth. **Strays From Humanism.**

Professor Foster declares that because of the worship of dogma in the pulpits of the world religion has come to be clericalism far more than humanism, and adds:

"It is for this reason that there has grown up in many circles something akin to contempt for the three words, 'church,' 'sermon,' 'dogmatics.'

"Church—a whited sepulcher, full of dead men's bones, a place where death is treated as though it were life and life as though it were death.

"Preaching—proof that there are still such things as sounding brass and clanging cymbals.

"Dogmatics—that science whose only right to be is that men may see what a science ought not to be; that science which clarifies what the heart would fain keep as a mystery and mystifies what the head would fain clarify.

## Conflicts in the Bible.

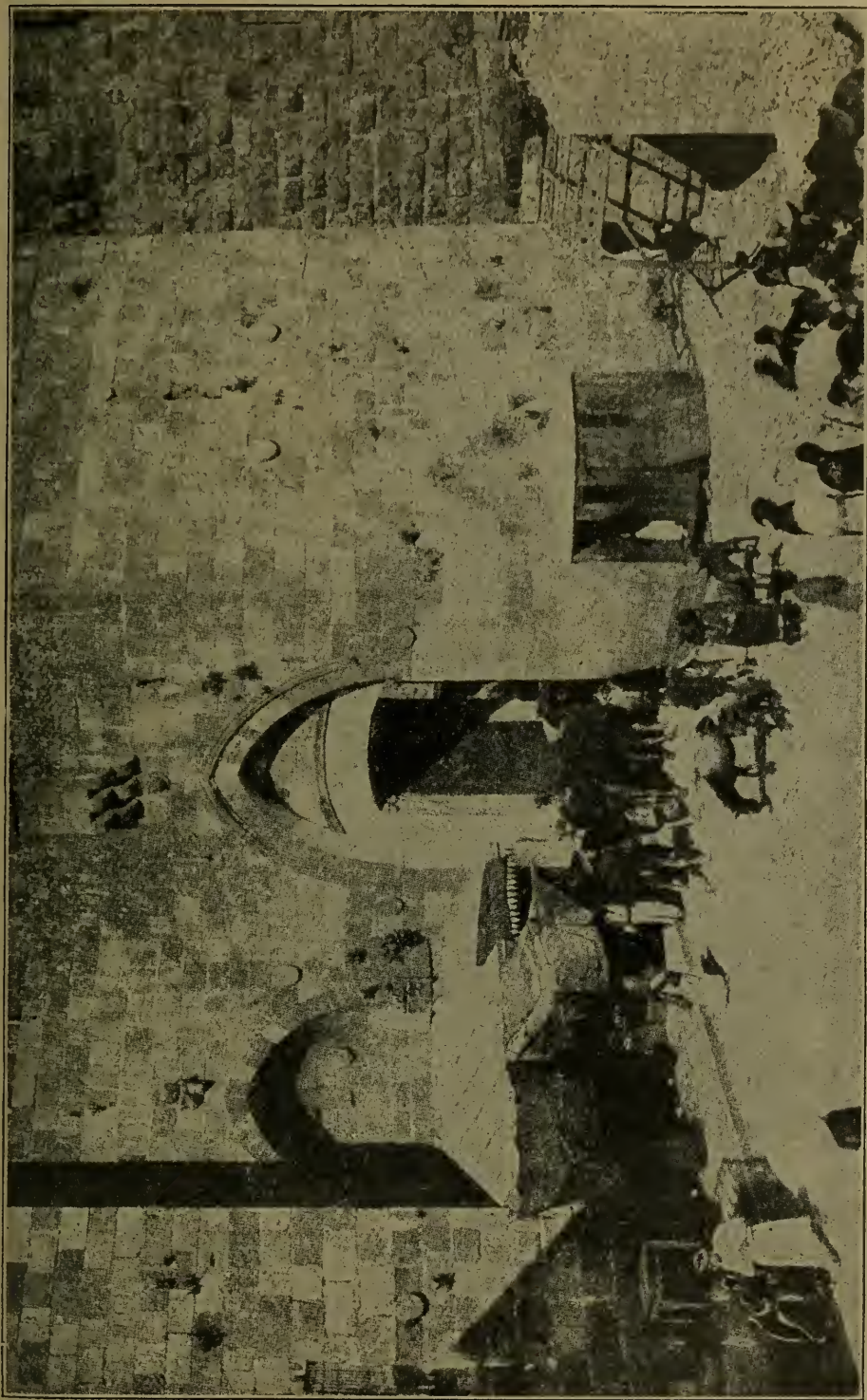
"I am a Bible believer. My faith is the faith of the Bible.' That is a common boast. But precisely what does it mean? Is there a single sharply defined unitary faith in the Bible that you can appropriate? He who calls himself a Bible believer has not weighed his words. He must choose from among the Bible faiths that which he wants. There is not a single Bible believer today among the theologians, because they know the contents of the Bible, and thus they know how often the faith of the Bible changes and how often new and old fight each other.

"In one way and another men have so long regarded human nature as damned that any opposition to the view is regarded as iconoclastic. But from all this paralyzing pessimism we must conquer some honor for the human capacity of initiative and achievement.

"There is only one thing that will save religion—that is, the freedom of religion—the freedom of faith. This alone is the inner living religion of the heart."

—From the *Chicago American*.

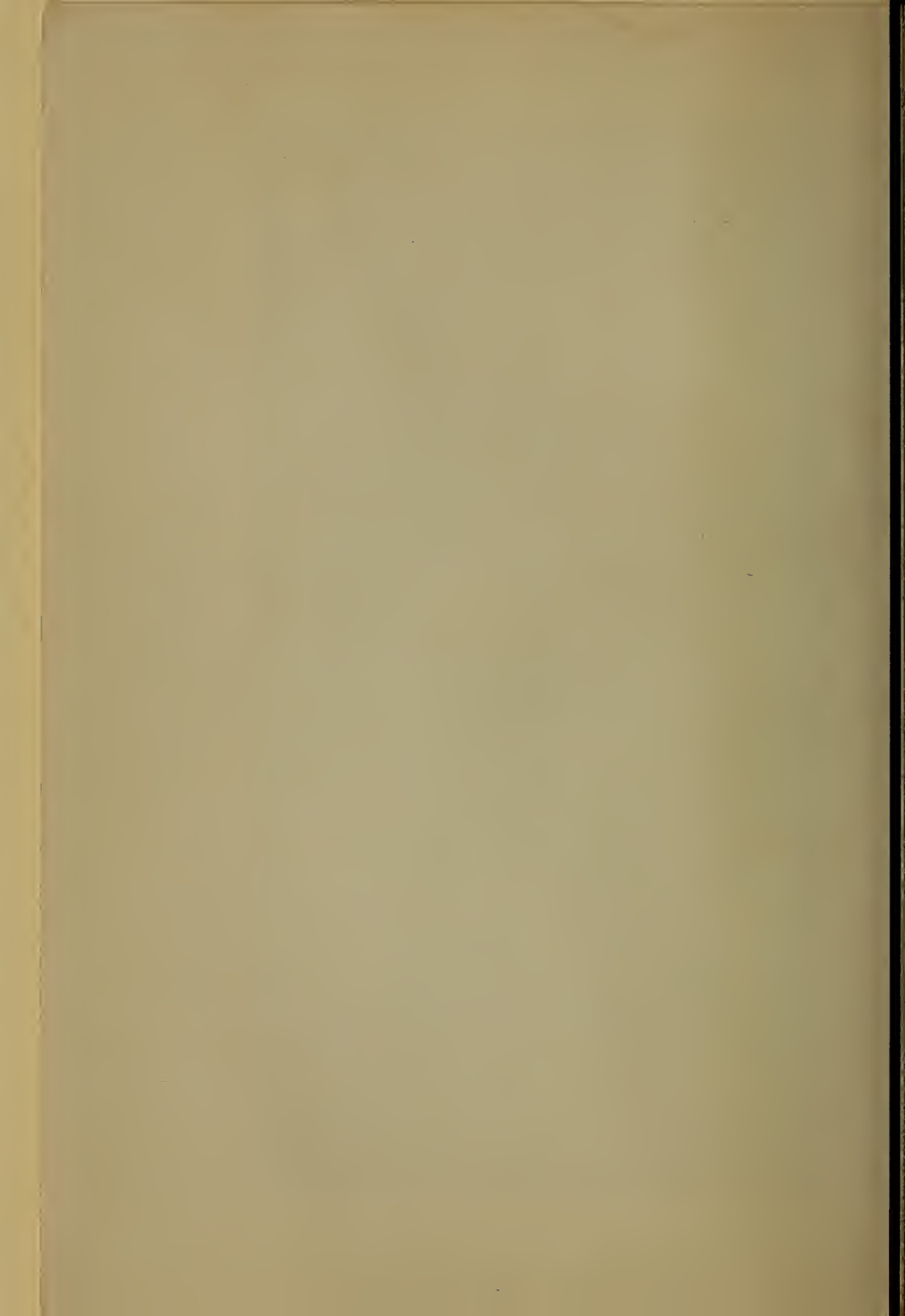
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**THE JAFFA GATE OF JERUSALEM**, which Orthodoxy and Bible makers try to identify with the Camel and Needle's Eye, simile made by Jesus when he referred to the rich man.

The Christian world has a habit of extending great reverence for such places as "The Jaffa Gate," The Church of Holy Sepulchre, The Damascus Gate, Mount Zion, "The Golden Gate," and many old land marks in the Holy Land, which are about obliterated; their sites being traditional. Many claim that where The Church of Holy Sepulchre stands, Constantine found the tomb and cross of Jesus; others say that the true Calvary is the hill and tomb known as "Jeremiah's Grotto." The truth is, none of them know, and none are sure when they reverence one spot but what it may be the other that should be looked upon as sacred. Theology says the Savior suffered death for the redemption of the world.

This, of course, is superstition, a dogma, and untrue, for in the first place Jesus was murdered by a street mob of half-crazed religious fanatics, and in the second place the Gospel of St. Matthew is a known forgery, the book having been proven anonymous.





PART TWO.  
INTRODUCTION.

CHAPTER I.

THE KINGDOM OF SATANAS.

How poor are the thrones of the kings, if we compare them with those majestic heritages or powers within the soul to which all may happily aspire. How contemptible are the biblical books, with their absurdities and cruelties and frightful pictures, if we contrast them with the original teaching of The Master, Jesus. Who that is in his senses will believe that there was a first and a second and a third day, with evening and morning without sun, moon, and stars, and the first without a heaven? And who is such an idiot as to believe that God, like a husbandman, planted trees in paradise in Eden, towards the east, and planted a tree of life in it, a visible and palpable tree, so that anyone eating of it should receive

life; and again, by eating of another tree should receive knowledge of good and evil? And as for God being said to walk in paradise, with Adam being hid under a tree, I conceive that no man doubts that these things are said by scripture in a figurative sense. Yet bishops and priests who are editing what is called "The Speaker's Commentary on the Bible" treat them all as dry, hard, literal facts, and no fables at all. It is melancholy to think that so many millions, in what is called "an enlightened age," should be gravely asked by high prelates and dignitaries to believe in such fables; but so it is. We are taught to put faith in the most foolish nonsense of the past ages, because, forsooth, the Jews are said to have believed it. Yet, what did their belief achieve? So shocking were the corruptions which that cancerous creed was scattering widely in the days of Jesus, as petro-paulism is at present, that the Basilidians held that the God of the Jews was Satan himself, all whose favorites were the most infamous of mankind; that to subvert his power, one of the Celestial Æons was sent by the Supreme being

to enter into the body of the man Jesus in the shape of a dove; and that Jesus thus conquered the Kingdom of Satan.

#### UNITY OF GOD.

There is only One God. He is Uncreated and Infinite; and He alone can say, I am He that is. He is Life; because He is everything; He alone is Life; Life is One, and it cannot essentially appertain to two, otherwise there would be two gods.

Unless God were One, the Universe could not have been created or preserved. The Universe is a coherent and uniform work from first to last, and depends upon God, as does the body upon the soul. It is so created that God may be everywhere present, and keep the whole and all its parts under His government and observation.

#### THE INFINITY OF GOD.

As the mind, in the course of Philosophizing, peers into and courses over finite Nature, it cannot but at last arrive at the utterly Unknown and Inexplicable, that is, at the Infinite; and, as the Infinite is identical with the nonfinite, the mind there



stops; there finds an insurmountable and impenetrable difficulty, a Gordian knot. The Philosopher, then, by a thousand curious efforts labors to know what the Infinite can be; what the Infinite God is like; what can be the nature of an Essence without end or boundary; and what that Something is, of the qualities of which Philosophy is doomed to perpetual ignorance; whether the Infinite is identical with the divine; whether there be aught in Nature which can be said to be Infinite; whether the Infinite is beyond Nature, and whether the qualities of the Infinite are to be discovered by means of Nature. The Philosopher, impatient to solve the difficulty, whets his mind, consults all the oracles of Reason, and collects a thousand arguments from his Memory. Yet it will be observed that the Philosopher, his Reason, his Memory, and all the powers and knowledge he can command, are Finite, and being Finite, can make no approach to the Infinite. He may come, indeed, to the conclusion that Nature and God are One, but that is to deny the Infinite, for Nature is Finite. I will admit, he continues, that by no com-

parison with things Finite, and by no similitude, and by no force or faculty of the understanding can we penetrate into the Divine Infinity. I will also go further and grant that not even Angels can penetrate to the Infinity of God. To narrow the discussion, he asks his reader to accept the conclusion that in Nature the Infinite is impossible. Nature is composed of Finites, and Finites, though multiplied indefinitely, can never become Infinite. Admitting, then, that the Universe, Nature or Creation, is finite, he next inquires, by whom was the Universe created, caused, or finited? If it be answered that Nature created or originated itself, a reply is made which is repugnant to Reason; for that is saying that it existed before it did exist; that it created itself. If it be said that God created Nature, and God be thought of as finite, the question is not answered, but evaded or deferred; for if God be finite, we renew our inquiry and ask, by whom was God finited, created, or caused? We have here the child's question, following the instruction that God made him: "Then who made God?" Thus driven in-

wards from Finite to Finite, from Cause to Cause, we are at last compelled to stop and own a first and Original cause, uncaused and unfinite, and therefore Infinite.

### HOW GOD BECOMES VISIBLE.

God is Infinite, and the Human mind cannot discover what is the quality of the Infinite. We can only define it as the Infinite All, and that is subsists in itself, and is thereby the Very and the One only Substance; and since nothing is predicable of the substance unless it be a form, that the Infinite is also the very and the one only Form. It is vain, then, to desire to know God in His Esse or in His Substance. It is enough to acknowledge Him from things Finite—that is, from things created, in which He infinitely is. These passages should satisfy even metaphysicians. Now comes the question, If none can see God, how does Swedenborg explain His manifestation to himself? Thus: Though God, inasmuch as He is Infinite, transcends finite apprehension, He conjoins Himself with Humanity through finite appearances.

He is seen by the Angels as the Sun of Heaven, the Source of their heat and light. Ever apparent to their eyes as a Sun, yet when they think interiorly, they do not think of God otherwise than in themselves. Let not anyone cherish the error that the Lord is among the Angels as a king is in his kingdom. To appearance He is in the Sun above them, but as to reality He is in them.

They who do not think beyond the sense of the letter cannot believe otherwise than that the Creation described in the first and second chapters of Genesis means the Creation of the Universe; and that within six days sky,\* and earth, and Sea, and all

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\*The number of stars seen by the naked eye may be about 4,000; but when the telescope is turned upon them, the blue depths are sown with light, and, like the particles of dust rendered visible by a sun-beam, stars flash upon the glass. Each little space is a kingdom of glory. In whatever direction the telescope is directed, a spangled vault seems to fill it. Each star, though presenting a mere point of light to the eye, is believed to be a sun of magnitude, perhaps, equal to our own, and accompanied by a planetary system of which it is the centre. According to Sturve's most recent investigations, the velocity of light is 166,072 geographical, or about 192,000 English miles a second; consequently about a million times greater than the velocity of sound. From a Centauri, 16 Cygni, and a Lyræ, a ray of light requires respectively 3, 94, and 12 years to reach us from these

things therein and Men in the likeness of God, were created; but who cannot see that the Creation of the Universe is not there intended. Common sense might teach that the operations there described were impossible; as that there were days and light, and darkness, and green herbs, and fruitful trees, before the appearance of the Sun and Moon. Similar difficulties follow which are scarcely credited by anyone who thinks interiorly; as that the Woman was built from the rib of the Man; that two Trees were set in Paradise, and the fruit of one forbidden to be eaten; that the Serpent discoursed with the Wife of the Man, who was the wisest of mortals, and deceived them both, and that the universal

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bodies. The time required for light to travel from the nearest fixed star is estimated by Herschell at 34 years. Yet the writer of Genesis tells us that God created the heaven and the earth, including man, whom he created in his own image; male and female created he *them*. "Thus the heavens and all the earth were finished, and all the host of them." (Gen. 2-1.) God did all this in just exactly six days, so the individual who wrote these fables informs us, for on the seventh day he ended his work and rested. In the very next verse the writer contradicts himself by saying God proceeded to bless the seventh day, and sanctified it.

This contradicts the statement about his resting, for if he blessed the seventh day he must have been quite busy and did not rest.

Human Race was on that account condemned to Hell.

### FREE-WILL IN ALL EXISTENCES.

Free-will given to man is found in all the animated and inanimated beings of nature; and without it there would be no generation. If animals had not a choice of the means for generating and preserving their young, there would be no animals. The analogy of liberty is equally found in seeds, and in the earth which receives them into her bosom. It is by the same faculty, by this choice of what is suitable, that the attraction of similar parts is effected in stones, metals, salts, etc. They breathe or pump the air which is proper for them; they freely unite themselves with parts that are suitable to them, and reject others. Man was not treated worse than the inferior beings of nature; he is free from the hour of his birth to that of his death, and afterwards during the everlasting. The remorse and regret for having committed evil or for having neglected to do good, are proofs of liberty; and man is capable

of knowing the nature of his liberty, whether it be from ignorance or from knowledge. He may know by the pleasure he experiences in the exercise of his liberty, for all pleasure comes from man living in harmony with the laws of his being.

### THE INHERENT GOD.

He who believes that God is Immanent is a worshiper of all above him, and all around him. As the skies, the woods, the waters, are his books and tutor, they also form his oracles and his divinities. Per- vaded by some Spiritual Essence, every leaf that rustles in the forest, quite as much as the great orbs that move in silent majesty across the firmament, conveys to him a message from the Inherent God.

The threatening cloud, the genial shower, the lightning, thunder, and the northern aurora, flowers of every hue, and animals of every shape and species, are alike regarded as instinct with supernatural virtue, and as fitted to enkindle in the human heart the sentiments of awe or love, of adoration or of deprecation.

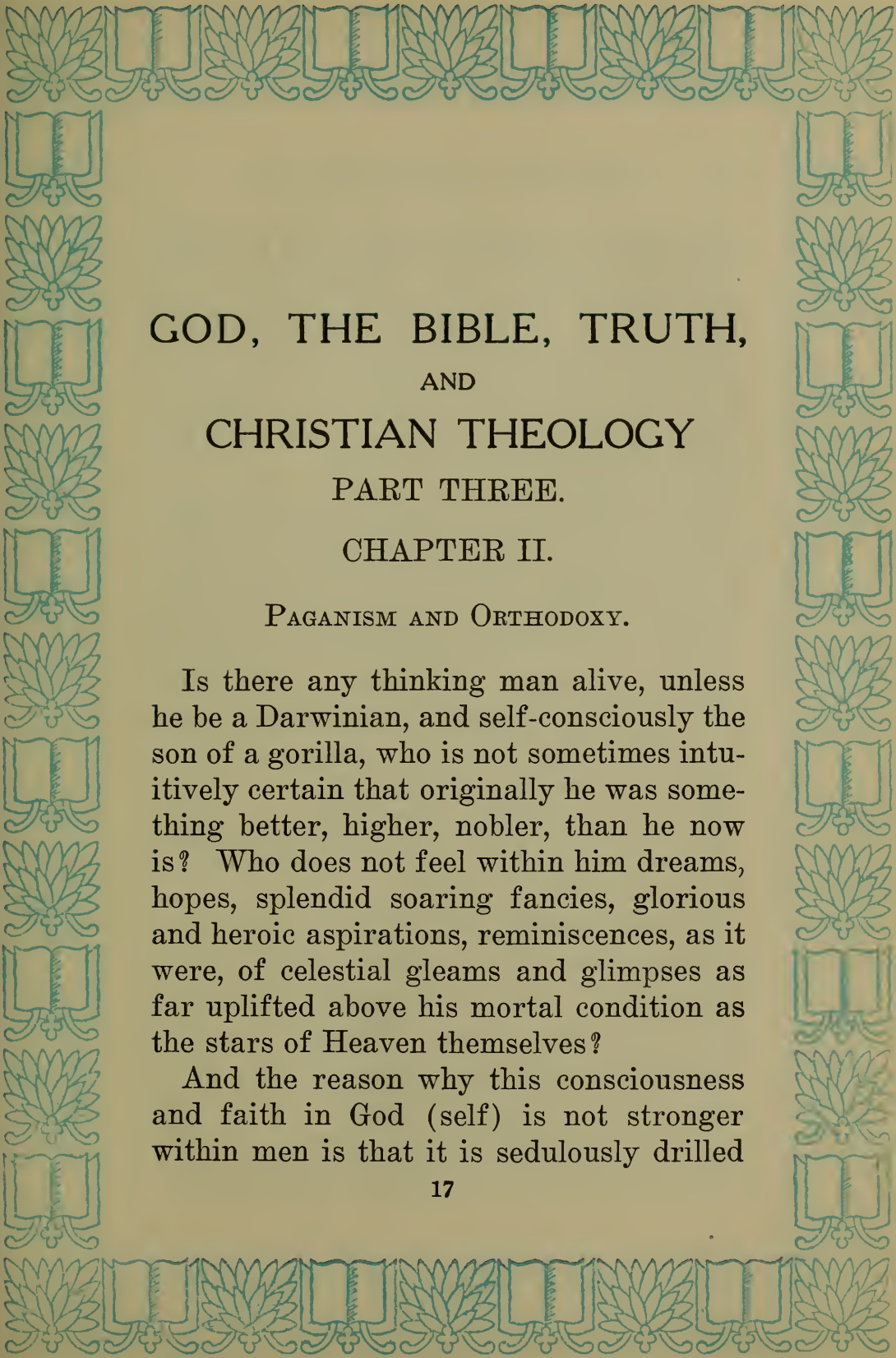
The followers of Christian Theology see in this sublime confraternity between all living things, between the flower, the moon, and the star, only that dreaded thing, Pantheism; but who will deny that in thus bringing the soul and spirit into direct communication with all the beautiful existent works of the Supreme, the religion which achieves so great a result is far superior to that stolid, sensual, superstitious Petro-Paulism now prevalent, which reduces its believers to a condition of hardened and idiotic selfishness, akin to that of grim ferocity?

The mountain tribes of Armenia, according to Layard, still worship venerable oaks, great trees, huge solitary rocks, and other grand features of Nature. Compare a common Red Indian, or Armenian mountaineer pantheist, as described above, with a common Orthodox Protestant in America, and how infinitely superior is the first.

The one communes with Nature in her silent grandeur, in her glorious features; the other thinks but of his dreaded superstitions. But even this divine sympathy with life universal, which thus so exquis-



itely exists in these untutored Children of the Forest, as it does through Hindostan, is subordinated, as Prescott says, to the sublime conception of One Great Spirit, the Creator of the Universe.



GOD, THE BIBLE, TRUTH,  
AND  
CHRISTIAN THEOLOGY  
PART THREE.  
CHAPTER II.

PAGANISM AND ORTHODOXY.

Is there any thinking man alive, unless he be a Darwinian, and self-consciously the son of a gorilla, who is not sometimes intuitively certain that originally he was something better, higher, nobler, than he now is? Who does not feel within him dreams, hopes, splendid soaring fancies, glorious and heroic aspirations, reminiscences, as it were, of celestial gleams and glimpses as far uplifted above his mortal condition as the stars of Heaven themselves?

And the reason why this consciousness and faith in God (self) is not stronger within men is that it is sedulously drilled

out of them as they grow up, and are educated by parsons and pedagogues in the narrow views that encircle them from their cradle; and hence it is assumed that we are not conscious of our powers, whereas, in truth, we are only not conscious because we have been molded to be so.

If an English or an American child were brought up in perfect ignorance of the laws, the annals, the records, of his country and her people; of a future state, would it be fair to accuse him when he has grown to man's estate of not being "conscious" of that which he ought to have known and appreciated but which his ignorant or barbarous guardians sedulously prevented him from knowing at all? Equally unfair is it to use the fact against the reality of the powers of self (God).

But this assumed unconsciousness is only partially true in the little truth that belongs to it. It may be alleged with some show or reason of an European or an American, whose intellectual growth in all matters of Theology is dwarfed from the bud; but it cannot be advanced with any verity so far as it regards one who be-

lieves in the "Immanence of God," with whom the doctrine of belief in self (God) is as positive, and as self-evident a truth as any other that he knows.

One who has been educated in the East (Orient) is conscious of it, because from his earliest years he has imbibed it among his primal lessons; and he adheres to it as one of those sacred principles of whose divine certainty he is as convinced as he can be of any that he can attain to, by a process of reasoning, aided by a high degree of self-knowledge.

The western biblical, who ignores this ennobling truth, is as great an object of compassion or contempt to him as he no doubt is a theme for laughter to the sage, enlightened by the Thirty-Nine Articles, who rates his perfections so highly that he thinks he can have but newly come from the hand of the All-Perfect, and fondly looks upon himself as one of His latest and most improved fabrics, though he must in the same breath own that he is nearly all weakness, ignorance and superstition, and an easy prey of disease and mental trouble.

Nor are they less mad who hold, with the

modern skeptics, that so far from an arch-angelic original, they are lineal descendants of parrots, oysters, or monkeys, developed by some wonderful process of absurdity into Hunts, Darwins, and such like.

The weakness or falsehood of the argument is not confined to this particular alone. It is utterly derogatory to the true idea of God that He punishes us individually as a magistrate would, because we have sinned. God does not punish anyone; but the Laws of God enact, and the Viceroy Nemesis sees, that all Evil punishes itself, and thus Evil works its own cure, by convincing the criminal that he is foolish in his errors.

Men are perpetually punished for that of which they are not conscious, and God has nothing to do with it; though men are ready enough to say that it pleased Almighty God. A man goes to sea in a leaky ship, but he has no knowledge of the fact; he is punished by being drowned.

What has God to do with this? A man rides a vicious horse and does not know that it is vicious, and he is killed; or he walks into a beautiful country, and is not

aware that poisonous exhalations are wafted from its flowers or grasses, or that asps are hidden in its roses, and so he perishes. What has God to do with this? The man suffers in a state of unconsciousness; but the unconsciousness is in most cases his own fault. If he were wise he would have learned the condition of the ship, the nature of the steed, the character of the country.

He has neglected to seek out this information, and he suffers for his neglect. In the same way it is his duty to inquire why it is that he is a man; why he suffers; what is the nature of God (the power within him); what is the scheme of his laws and polity; whether He permits suffering without a reason; whether He delights to afflict and punish individually. If He does all this, He will then be satisfied of his Immanent Power, and will begin to know in part the object of his earth life.

The fact is, that the average man does not seek the Kingdom of God within. He immerses himself voluntarily in ignorance and absurdities; he envelops his head in clouds and mists; he gives himself up to

another man to think and judge for him; he seeks a priest, and asks him what he shall believe; he justifies himself by faith; he pursues gold, or power, or pleasure, with all the energies and lusts of his ignorant soul, or he persuades himself that he is in reality a tailless monkey, unconnected with The Immanent God or the Immortals, and then he cries out that he never knew he was at any time anything higher than a mere man, or a poor ape, or a worm in the dust. A disciple of Darwin's.

Of course he does not know that God lies within the depths of his own soul, because he never cared or sought to know it; like many dyed-in-the-wool Protestants, he does not like to unsettle his "faith"; and if he ignorantly exclaims against God, and denounces Him as a Devil for condemning him to the many miseries which beset mortals, he may be prepared to hear it answered in thunder: "The miseries which you endured you should know are just; and due to your ignorance, but you never sought to know or to inquire; why then do you cry out against the ravages of disease and decay when you should rather blame

your own negligence and your own querulousness, in supposing that an angry God would afflict the innocent, or suffer the virtuous ever to be unhappy?" Nature (God) does not excuse us when we allow the tree of superstition and ignorance to thrive over that of Wisdom. The Immanent God within the soul, or animating essence, being thus known, together with the laws that regulate the rise and fall of physical well-being, it can excite no surprise that philosophers should have been equally well acquainted with the ordinances that govern its nature and thereby live to a great age.

"The Kingdom of God is Within You"—a belief once profoundly entertained by the greatest, best, and wisest men, and the cherished faith of whole nations when philosophical ideas of God (Self), the Soul, Eternity, and man's physical wellbeing were far more perfect than at present, seems to have almost perished from Europe and America, and is now preserved only in certain parts of the East, from which, as all knowledge originally came, so it would seem that all true knowledge



likewise is destined to revert, unless the men and women of this country establish a mighty Brotherhood of True Christian Masters who are something more than religious puppets.

Yet it is a belief founded on all reason, and on all enlightened notions of God's universality and benevolence; and it is strengthened by the wonderful results obtained by those who believe in themselves rather than in the unknown God of the Hebrews.

Few men are there, of those who think at all, who have not at times in the midst of lovely or beautiful scenery, or amid the sublime wilderness of the ocean, been suddenly impressed with the conviction, strong and thrilling, that they were a part of the great whole.

The impression is too powerful—I may add, is too general—to be that of fancy only; and there is no doubt whatever that all power to help is inherent throughout all that exists. But all this is laughed at in the West, where superstition and ignorance reign amid the dismal splendors of Orthodoxy.

When an Orthodox European of the ordinary type is questioned as to his future, he answers unhesitatingly that in the resurrection of the dead, or the future life, he hopes to have the same body of blood, bones, organs, and intestines that he possessed here, and that this material mass of corruption, again collected from winds and waters, from trees, grasses, birds, from fishes, worms, and beasts, will be endued with an immortal energy that will keep it sound and strong forever.

As God gives no organs that are without their use, it follows from this that man will eat, drink, digest, excrete, generate, and sleep, in the celestial spheres—a grosser idea than any that has ever been attributed either to “benighted Pagans” or to the Mohammedan paradise by those western doctors of the church who have, upon the least possible shadow of evidence, assigned the wildest figments to the inspired and glorious Prophet of Arabia.

And as this material body will enjoy material—that is, sensual—pleasures in Heaven, if its owner be a believer in the atoning blood of Jesus, or have eaten and

drank him on a sufficient number of sacrament Sundays, so those who obstinately reject all such mediations, or like the sinful Jews, think that a cock slain, a goat azazel, or a crucified infant, is of equal value, will descend with their fleshly incubus into a place of hideous torment; into fire and brimstone, where mocking devils with iron prongs toss them from flame to flame; where they are slowly devoured by worms that never die, and where they incessantly call out for a drop of water to cool their tongues, parched and swollen, while demons jeer them, and Abraham placidly answers that they may thirst on. Such are the teachings of Christian Theology.

But in the primal Theology no such dark abomination was known or would be endured; it was the invention of the priests who instituted saint and devil worship; and with saint and devil worship and innumerable series of cognate falsehoods, which they have transmitted unimpaired to their successors in the faith. The ancients held that the same laws which regulated the condition of the lapsed spirit before it came on earth guided and governed

it, by the like analogies, after it had left the earth.

As every immortal soul is free, so every man on earth is free to rise above or sink beneath his condition of humanity. The sage who feeds his thoughts with luminous dreams of the Divine, who separates himself from the selfish, sensual, groveling, or adder-like or wolfish crowd, and, content with little, employs his life in learning, teaching, and diffusing good; who fixes not his all in earthly prosperity, but, satisfied with life, uses life only for purposes of self-improvement, self-purification, and general utility to others, irrespective absolutely of his own worldly gains, and who follows Virtue for her own beautifulness only, is as certainly superior to the ordinary tribes of Orthodox Christians, and therein approaches nearly to the excellence of an angelic spirit, as the drunkard or the glutton, the thief or the assassin, the liar or the seducer, the hypocrite and double-tongued, is below the standard of human nature, and ceasing to be a man, approximates to the condition of a venomous, or filthy, or cunning, beast of prey.

But the wretched man who, while on earth, has deliberately plunged into the gloom of superstitions and myths, that I have enumerated, must descend into a condition of life that is in unison with his corporeal and ignorant "beliefs," and there he must continue until he desires to be readmitted into his true condition as a man, with all those faculties renewed that can elevate him from a weak man into a more august form of being.

With the desire to rise, the will comes, and with the will the (belief) energy that uplifts; and thus every creature's condition, whether he be on earth, or in the various Spheres, depends absolutely on his own excellence or his own negation of excellence.

This, it will be seen, is in precise harmony with all the physical laws of nature, that we behold in exercise around us every day; it is founded on exact justice, and regulated by the most divine impartiality; it has nothing to do with hells or devils, which do not and cannot exist anywhere, except in this sense, that every place that is not peaceful and just may be regarded

as Hell, inasmuch as it is to some extent a place of suffering or trial; and everyone who is not absolutely a ministering spirit of love or knowledge in the active service of the Supreme may be regarded as unblest, inasmuch as he is excluded from that true Wisdom which belongs only to the wise. *HENCE AROSE THE TRUTH OF:*

*“The Lord thy God in the midst of thee is mighty.”*

*“I have told you ye are Gods.”*

*“The Kingdom of God is within you.”*

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

*“Ye are the temple of the living God.”*

*“God is Spirit, and they that worship Him in spirit and in truth.”*

*“Seek ye the Kingdom of God within you.”*

*“For in Him we live, and move, and have our being.”*

As taught by *“THE MASTER, JESUS,”* which same being true in the sense that I have unfolded it in my previous volume,

## "THE IMMANENCE OF GOD"

*IS ENTIRELY ABSURD IN THE SENSE GENERALLY ENTERTAINED BY PROTESTANTS. "THE IMMANENCE OF GOD" MEANS THIS: THAT EVERY SOUL MUST SEEK THE KINGDOM OF GOD WITHIN ITSELF, "BELIEVE IN ITSELF," HAVE ENTIRE AND ENDURING FAITH IN GOD (THE POWER WITHIN THEM). TO THOSE THAT HAVE FAITH IN GOD (THEMSELVES), IT (HEALTH, PEACE, COMFORT, AND PHYSICAL WELLBEING) SHALL BE ADDED UNTO THEM. BUT THOSE WHO HAVE NO TRUE FAITH IN GOD (THE POWER WITHIN THEIR OWN SOUL), EVEN THAT WHICH THEY HAVE SHALL BE TAKEN AWAY.*

It never did, and never could, mean that a man who is superstitious, destitute of self-confidence, cringing like a frightened creature, living in the yellow and false light of Orthodoxy and Dogmatic Theology, can ever rise above his conditions or overcome disease and adversity.

The churches have always taken care to most fraudulently misrepresent it; and in this aspect it is not popularly received by the Orthodox of Europe and America, who insist upon mixing the teachings of Jesus with the superstitions of the Old Testament.

Men and women who believe in themselves are more fully developed, so as to make their soul powers harmonize with their growth in existence. In like manner the soul that has enslaved itself to superstition and taken pride in cunning, or been lustful after gold, or titles, and has groveled in corruption, and has brutalized all its finer instincts in swinery, or wolfism, or serpentine or sycophantic habits, subsides into an order of life lower than that in which it had before appeared, and is attached to a medium for its new mode of being which will best suit or gratify the propensities it has acquired.

The Orthodox Christian of course dissents from teachings which tell men to believe in themselves (God), and if he does not believe in it he plunges those who do



into a burning Lake of hell\* from which they can never again emerge, where their punishment can serve no purificatory end, and can tend to no purpose of example, but where they writhe forever, as if to gratify the vengeance that seems inherent in their fancied God of the Hebrews. The papist, who is no more charitable, instead of teaching a true religion, sends the soul into purgatory, *from which a few masses, bought by dollars, will probably release it*, without any excellence of its own, or any feeling of repentance, or any effort at amendment. Reflection can hardly fail to satisfy anyone that the ancient belief is more philosophic than the modern; and as it is more in analogy with all the other acknowledged laws of the Immanent God, and is in every way more consonant to our nature, it requires but the exercise of reason to admit it into the mind as an enduring truth, while the other alternative (Orthodoxy) is horrible to think of and shocking to believe.

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\*Out of hell, says one of the saints, there is no redemption. And see Mark ix. 48. This doctrine seems to have been taken from Virgil. *Æneid* vi. 126-9.

Modern notions upon the present and future condition of man are, therefore, freely borrowed from Paganism in its most debased condition; the priests have not ascended to the primal fountains from which all truth flowed. Had they done so, they would not have polluted Christianity with their Dogma of Hell, Demons, and fire unending; a dogma that has made infidels and sufferers in great numbers, and could only operate upon the lowest minds; a dogma also utterly adverse to all true conceptions of the Divine power within man, which never frightens men into excellence, but rather wills to lead them by the surpassing beauty of excellence itself to a perfect physical and mental condition.

And if the Wise Masters teach these truths in words and terms that are plain and blunt, which will convey to the mind a deeper meaning than the superstitious symbols of the Virgin Mary, Jesus on a metal cross, and allegory, which it should be remembered are always used metaphorically and must never be taken to the strict letter, though this is what the priests of error always do; and this is what their

hoodwinked followers suffer them to do with impunity, by surrendering up their own reason to the reason of such guides, and employing themselves wholly in the pursuit of gain, the chase after pleasure, or the glorification of self.

#### GOD WITHIN THE SOUL.

Whoever indeed has meditated on the nature of his soul, or rather his spirit, for the soul is merely the medium by which the vital and immortal spirit is connected with the body, cannot avoid coming to the conclusion that it has lying within itself some grand and Divine Power, and that it is created of God, and effused into matter, not to be punished merely because it pleased an angry God.

For I suppose it will not be denied that to confine a soul in ignorance and darkness is a punishment of that soul. The vulgar and popular belief is of course the one which represents God to be unjust, and cruel, and despotic; and which degrades the spirit as much as possible, supposing it to be formed by the credulity of human parents; but as this idea is scarcely worthy

of a thinking man, so I beg that any of my readers who entertains it will lay aside my book at once, for he is not fit to speculate on the matter which it contains; neither is he sufficiently advanced to study the great principles taught in "The Immanence of God."

What has become of the innumerable millions of souls which in mortal shape have developed themselves on earth since it first was peopled with life? Many of our Petro-Paulite friends hold that they are in a state of coma or collapse, and that they must so continue until the Day of General Judgment, which for aught that is really known may be a thousand million years off.

But if every soul be regarded as an energy, or a force, we know well that Nature utilizes everything with the most rigid exactness, and She who will not suffer even a lump of mud or dirt to lie unproductive is not likely to permit so glorious and active an essence as the spirit and soul are to remain paralyzed; shut up as it were for ages of ages in a charnel-house of dead awaiting the judgment day when all sin-

ners are to be burned forever. How the Hebrews honored fire.

Or if, again, we hold with others of the same creed, that many are in bliss, and many are in hell, and many are in purgatory, while vast multitudes are nowhere in particular, we must take up the idea that the majority of men, who, by their vices are really little better than the fierce or sluggish animals of the forest, and who are far inferior to the elephant, the horse, the ant, or the bee, are nevertheless worthy of an archangelic companionship with the Lord of Heaven; or are thrust into fire that dieth not, wherein they must writhe and howl through everlasting centuries, tormenting themselves and torturing each other with demoniac fury and malignity; or are mildly corrected until their relations have paid for masses enough to induce the Judge of perfect justice to violate one of His grandest attributes, and to bestow forgiveness for money, the offender himself having done nothing in the way of self-amendment, and likely to be left in almost hopeless captivity if his friends or rela-

tives have no cash with which to bribe the holy turnkey of the church.

As these views are perfectly inadmissible and absurd, we are forced to come to the conclusion that souls and spirits perpetually active are as perpetually taking to themselves new manifestations, high or low, in accordance and correspondence with their powers, desires, and affections.

These doctrines were reserved for Europe and America and superstitions, and it can scarcely be a matter of surprise that where they are thus held many of the population are in the most debasing state of ignorance and ready to curse the minister, the priest and God himself when they are informed He will punish them individually for their transgressions.

That there are wise and good men among the laity, and also among the clergy, who do not hold such views, I would fain believe; but after a long and not inattentive inquiry into the tenets which the later hold forth from their pulpits, I can only say that I have not heard them disavowed, nor have I ever heard of any attempt made to lead the people into a better system by

those who profess to be their oracles of truth.

So far, indeed, from disabusing the minds of their audience of things that are false, the bishops and priests and ministers all agree rather to pretend that, until Jesus preached, the whole world was in ignorance of God, of the existence of divine natures, of the immortality of the soul, and of a future condition of being for the soul of man, and I have met many persons, otherwise enlightened and sensible, who really believed this was so. Bishop of Winchester (Dr. Wilberforce) in the Inaugural sermon, which he preached at Ardingly College, in Sussex, reiterated this falsehood, for he told his audience as a fact that "a Christian child has more real knowledge than the greatest heathen philosopher," though in what that knowledge consisted he wisely refrained from explaining. And this was stated by a bishop in a country where the vast mass of the people are sunk in an ignorance which one might weep to think of. What must not these holy men have ventured upon in other times, when one of them ventures

on such an assertion in the present? Yet can any fact in history be more perfectly established than this, that from the very first, the name, the character, and the providence of God within the soul were confessed and adored by all wise men? "It seems to me," says a most ancient writer, "that there is not only One Spirit, but that there is One, the Greatest and Highest God, who governeth the whole Universe, and that there are many others besides Him, differing indeed as to their power, but that One God reigneth over them all, who surpasses all in strength, greatness, and excellence. This is that Supreme Lord who contains and comprehends the Kosmos; but the other Divine natures are they who together with the revolution of the Universe, orderly follow that First and Intelligible God." The Ethiopians, says Strabo, acknowledge One Eternal Supreme Being, who is the First Cause of things; and believe in a Deity who is Immortal, Nameless, and wholly Invisible; that is the Holy Spirit. The Supreme Lord, says Seneca, copying the language of primeval wisdom, when he laid the foundation



of this most beautiful fabric, and began to erect that structure than which Nature knows nothing greater or more excellent, to the end that all things might be carried on under their respective governors orderly, albeit, he Himself superintended the whole, so as to preside in chief over all, yet did He generate divine beings, as subordinate ministers of His kingdom under Him. Maximus of Tyre expressly declares that it was the general understanding of all the Gentiles, from the very first ages, that there was but One God, the King and Father of all, but many divine ones, the sons of God. Even the doctrine of an infinity of inhabited worlds was taught in Greece by Anaximander and Xenophanes, who were merely its recipients from far remote predecessors, and afterwards by Diogenes Apolloniates, B. C. 428, and by Democritus, B. C. 361. They taught that there is at all times an infinity of coexistent worlds (world-islands) throughout endless and unbounded space; and that it is as absurd to think there should be only one world in space as that in an extensive field, properly cultivated, there should

grow up no more than one single blade of corn. It was the opinion of Democritus that some of these worlds resemble each other, whilst others are entirely dissimilar. This was 2,400 years ago. Yet recently we had a controversy among some of our learned philosophers and divines whether the earth was not the only one of the innumerable planets which was peopled. The orthodox and the divines of course maintained that it was, and proved by the Scriptures that all the rest of space, with its living stars and systems, was a blank vacuity, wholly devoid of existence. And yet by such as these the philosophy of the Past is mocked at as by foolishness. The whole world, says Apuleius, worshipeth only One Supreme Deity in a multiform manner under different names and different rites—which different names, adds Cudworth, for One and the supreme God might, therefore, be mistaken by some of the sottish vulgar amongst the Pagans, as well as they have been by learned men of these later times, for so many distinct unmade and self-existent deities.

Pythagoras, whose name in Welsh, sin-

gularly enough, means explication of the Universe, from the verb *pythagori* (Owen's Dictionary, verb, cit; Pictet. Proef) to explain the system of the universe, thus expounded this theology more than five hundred years before the boasted Christian era: "God is neither the object of sense, nor subject to passion; but Invisible, only Intelligible, and supremely Intelligent. In His body he is like the light, and in his soul He resembles Truth. He is the Universal Spirit that pervades and diffuses itself over all nature. All beings receive their life from Him. There is but One only God, who is not, as some are apt to imagine, seated above the world, beyond the Orb of the Universe; but being himself all in all, He sees the beings that fill His immensity; the only Principle, the Light of Heaven, the Father of all. He is the Reason, the Life, and the Motion of all beings." That God, says Iamblichus (and it would be difficult to define Him more augustly) who is the Cause of generation, and the whole nature, and of all powers of the elements themselves, is separate, exempt, elevated above, and expanded over,

all the powers and elements in the World. For, being above the World, and transcending the same, immaterial and incorporeal, supernatural, unmade, indivisible, manifested wholly from himself and in himself, He ruleth over all things, and in himself containeth all things, and because He virtually comprehends all things, therefore, does He impart and display the same for himself.

Historians, both sacred and profane, says Abbe Tressans, in his *Mythology*, speak of Egypt as one of the wisest of nations, and one of the eulogiums which the inspired writings passed on Moses and on Solomon is that they were skilled in all the sciences of the Egyptians. We must carefully distinguish then between the ignorance which reigned among the multitude and the profound wisdom of those who cultivated the sciences and had read the works attributed to Hermes Trismegistus, or thrice-great (Thoth). According to this celebrated man, "God existed in sun-like Unity before all beings. His is the course of all that is intelligent—the First incomprehensible principle—himself all-sufficient

and Father of all Essences.” I shall likewise give Zoroaster’s definition of Him; it is the most beautiful production of antiquity. Eusebius has preserved it in his Evangelical Preparation; he transcribed it literally from a book of Zoroaster’s still extant in his time, entitled “A Sacred Collection of Persian Monuments.” “God,” it says, is the First of incorruptibles, Eternal, not begotten, He is not composed of parts; there is nothing like Him, or equal to Him. He is the author of all good, the most excellent of all excellent beings, and the wisest of all Intelligences; the Father of Justice and good laws, self-instructed, all-sufficient in himself, and the original Author of all Nature. Orpheus declares that there exists an Unknown Being, who is the highest and Most Ancient of all beings, and Author of all things; this Sublime being is Life, Light, Knowledge; three names expressive of that power which out of nothing formed all things visible and invisible.

The religion of the Hindu sage, says Coleman, in his *Mythology of the Hindus*, as inculcated by the Veda, is the belief in,

and worship of, one great and only God—omnipotent, omniscient, and omnipresent, of whose attributes he expresses his ideas in the most awful terms. These attributes he conceives are allegorically (and allegorically only) represented by the three personified powers of Creation, Preservation, and Destruction—Brahma, Vishnu, and Siva—while the Father is described as the Almighty, infinite, eternal, incomprehensible, self-existent being; He who sees everything, though never seen; He who is not to be compassed by description, and who is beyond the limits of human conception; He from whom the universal world proceeds; who is the Lord of the universe, and whose work is the universe; He who is the light of all lights, whose name is too sacred to be pronounced, and whose power is too infinite to be imagined—Brahm; the one, unknown, true being, the creator, the preserver, and destroyer of the universe. Under such, and innumerable other definitions, is the Deity acknowledged by the Veda, or sacred writings of the Hindus. “I believe,” says Varro, epitomizing one of the most ancient creeds,

“that God is the Soul of what the Greeks call Kosmos, the Universe, and that the Universe itself is God, who is ‘Immanent.’ ”



## CHAPTER III.

### SUPERSTITION AND HEBREW FABLES.

All these things, to him who seeks, are as palpable almost as sun in its noonday splendor, and they constitute the only true basis of a true religion and Brotherhood over the face of the earth. They have been demonstrated in the Book, "The Immanence of God," and to this treatise the reader is referred.

The deeps of ignorance in which mankind voluntarily immerses itself by believing in biblical Hebrew fables are sufficient to fill anyone with dismay, when he considers how tremendous are the interests involved in this suicide of the immortal nature that is in human beings.

Of the innumerable millions upon earth, how small and insignificant is the number of those who actually think upon the



sublime power within them, or meditate upon the true nature of their Soul. Everything now is either blind faith in what has never been investigated, superstition, or an abject credulity in the most degrading fables, or a hidden infidelity which wears the mask of religion.

“Superstition,” says Plutarch, “is an evil no less to be avoided than Atheism; and the latter, I do believe, leads to less actual vice than the conventicleism which prevails. Hardly anyone believes, that is, in the sense of the word; hardly anyone inquires or seeks to learn anything of the true Nature of Things; the Millions are contented with their present amount of knowledge; deeming not that it is in fact ignorance, superstition, and folly.”

He who seeks to teach them or draw their attention from the unknown God to the true God within them, from Orthodoxy and Dogmatic theology to intellectualism, is listened to by the Protestants with impatience, or with a dull ear; and he can see that his auditor is but little interested in that which is his all.

Things divine, says the Ancient Oracle, cannot be obtained by those whose intellectual eye is directed to superstition; but those only can arrive at the possession of them who, stripped of their garments of Theology, hasten to the summit.

I do not deny that multitudes talk, preach, and write upon this subject; I do not controvert that as a theme it is one on which millions and millions babble until they really believe that they exercise thought, reason, reflection, and examination.

But nothing can be more superficial, or shallow, than their notions upon this and all correlative matters. How many thousands every Sunday join in prayers on which they have never once exercised the least ray of that practical common sense which distinguishes them in all matters of ordinary life; which regulates them in the purchase of their Sunday dinner, or their holiday garment; or in the sale of the commodity by which they gain their living; how many thousands unite in hymns of which they have never once seriously examined the tendency, and which in reality

breathe but idolatry, superstition, and foolishness.

If I were to make extracts from the various most approved volumes of hymnology, and to comment upon them, as their language would warrant, the pious reader would be shocked at the odious, contradictory, and ridiculous qualities which he unconsciously joins in attributing to God, and would in heart condemn himself for having used his speech to so dreadful an end, and for having voluntarily laid aside his reason, when he sang those silly, blasphemous, and fabulous rhymes.

The priests and those who are the authors or advocates of those hymns, and of the theistic notions which they imperceptibly inculcate, are, it is true, at the bottom of all this criminal indifference to the physical and spiritual welfare of mankind, which is the characteristic of modern life.

Having bound in brazen shackles the souls and spirits of mortals, they have riveted their chains by a series of superstitions and myths, and by interminable falsehood they keep their serfs in durance, from which, unfortunately for themselves,

the serfs evince little or no anxiety to escape, so completely are they hypnotized by Orthodoxy. Deluded Christians remind one of those madmen who, happy in their delusions, think themselves kings or princes, when crowned with straws or thorns, and laugh derisively at those who would remove them from their fancied thrones.

What spectacle on earth can be more saddening than to see a man immersed up to his eyes daily in Orthodoxy, and never once laboring after the true power (God) within, but living wholly for the acquisition and enjoyment of present corporeal delights, who has never given one month of his whole existence to investigation either into what he is, what he is to be, or what he ought reasonably to believe of religious faith; but who doggedly maintains all the nonsense and fabulous myths that he hears on Sunday from a man as carnal and as ignorant of God or all that is really Good as he is himself? What sight, I ask, can be more melancholy throughout unbounded nature, than to see such a man assured, like all our dying murderers, after a beef-

steak breakfast, of an immortal throne in Heaven with Jesus Christ and the Apostles if he sincerely believes all his sins have been atoned for in the blood of God; and that a steadfast adherence to this "superstitious faith" is alone necessary for his salvation?

That such a believer is absolutely insane, would be clear to anyone who exercised judgment; but judgment upon such matters is seldom or never used, and the priests and clergymen and their cliques persecute with such undying virulence and hatred all who differ from themselves, or who would attack their systems, that man, who is naturally rather of an indolent than of an inquiring disposition, sits down satisfied with things as he finds them, and surrenders himself, spirit, soul, and body, to the arch-impostor of the fanatical dupe, both of whom, unfortunately, exist in great numbers among the teachers and clergymen of Orthodoxy. As a general rule it may be taken that a large cohort of the sacerdotal order consists of honest fools, who, from early education and indolent habits, and confirmed custom, ignorance, and port,

believe all the folly that they teach; but there are always great and accomplished rogues behind, who pull the strings of these wooden puppets, and thus procure for themselves popedom, archbishoprics, and patriarchates, in which they exercise the power of despots, and laugh complacently at the gain of the few.

For who can seriously believe that the profound and subtle scholars, whom every church enumerates among its janissaries, can sincerely hold the wild, contradictory, and blasphemous tenets which they put forth from pulpit and from desk; or can anyone suppose that the accomplished minds that have won pontificates and thrones entertain the least doubt that the Canon and Articles which they uphold are false as the Books themselves on which they are founded? That they are, will be proven in this volume, which shows that the books in the Bible are forgeries.

The steadfastness with which they persecute all who differ from them in opinion, and the unreasoning support which their believers give them in such persecution, are among the main sources of their vitality.

Yet these persecutors invariably profess the greatest attachment to liberty of thought, and I have no doubt that they persuade themselves that they do but maintain its liberty at the very moment when they are doing all they can for its destruction.

The philosophers of Greece, at a most early period, arrived at the knowledge of One only God, who is "Immanent" the Father and the Fountain of all: it came to them from the East, the source of all light. Yet when Anaxagoras openly taught it he was in consequence charged with atheism, and narrowly escaped death. Even at the present moment there are writers who ignorantly follow in the wake of his reverend accusers, and do not hesitate to call him atheist.

We know also that Pythagoras, one of the purest and greatest of men, was relentlessly slaughtered when he preached reform and exposed the falsehood of the Pagan priests, while Socrates, like Jesus, was formally condemned and murdered because he did not uphold the licentious rabblement of "deities" in whom the pontiffs

taught their believing dupes to put their spiritual faith.

The Jewish parsons and Scribes massacred Jesus,\* who labored to upraise the multitude from practical atheism; and by a woman of the same nation, Ahmed, was poisoned at the instigation, doubtless, of some pious Rabbis who had persuaded her that in so doing she was performing a service that would associate her name in glory with Judith, the sanctified assassin.

Wherever, indeed, a man is found whose great aim is to uplift the souls and spirits of his fellows from the atheism and mire of superstition there the priests, ministers and their detestable satellites are gathered like hyenas ready to destroy and to devour him.

The more beautiful the truth which he preaches, the more ravenously do they foam with rage; for beauty is the everlasting antagonist of the deformed, and the deformed is the Demon whom they adore; and they who are in fact themselves but

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\*“The Immanence of God”—“Know Thyself,” gives all details regarding the murder of Jesus.



superstitious devil-worshippers, by loud outcries persuade the multitude that the man who would fain by his teachings clothe their minds in sunbeams and better their physical well-being is in reality an emissary of darkness, whom they should exterminate with all speed.

Where is there in prophet or apostle a more sublime glimpse of the nature of the soul, of its aspirings after the Eternal, and of its future imparadization than that which is contained in the following extract:

“A wise spirit, says my author, does not fear death: nay, sometimes it seeks and goes forth to meet it of its own accord.”\*

For there awaits all actual being for duration, an Everlasting; for place; for action, Omniformity. We pursue, therefore, a species of contemplation; not light or futile but the weightiest and most worthy of an accomplished man while we examine and seek for the splendor, the interfusion and communication of the “Immanent God” of Nature; not in meats or drink, or any yet ignobler matter with the race of the thun-

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\*As in cases of voluntary martyrdom.

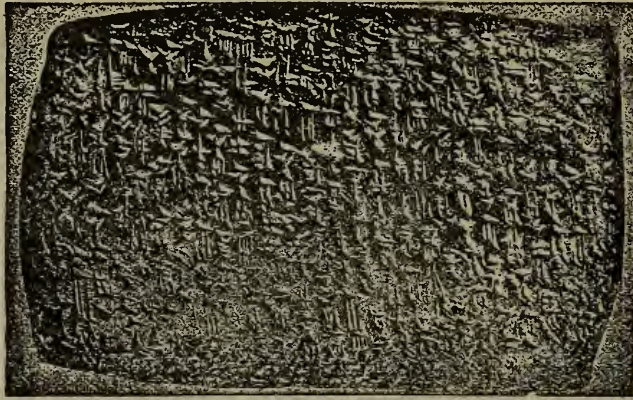
der-stricken,\* but in the august palace of the Omnipotent, in illimitable ethereal space, in the infinite power that creates all things, and is the abiding being of all things—Immanent—Inherent in all.

Yet the man who advocated this and “The Immanence of God,” and who sought to make his fellows believe it as a portion of their daily creed and thought (I mean Giordano Bruno), was condemned by the priests as an Atheist, and was publicly burned in Rome in the year 1600 by men who pretended to infallibility, and by a Pontiff who styled himself the Vicar of the Supreme.

*Can or does the God of Theology approve of cold-blooded murder?* And many thousand Petro-Paulite men (Protestants), I have no doubt, rejoiced in such a burnt offering to the Lord. Nor has the same persecuting spirit yet departed. In England, indeed, it can but now and then pro-

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\*That is minds, or limited natures, stunned and stupefied by superstitious fears. The writer here alludes to transubstantiation, communion of bread and wine, blood atonement, scapegoats, and such follies, or rather crimes; for what crime can be so great as to debase the divine power (God) in the souls of all men?



*Obverse.*

**PLATE LIX.—CLAY TABLET FROM TELL-EL-AMARNA, IN UPPER EGYPT; inscribed with a letter from Abi-milki (Abimelech, governor of Tyre, to the king of Egypt, about B. C. 1450. (British Museum, No. 88-10-13, 51.)**

The writer accepts with great joy the appointment of commander of the troops in Tyre; without him the city would have been lost. He will hold out to the end against the king's enemies (led by Zimrida, governor of Sidon, and Aziru, a disaffected Egyptian official), but prays the king to send him wood and water (the citadel of Tyre being built on a rock separated from the mainland).



*R.*



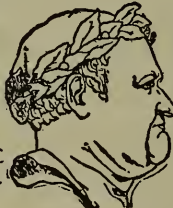
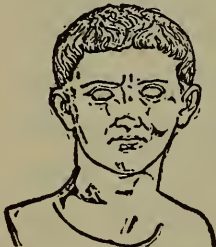
**PLATE LXVIII.—Shekel of MACCABÆUS.**



*Æ.*



**PLATE LXVII.—Bronze Coin of AGRIPPA I.**



**PLATE LXI.—THE EMPEROR TIBERIUS AS A YOUNG MAN.**

Born B. C. 42; died A. D. 37.

(From a marble bust in the Berlin Museum.)

**PLATE LXII.—THE EMPEROR VESPASIAN.**

Born A. D. 9; died A. D. 79.

(From a bronze bust in the Louvre.)

Ancient tablet of upper Egypt; coins and busts of the days of ancient theology and religion. Note.—These plates are interesting because they belonged to the ages of antiquity only, for they have no more to do with man's spiritual and physical wellbeing than does the Chinaman's "Joss Stick" or the relics of ancient India. Orthodoxy, however, uses them as God's symbols, his word and works.

ceed, as in the cases of Priestley and Shelley, to those deadly extremes to which its impulses would lead it; but it makes amends for its lack of massacre by the moral murder to which it consigns all who oppose the system of priest-craft and Dogmatic Theology.

It excludes them living from rank or honor; it villifies and defames every action of their lives; it educates the rising generation in the most ardent hatred of those whose lives have been in fact a blessing to the world; it shuts them out when dead from the pantheon of the famous deceased; it would, if it could, deny them even Christian burial, and it gloats over their memories with a savage howl of cannibal vengeance in language of the most odious defamation.

#### THE IMMANENCE OF GOD.

Volumes would hardly suffice to show what sublime ideas of God once prevailed over the earth, until they were exterminated by superstition and the Priests. Consonant, indeed, to right reason and to all true ideas of the Divine were the religious

notions of the primitive men who taught "The Immanence of God," as did The Master Jesus, who died on the Cross of Calvary.

In true teachings they represented the "Kingdom God within man," that God was inherent in all, and not partial local, or provincial like that of Jews and Paulites (Orthodoxy), but wide and all-embracing, like Infinity itself.

When contrasted with the base, narrow, and foul views of God which are now commonly preached, how brilliantly they gleam! God, indeed, has been dragged from his Empyrean Throne Within the souls of all men, and degraded to the miserable level of a rabbinical Lar or household gnome, who sacrificed all things for the preservation of a robber and an apostate tribe, upon whose scriptures has been founded the fanatical doctrines of Theology.

THE PAPAL AND ORTHODOX CHURCH OF EUROPE  
AND AMERICA.

These sublime and truthful ideas concerning the Supreme essence, and more es-

pecially those contained in "THE IMMANENCE OF GOD," now pervade the whole of that vast community of mortals who constitute the real followers of "THE MASTER JESUS," and have helped to imbue their faith with much of its inherent grand simplicity, while the contrary feeling among Christians has tended to degrade the idea of the belief that God is all in all.

Why should we seek, says the august Arabian sage, to *comprehend what cannot be comprehended?* It is a tree which hath neither root, nor trunk, nor any branch, for the thought to lay its hold upon. It is a riddle in which man can find neither a literal nor a metaphorical sense, and of which man can give no satisfactory explanation. *God is infinitely above the capacity of our understandings, and we always lose ourselves when we would comprehend or guess at what He is.* Let it suffice, therefore, that we adore Him with religious silence. In the same spirit was the definition of God given by an ancient Irish priest. God is Beginning without a beginning; a finer idea than anything in the vaunted Psalms of

the Hebrews, where God is too frequently represented as a Man, *rather than as the Universal Ruler and Creator*. This may be supplemented by a further exposition of the creed which "benighted heathens" held, until Paul and his rabblement threw back the world into barbarism, superstition, and ignorance.

*There is One First Cause of all things, whose nature is so immensely transcendent that it is even Super-Essential, and in consequence of this it cannot properly either be named, or spoken of, or conceived by opinion, or be known or perceived by any being.*

That if it be lawful to give a name to that which is truly Ineffable, the appellation of the *One*, and the *Good*, are, of all others, the most adapted to it; the former of these names indicating that it is the Principle of all things; the latter that it is the ultimate Object of Desire to all things.

That this Immense Principle produced such things as are first and proximate to itself, just as the heat immediately proceeding from fire is most similar to the heat of the fire, and the light immediately

emanating from the sun to that which the sun essentially contains. Hence this Principle produces many principles proximately from itself.

That since all things differ from each other, and are multiplied with their proper differences, each of these multitudes is suspended from its one proper principle. That in consequence of this all beautiful things, whether in souls or in bodies, are suspended from One Fountain of Beauty. That whatever possesses symmetry, and whatever is true, and all principles are in a certain respect connate with the First Principle, so far as they are principles, with an appropriate subjection and analogy. That all other principles are comprehended in this First Principle; not with interval and multitude but as parts in the whole, and number in the monad. That it is not a certain principle like each of the rest, for of those one is the Principle of Beauty, another of Truth, and another of something else; but it is simply Principle. Nor is it simply the Principle of Beings, but it is the Principle of Principles; it being necessary that the characteristic prop-



erty of principle, after the same manner as other things, should not begin from multitude, but should be collected into One Monad, as a summit, and which is the Principle of Principles, or God Immanent.

That such things as are produced by the First God, in consequence of being connascent with it, do not recede from essential goodness, since they are immovable and unchanged, and are eternally established in the same blessedness. All other natures, however, being produced by the one good and many goodnesses since they fall off from essential goodnesses and are not immovably established in the nature of Divine Goodness, possess on this account the good according to participation.

That as all things considered as subsisting casually in this Immense Principle are transcendently more excellent than they are when considered as effects proceeding from him, this Principle is very properly said to be all things *prior* to all *priority*, denoting exempt transcendency. Just as number *may* be considered as subsisting occultly in monad, and the circle in the

center, this Occult being the same in each with casual subsistence.

That is all things considered as subsisting casually in this Immense Principle are transcendently more excellent than they are when considered as effects proceeding from him; this Principle is very properly said to be all things prior to all priority, denoting exempt transcendency. Just as number may be considered as subsisting occultly in the Monad, and the circle in the center, this Occult being the same in each with casual subsistence.

That the most proper mode of venerating this great Principle of Principles is to extend in silence the ineffable parturitions of the soul to its ineffable cosensation; and that if it be at all lawful to celebrate it, it is to be celebrated as the God of all Gods and the Unity of all Unities; as more Ineffable than all silence, and more Occult than all essence; as Holy among the Holies, and Concealed in its first progeny—the Intelligible Gods.

That self-subsistent natures are the immediate offspring of this Principle, if it be lawful thus to denominate things which

ought rather to be called ineffable, unfolding into light from the Ineffable.

That incorporeal forms or ideas resident in a divine intellect are the paradigms or models of everything which has a perpetual subsistence according to nature. That these ideas subsist primarily in the highest intellects; secondarily in souls, and ultimately in sensible natures; and that they subsist in each characterized by the essential properties of the beings in which they are contained. That they possess a paternal, producing, guardian, connecting, perfective, and uniting power. That in divine beings they possess a power fabricative and gnostic; in nature a power fabricative but not gnostic; and in human souls in their present condition, through a degradation of intellect, a power gnostic but not fabricative.

That this world, depending on its Divine Artificer, who is himself an Intelligible World replete with the archetypal ideas of all things, is perpetually flowing, and perpetually advancing to being, and compared with its paradigm has no stability or reality of being. That considered, however, as

animated by a Divine Soul, and as being the receptacle of divinities from whom bodies are suspended, it is justly called by Plato a blessed God.

That the great body of this World, which subsists in a perpetual dispersion of temporal extension, may be properly called a whole with a total subsistence, or a whole of wholes on account of the perpetuity of its duration, though this is nothing more than a flowing eternity. That the other wholes which it contains are the celestial spheres, the spheres are parts with a total subsistence, and through this subsistence are perpetual.

That all the parts of the Universe are unable to participate of the Providence of Divinity in a similar manner; but some of its parts enjoy this eternally, and others temporarily; some in a primary, and others in a secondary degree; for the Universe being a perfect whole, must have a first, a middle and a last part. But its first parts, as having the most excellent subsistence, must always exist according to nature, and its last parts must sometimes exist according to and sometimes contrary

to nature. Hence the celestial bodies, which are the first parts of the Universe, perpetually subsist according to nature; both the whole spheres and the multitude coördinate to these wholes; and the only alteration which they experience is a mutation of figure and variation of light at different periods; but in the sublunary region, while the spheres of the elements remain on account of their subsistence as wholes always according to nature, the parts of the wholes have sometimes a natural and sometimes an unnatural subsistence, for thus alone can the circle of generation unfold all the variety which it contains. The different periods, therefore, in which these mutations happen are with great propriety called by Plato periods of fertility and sterility; for in these periods a fertility or sterility of men, animals and plants takes place. So that in fertile periods mankind will be both more numerous and upon the whole inferior in mental and bodily endowments to the men of a barren period. And a similar reasoning must be extended to irrational animals and plants. The most dreadful consequence likewise at-

tending a barren period, with respect to mankind, is this, that in such a period they have no scientific theology, and deny the existence of the immediate progeny of the Ineffable Cause of all things. But all habitude is produced through imitation and similitude. On this account temples imitate the heavens but altars the earth. Statues resemble life.

The world, considered as one great comprehending whole, is a divine work, so likewise every whole which it contains is a world possessing in the first place a self perfect unity proceeding from the Ineffable by which it becomes a God; in the second place a divine intellect; in the third place a divine soul; and in the last place a deified body. That each of these wholes is the producing cause of all the multitude which it contains, and on this account is said to be a whole prior to parts because considered as possessing an eternal form which holds all its parts together, and gives to the whole perpetuity of subsistence, it is not indigent of such parts to the perfection of its being. And it follows by a geometrical necessity that these wholes

which rank thus high in the universe must be animated.

That of the Gods some are mundane, but others are supermundane, and that the mundane are those who fabricate the world. But of the supermundane some produce essences, others intellect, and others soul; and on this account they are distinguished into three orders. Of the Mundane Gods also some are the causes of the existence of the world, others animate it, others again harmonize it, thus composed of different natures; and, lastly, others guard and preserve it when harmonically arranged.

That man is a microcosm comprehending in himself partially everything which the world contains divinely and totally. That hence he is endued with an intellect subsisting in energy and rational soul proceeding from the same causes as those from which the intellect and Soul of the Universe proceed. And that he had likewise an ethereal vehicle, analogous to the heavens, and terrestrial body composed from the four elements, and with which also it is coördinate.

That the rational part of man, in which his essence consists, is of a self-motive nature; and that it subsists between intellect, which is immovable both in essence and energy, and nature, which both moves and is moved.

Zaleucus, who lived about a thousand years before the Christian era, and who is said to have been chief ruler among the Locrians, left them and ordained the following summary of religious belief, which appears to me very much superior to any that I can find in the same short space among teachers of greater pretension: Every man, he says, ought to be convinced of the existence of God within himself. He who shall observe the order, harmony and music of the Universe cannot believe that chance has formed this splendid structure. He should be master also of his own mind; he would purify his soul by disengaging it from all evil inclination, holding it as his creed that the Supremely pure cannot be adored by the corrupt, and that The Divine has no likeness to those miserable human beings who allow themselves to be dazzled by magnificent, superstitious cere-



monies, or by sumptuous offerings. Virtue only, and the constant desire to do good, will bring souls satisfaction. He therefore who sincerely labors to be just and true in his principles, and conforms his daily life to those ends, will make himself beloved in the eyes of his brothers. Let every mortal man avoid what may lead him into disgrace before his fellow men more anxiously than the minor evil of poverty; for honor is bestowed by all the wise on him who prefers justice to mere wealth. The many whom their violent passions drag into evil, men, women, children, citizens, common people, should be taught to have self-control before them and to reflect often on the severe judgment which will be bound to come to those who know not themselves. They should see perpetually in front of their eyes the form of health.

There is nothing, says the Abbe Bazin, in his History of Philosophy, in all antiquity which is superior to this simple but sublime fragment, dictated by reason and by excellence; but all antiquity, he might have added, is full of fragments equally sublime. And this is so whether we begin

with the Philosophers and teachers immediately preceding the advent of Jesus, or ascend to the first rise of religion among the Chinese, when it was proclaimed to that most ancient people that there is One the First Principle, who hath no beginning, who hath no end. He hath made all things. He governs all. He is infinitely good, infinitely just. He illuminates; He sustains; He governs the Universe—a finer definition of God than I have ever read by any Christian writer or ever heard preached from any Christian pulpit.

Plato professes as the most proper way to form the minds of children that little mortal tales should be told them by their mothers and nurses as soon as they can speak. But as these enticing tales, if of a bad tendency, might lead young minds to vice, he is at great pains to give some remarkable restrictions concerning the species of tales he would alone have told. As first that no authorized tale must teach that ever there was war in heaven or any discord or unbecoming passion incident to the Divine Nature. Then, that as the Supreme Being is always just good and beneficent,

no god must ever be said to be the cause of any real ill to men. And, lastly, since the Deity is One simple Essence, always true in word and deed, he neither transforms himself into various shapes to appear to men nor does He impose upon our senses by empty phantoms, much less deceive us by false speeches, or by sending delusive signs to men whether asleep or awake. Wherefore the Gods in any tale must never be represented as transforming themselves like jugglers, or leading people astray with any sort of sophistry in words or deeds. These cautions were chiefly intended against Hesiod, Homer, and Æschylus, out of whose poems he produces instances of tales unworthy of the Divine Nature, and of whose bewitching imagery the Philosopher is so apprehensive that he will not allow such stories to be told to young persons, neither with an allegory nor without one. For, says he, a young creature is not capable of observing what parts of the tale may be allegorical and what not; while in the meantime the impressions made at these years on the imagination are scarcely to be afterwards

wiped out, but for the most part remain indelible during life. It has often occurred to me to ask myself what would Plato think if he lived now in the boasted era of western civilization, which is really more ignorant of true knowledge of self than they care to admit. How would he be shocked to find the greater portion of the Christian world believing as true the absurd and blasphemous theology of Milton's Paradise and accepting literally the metaphorical language of the Old and New Testament? Yet it is thus that they are taught in Sunday-school and pulpit; and fables which the ancient world would have laughed to scorn, or branded as most impious, are positively believed by millions of our Paulites, and are hypocritically supported by scholars and philosophers, who in their souls despise them for their atheistic tendency. But the fate of Socrates has made most men timid, and the timidity of the wise has made the world a slave.

The Ancients held that the conversion of a man from vice to virtue, from ignorance to knowledge, from an adoration of the earth to the worship of heaven, was the

work of time, and the result of labor; that a long self-purificatory process was to be gone through, and that to this end it was absolutely essential that man should know. The moderns, in great multitudes, hold that this is wholly absurd; that conversion is the miraculous work of the Holy Ghost effected in one moment; that it is the result of grace, *though no man knows what grace means nor has it ever been intelligibly defined*; and that on the whole it is far better to be ignorant and superstitious than to possess knowledge; for that the ignorant are peculiarly the favored of God, who primarily regards "babes and sucklings," while He generally leaves the wise and learned to shift for themselves as best they may. To knowledge, if it be restricted wholly to their own peculiar tenets, with the most resolute determination to abjure and persecute the tenets of all other sects, the priests do not offer any especial objection; but as a general rule they laud the extremely ignorant, and say that it was for those their Redeemer came, to them especially he preached, and with them almost all his social hours were passed. "*The*

*deepest impressions of evil custom and the darkest stains of evil custom and the darkest stains of corrupted nature are suddenly wiped out and effaced,"* says Warburton in his *Doctrine of Grace*, illustrating that wondrous agent; "*and this, indeed, constitutes an article in the creed of many millions, who aver, moreover, that the wholly illiterate are most generally the objects of this divine transformation.*" But have they ever asked themselves this question, *If so thorough an alteration can be wrought in a man by the immediate operation of the Spirit of God, and the worst may in an instant have their habits of vice changed to habits of virtue and goodness, why does a Being of infinite mercies and unbounded powers ever make use of severe methods with His children? Why did He work a miracle to destroy a world and to sweep away the innocent babe with the guilty offender, the blushing virgin and the hoary robber, as in the case of their fabulous Flood, when another miracle equally easy to him, and, as it ought to seem, far more consonant with his divine paternal character, might have made them all good and*

*happy in a moment? Would any earthly parent drown his children when he could as easily preserve their lives and make them virtuous and happy?*

A philosophical reply to this would be difficult; but the satisfactory response always given is somewhat as follows: We are unable to comprehend the purposes of God; in another life they will all be cleared up; all we now know is that He did it; but why He did none can tell and nobody is entitled to ask. Our duty is to "believe and tremble," "believe and fear." That a day will come when even children will mock this solution, though urged upon them by all the bishops in the land, I am quite positive; but at present it imposes on the understanding of many wise, many shrewd, and many good men, and is, of course, a *vital doctrine* with the profoundly ignorant, who constitute the bulk of believers, and who gladly hear that they are the favorites of heaven.

The ancient Hindus held that it was *impossible* for God to change, for mutability is an attribute of the erring and imperfect; that it was impossible for God to rest or go

to sleep, but that His creative powers were being incessantly developed, action being the great distinctive badge of His Omnipotent Nature, and that it was impossible for Him to do anything which contradicted any of His own enactments, no matter how strong the apparent necessity for his so doing would seem to be. The moderns hold that with God all things are possible; that He has the most entire defiance of time, space, law, and circumstance; that He could change Himself into a monkey, a rat, or a devil, if He liked; many of them hold that He is the latter already; that He could destroy a whole world of innocent beings if it pleased Him; that He could tell lies, commit robbery, swear falsehood, and so on, if it suited His notions at any particular period, and they cite the Old Testament in proof of these opinions. It requires no argument with anyone who is sane to convince him that these things are absolute impossibilities with God; that He could not under any contingency do or effect them any more than that He could annihilate Himself; and that to suppose He could must necessarily lead to the most fearful



impieties—as, indeed, all false notions of the Supreme inevitably do.

There are many things that even God could not do. He could not have severe winter weather and summer at once in the same place. He could not make a piece of cloth white and at the same time have it black.

He could not make a negro and a white man out of one single individual. He could not take a horse and make a monkey out of it and at the same time have it still remain a monkey.

There are many things that it would be impossible for God to do; but we are told He performed all kinds of miracles. This is fabulous and the babblings of the superstitious and ignorant.

God can do nothing whatever that is inconsistent with beauty, purity, justice, or truth, or the immutable laws of nature. Does this detract from His all-power? By no means. It merely signifies that His transcendent perfections are so vast, so measureless, so exquisitely splendid, that even to suppose that He could ever depart from them in the least particular is to

derogate from His majesty. The ancients learned their knowledge of these things from the primeval theology; but Protestants from the most ignorant of teachers. Can it excite wonder that they are so many thousands of years behind them in that true science of religion which does, indeed, exalt to heaven?

How often have I heard it used in argument when any of the awful representations of the Divine Nature which are contained in the Old Testament are pointed out, and it has been urged that they are repugnant to every true notion of the All-pure; how often, I say, have I heard the biblical maintain, no doubt with perfect sincerity, that it was entirely right, for "cannot God do anything He pleases, and why should man arraign it"? How often have I seen sensible thinkers imposed on by this jargon, which, if they had only at all considered it, must have instantaneously dissolved away into ruin, but which the fatal poison of "faith, belief, or everlasting damnation," etc., *infused into them from youth prohibited them from examining by the light of reason and constrained*

*them even to accept as an indisputable axiom.* And thus error is preserved and propagated, and sophisms that, when really inspected prove to be more unsubstantial than air, are gravely propounded from desk and pulpit, from porch and platform, as unquestionable truths of philosophy, which to doubt were as heinous as to deny the existence of God. How many millions are there who gravely hold that God can do whatever He likes; that He can repent, grieve, lie, equivocate, eat and drink, generate men like any other man, advise robbery, suggest rape, murder, etc., etc.; how many thousands are there who would rise up and stone a man in the streets if he attempted to teach them that it is impossible for God to do all, or any one, of these things? But these destructive falsehoods must in time perish, unless this earth is fated always to be a superstitious hell; though before they do so men must really be taught that, unless they awaken from their present lethargy, and inquire, and think, and learn, they will continue to embrace the blind, blank faith of Christian Theology.

The ancient Hindus' idea of God differed much from the modern notion that He thrusts the wicked, and very often the innocent also, whom He has predestinated to sin, and who are undoubtedly a portion of Himself, and made in His own image, into burning lakes and pitchy gulfs, where they are everlastingly tormented by revengeful and spiteful devils, with no view to their amendment, with no pretense to their operating as an example, with no possibility of their escape. And so fond is God their Father of subjecting His children to this fiery tartarus that He employs the chief of the devils to tempt them into sinfulness (He Himself having no prescience or foreknowledge as to how they will act when tempted), so that He may reward them for their resistance—which is generally unaccomplished—or torment them for their submission, which unhappily is their most usual fate. And this chief devil possesses enormous power; is omnipresent; is the Prince of Air or Space; is almost next to God in sovereign dominion, and in contriving intellect, and wages everlasting war with the Almighty and his pure

Spirits; nor can the Omnipotent Maker and Master of the Universe reduce him to submission, or repress his wickedness, but is simply constrained as well as he can to counteract his horrible devices. Great scholars argue for this; great churchmen hold it; the masses are taught that it is divine truth, but somehow or other man's instinct rebels against it, and there rests at the bottom of almost every human heart an innate notion that *it is all a lie*, imagined or invented in the days of Jewish or monkish barbarism to frighten the ignorant; but wholly without any warranty in fact.

Eternal damnation orthodoxy holds to be the true end and punishment of all who in their lives deny a heaven.

The fact, however, of the Hindus'\* idea

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\*The followers of Mohammed, however, put some rather puzzling questions to our Petro-Paulites. "Why," said Murrane Sing (a Hindoo who can read English), "do you not convert the Jews, who live among you, know your virtues, and the excellence of your faith, and whose forefathers knew of the prophecies, and saw the wonders mentioned in your Vedas?" (meaning the English Bible). A Protestant replied they were a stubborn race, and the denunciations against their race had been fulfilled; and instanced the occasions and times. "*That is the more in favor of my argument,*" replied Murrane,

of God, and their knowledge of celestial laws, being so far greater than those which form the basis of mere European creeds, furnishes a reason why all endeavors at their conversion to western views have failed, except among the lowest, poorest, and most degraded outcasts. An attempt by Christians to enlighten Orientals on the subject of God is about as wise as if an idiot sought to initiate a sage into the wonders of philosophy. In all true theological knowledge, in all profound, august or ennobling ideas of the Divine Polity, the West is hundreds of years behind the East; nor can it ever attain the splendid heights of speculation to which these men have

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“for if, under the sufferings they have endured, and the accomplishment of the curse threatened them, they still remain obstinate and sinful, how are we to be convinced, must less converted, who know nothing of these signs and wonders of which you speak and have neither had promises or threats held out to us, except by mortals like ourselves who may or may not intend well? At least, *they have nothing to show us to the contrary* but windy words.” He then referred to Paul, who, he observed, undoubtedly was a prophet, and whose mission, though it appeared very probable, had made no effect on King Agrippa, who was as civilized as the Hindoos; yet he was not to be persuaded, even though one of the principal propagators of it was present before him. “Then how,” he added, “am I to be persuaded by those who are neither saints nor prophets?”

reached, until it seeks its inspiration at other sources than those from which it has so long drawn it, and enlarges its views of God's providence, until it can understand the broad, beautiful and comprehensive basis developed in the Divine works of God; a basis that appears as universal in its nature as the very laws of light and air themselves.

With all this blaze of knowledge before us, clear and shining as the light of the Orient, the question arises, How comes it to pass that the whole West is still in darkness; and why are Europeans and Americans now more hopelessly ignorant of their past, their present, or their future, or of the sublime and pure nature of the Supreme Being, than our forefathers are shown to have been in remote ages; when Orthodox historians tell us that all was superstition; when philosophers hold that we were monkeys or savages; and priests pretend that there was nothing but impiety? The answer seems to me to be this, that the Church, whether of Rome, or of Luther, which now sways the consciences of men, *wages an incessant war*

*upon the acquisition of true Knowledge, and perpetually interferes to dwarf the intellect and to destroy the growth of education. That the Popes for the first fifteen hundred years of Christendom, and from thence also until this moment did, and have done, all they could, to keep the world in a state of barbarism, is now a truism so universally acknowledged, and so loudly proclaimed by Protestants writers, that no man would condescend to argue it; for to do so would imply that the matter might be disputed, or that our senses had deceived us as to the patent facts. That great scholars arose in those dark ages proves nothing; for those men were not the children of the papacy, but were the disciples and missionaries of knowledge, and they were as entirely independent of that odious superstition as if it had no existence. The Papal church, supreme in Europe, was based on ignorance, and could only be maintained while ignorance continued. The whole efforts of the clergy, therefore, has been and are directed to this one end, to keep the world in their leading strings, by crushing out the mind of*



*the world. That they did so, and succeeded, history proves; that they still labor in the awful and unholy calling is clear to all who take the trouble to investigate; and that to this one end the soldiers of that fearful fabric must necessarily adhere or be destroyed is the inevitable conclusion to which those arrive who have found her to be Falsehood, and who know that Knowledge is her deadly foe.*

The Lutheran churches *pursue the same course.* Holding to a creed devised by a narrow-minded and *illiterate monk*, whose early training had forever incapacitated him from broad, comprehensive or enlightened views; who, though a passionate thinker and a bold writer, and a man of daring courage, was *absolutely ignorant of everything* but mere monastic theology, than which it would be difficult to discover more exquisite fooling, and who in his later years of beer and bigotry was so *immersed in vulgar squabbles about maniacal dogmas*, that he had no time, even if he possessed the intellect, to enlarge his stock of ideas. The Protestant sects, dissipated into a thousand despicable conventicles,

every one of which calls itself "Christ's people," have clung with desperate tenacity to the smallest and most degrading notions of the power, majesty and wisdom of the Supreme Being; of the universality of His Laws, and the unchanging grandeur of His attributes—notions that would shock a Pagan, but which receive a ready approval among the simple savages of the South Seas, or the dark-skinned lowly races of Africa. With these communities the Divine Fabricator of the Universe is a white-tied parson, with the wretched changing passions, and the still more wretched wants and necessities of a parson; now enraged, now capricious, now deceitful, now encouraging deceit; breathing pestilence and death upon the very beings whose hearts he has hardened so as to make them merit these calamities; swearing many oaths (for the Bible says God will smite and curse the children of the earth), and immediately after violating those oaths; the instigator to murder, the patron of incest, the pardoner of adultery, the seducer of a young virgin who was the affianced wife of another, so that true

Christianity between Peter and Paul is like Jesus crucified between two thieves. But why pursue the dreadful theme? or why commit to print the fearful thoughts that naturally arise in the mind, as the Atheist God of Petro-Paulite, Europe and America looms up before us, covered with the blood of millions, whom a belief in his dark mystery has borne into ruin?

But this most superstitious religion can exist only while men continue as they now are, as illiterate of the true God within them. It is not possible for an educated mind that has thought upon the subject to believe such madness. The vast majority of men believe *and think not*; if they reasoned at all, and reasoned with knowledge, the whole system would be undone. Respecting such creeds as these, one may cite what Terence says of love: *Quoe res in se neque consilium, neque modum habet ullum; eam consilio regere non potes*; these are things that have in them neither common sense, nor even moderation: you cannot bring common sense to bear upon them. Neither will they bear the searchlight of truth. Accordingly the life-long labor of

the sects, the scope and tendency of their schools and institutes, the entire current of their theological literature, has been steadily directed to one end, *and that end is to deprive men of their ordinary sense, and to prevent them from acquiring real knowledge.* How often have I heard from pulpits, and read in books, the priestly maxim that the poor and ignorant are those who are most likely to inherit the kingdom of God; and that learning leads more frequently to evil than to the everlasting welfare to souls. How often have I heard letters denounced and literature derided, unless it was of a certain class written in accordance with the thirty-nine articles, the Athanasian Creed, or the last number of some evangelical magazine whose compilers were the most degraded of fanatics; or the last falsehood which had been wafted from Africa, and which detailed the conversion of some unhappy black from the worship of his fetish to the adoration of a devil. Tracts are the food on which the sects flourish; and what educated man, that ever read a tract, did not arise from it with a blush for the ignorance of those

who composed, and a tear for the folly of those who were misled by, its vain and superstitious teachings? These people (Protestants) abuse Rome, and are marvelously eloquent on her hatred of the light; they effect to sympathize with her unhappy followers as if they alone were the serfs of Satan; but they are themselves walking in the shadow of Dogmatic Theology, and they do all they can to seduce others into the same wilderness. They cry everlastingly that Popery is the enemy of knowledge, and that by withholding truth she destroys souls; but there is not a single volume which they put forth, or a single sermon that they preach, in which they do not labor with all their zeal to diffuse ideas of the Divine Father, which are as opposite to his true nature as Light differs from the darkness of Hell (ignorance). It is not difficult to go into details; but of what use is it to unveil the truth to those who shut their eyes to the sun, and groping in deep gloom, frantically cry out, how beautiful are the beams we see. Yet this is the condition of many; and those who will insist upon being misled by priests go headlong

into the abyss of ignorance and superstition because they can behold no other alternative. Let us hope with hearts sincere that the day may not be far distant when an end shall be put to this most evil state of things; when Orthodoxy that prevails, and which has reduced man from his grand condition of a thinking creature to the mean and groveling employment of a mere money getter, grinding and ground, enslaving and enslaved, may be unknown; and the odious sects that have fattened on his ignorance and superstition may be checked and a true church erected which will teach the great lesson "KNOW THYSELF!" Men and women will then burst the iron trammels of orthodoxy and Mosaicism.



## CHAPTER IV.

### FORGERY, MUTILATING, INTERPOLATING, AND CORRUPTING, THE BOOKS AND GOSPELS OF THE SO-CALLED HOLY SCRIPTURES.

If my reader has any doubt that many books of the Bible are anonymous, and that it was a very common thing for names to be forged to Gospels and Scriptures to be mutilated, he has only to read this Chapter which shows many instances of forgery, mutilation of Gospels and plagiarism, or literary theft.

Remember, my reader, that what appears in this Chapter expresses the sentiments and opinions of such Early Christian Fathers as Jerome who flourished hundreds of years ago and refers to certain Gospels, etc. After the reader has read this chapter then let him proceed to read this book in full and he will be a much wiser person.

## DISPUTED BOOKS OF THE BIBLE.

Many books and Gospels which were once the Code of an immense empire, and known to priests and divines throughout the world, disappeared mysteriously at an early period of the so-called Christian era, when the Petro-Paulite churches and their felonious priests *began to destroy every book which was not in complete conformity with their system of sham Christianity which Papal Rome and its satellites reared on the ruins of Truth, which taught the Immanence of God, that is to say, God lies with the soul of all men. This of course did not agree with their Dogma, of the unknown God of the Hebrews.*

The fate of apocryphal writings in general, says Dr. Laurence in his dissertation on the Books of Scripture, has been singular. On one side, from the influence of theological opinion, or theological caprice, they have been sometimes injudiciously admitted into the canon of Scripture: While on the other side, from an over-anxiety to preserve that Canon inviolate, they have been not simply rejected, but



loaded with every epithet of contempt and obloquy. The feelings perhaps of both parties have on such occasions run away with their judgment. For writings of this description, whatsoever may or may not be their claim to inspiration, at least are of considerable utility where they indicate the theological opinions of the periods at which they were composed. This I apprehend to be peculiarly the case of the Books of The Old Testament, which, as having been manifestly written before the doctrines of Christianity were promulgated to the world, must afford us, when it refers to the nature and character of the Messiah, as it repeatedly does so refer, credible proof of what were the Jewish opinions upon those points before the birth of Christ, and consequently before the possible predominance of the Christian creed. The bishops do not inform us by whose judgment or authority the canonicity of books is to be determined; whether it is to be decided as at the council of Nice. All the ancient fathers, and now our modern ones, admit that the Old Testament was submitted to a careful review by Esdras

and the Synagogue, who did as they pleased with them. Every part of the Jewish Scripture, says Tertullian, was reviewed by Esdras. Whether you say, says Jerome, that Moses was the author of the Pentateuch, or that Esdras reformed the work, is a matter of indifference; implying that the latter was quite as likely as the former. Ad. Helvid. ii, 212. And the reverend and right reverend compilers of what is called The Speaker's Commentary cite these passages with approbation; nor do they venture to deny their truth. It is folly therefore to talk of *canonicity as being a certain test of truth. Any one who seriously contended for the infallibility of Esdras, or the Synagogue, on that or on any other matter, would expose himself to just scorn.*

Many of the books now in the Bible which have been put forth by the church have been copied from an original that is spurious. To a critical eye, as Laurence admits, some certain ones of these books and Gospels present the obvious appearances of having been the work of two or three different persons, living in different

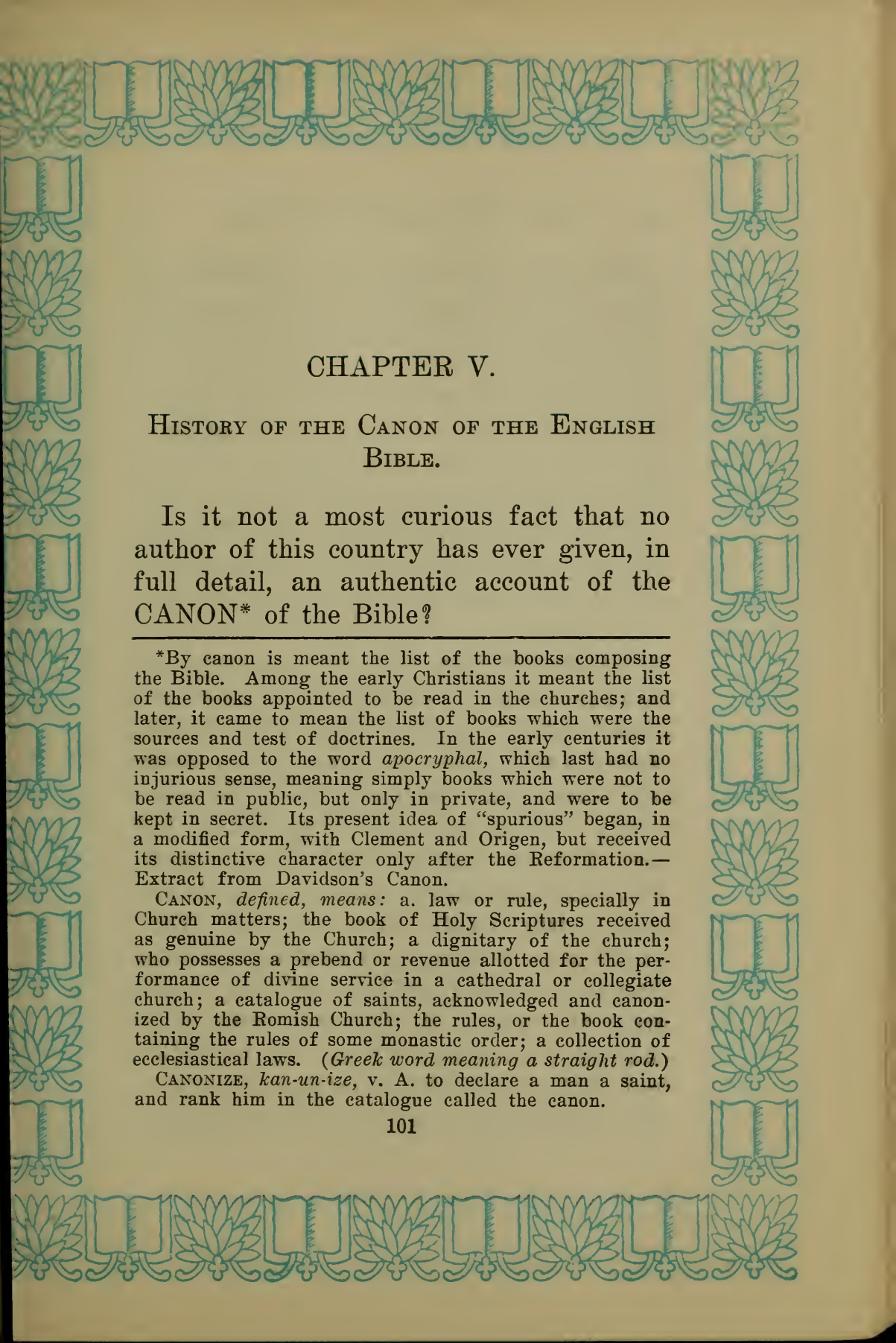
periods, as Murray confessed, just as the bulk of the writings which now constitute the Old Testament are at length proved to be. This fact did not escape the notice of the bishops; but wedded to a system of the Prætorian guard, it did not occur to them that it was expedient to separate the true from the false, the old from the new; and they accordingly translated the whole of what they had, treating it, however, as a figment by some ingenious Jew supposed to have lived before the advent of Jesus.

That certain books were classed by some of the fathers, as they are called (in many instances, indeed, fathers of superstition) among the apocryphal tracts, demonstrates nothing. Apocryphal does not mean spurious, as the multitude is taught to believe: it means "hidden," that is, a book, or something else, concealed from the general laity, because it contained *truths about the true God within the soul of man* which it was not deemed advisable that the general laity should know. *As stated above the priests and Bishops shut out and destroyed every manuscript which was not in strict*

*conformity with their system of Dogmatic Theology and sham Christianity (even as the church, both Roman and Protestant, does to this very day), which papal Rome and its satellites reared on the ruins of Truth which taught men that the Kingdom of God lies within their own being.*

It will be easily perceived why it was that the Church then dominant, which spent its days and nights in forgery, mutilating, interpolating, corrupting, or destroying every manuscript that contained aught that was repugnant to its intense desire for universal despotism, ignorance and superstition, should exclude many Gospels from what is called the sacred Canon; and as the fathers were the humble slaves of this ambitious and obtrusive creature (the church); and as all their writings have descended to us, filtered through their unholy hands, it becomes impossible either to rely on what the latter wrote, or on that which, coming to us from the most suspicious guardianship, is declared to have been their genuine composition. I regard therefore with contempt the reported opinions of those writers on

any matter of sacred History; and I cannot conceal my surprise that in the present days any one of independent mind or unbiased reason should refer to them as authorities upon any controverted matter.



## CHAPTER V.

### HISTORY OF THE CANON OF THE ENGLISH BIBLE.

Is it not a most curious fact that no author of this country has ever given, in full detail, an authentic account of the CANON\* of the Bible?

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\*By canon is meant the list of the books composing the Bible. Among the early Christians it meant the list of the books appointed to be read in the churches; and later, it came to mean the list of books which were the sources and test of doctrines. In the early centuries it was opposed to the word *apocryphal*, which last had no injurious sense, meaning simply books which were not to be read in public, but only in private, and were to be kept in secret. Its present idea of "spurious" began, in a modified form, with Clement and Origen, but received its distinctive character only after the Reformation.—Extract from Davidson's Canon.

CANON, *defined, means*: a. law or rule, specially in Church matters; the book of Holy Scriptures received as genuine by the Church; a dignitary of the church; who possesses a prebend or revenue allotted for the performance of divine service in a cathedral or collegiate church; a catalogue of saints, acknowledged and canonized by the Romish Church; the rules, or the book containing the rules of some monastic order; a collection of ecclesiastical laws. (*Greek word meaning a straight rod.*)

CANONIZE, *kan-un-ize*, v. A. to declare a man a saint, and rank him in the catalogue called the canon.

This has left void and unoccupied a space in the educational literature of this country which this work will fill. The sole purpose of the writer is to give in this treatise, those facts, which, the Church, the Christian Press and Clergy have for hundreds of years been attempting to conceal. It is for this very reason that the writer considers it necessary that a truthful and proper presentation of the facts, as presented by the able historians, be given.

The life of the ordinary individual here is rather brief; in fact, it is entirely too short to spend any time in trying to believe in an unknown God, or legends, miraculous stories and myths contained in Jewish Scriptures and taught by the Christian clergy. Those who have any doubt that the Bible is composed mainly of books which are anonymous, that is to say, no one knows who wrote them, or when they really were written, and that some of the Gospels were not written until long years after the death of the men, who, it is claimed, wrote them—those who doubt this had better withhold their judgment until they read and investigate. No theologian,

or intelligent investigator, whose opinion is based on facts, believes otherwise; and, unless you investigate, your opinion is not entitled to any respect whatsoever.

Every minister and priest who has investigated the subject knows this to be true, for orthodoxy has long ago been forced to acknowledge these facts. When those ministers and priests who know these things are so evasive as not to speak up and inform their congregations as to the truth, but pose as eloquent divines, who pound their pulpits and thunder forth from the platform, to keep them under the impression that such a matter has never been heard of, and leading their members to believe that the books were received direct from God, and were written by the men whose names they bear, then, they are very deceitful indeed.

Little wonder it is that these things provoke the hostility of learned men toward the modern church, and arouse the distrust of its members.

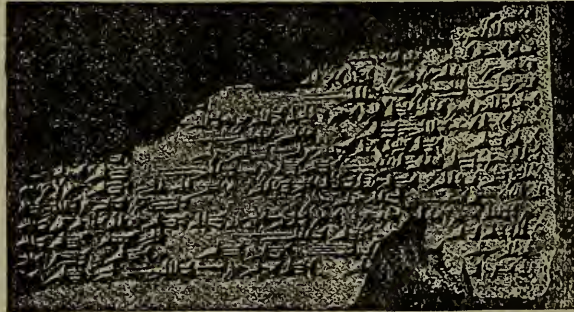
Many ministers and priests, who thunder at their congregations that they must believe the Bible or "be damned," are





**PLATE LII.—THE FIGHT** between the monster Tiamat, the personification of chaos, darkness, disorder, and evil, and Marduk (Merodach), the god of light, armed with thunderbolts.

(From a bas-relief on the walls of the palace of Assur-nasir-pal, king of Assyria (B. C. 885-860), discovered at Calah (Nimrud), now in the British Museum. A terra-cotta tablet, inscribed in cuneiform characters with the details of the combat and of the defeat of Tiamat, is preserved in the British Museum. [Kouyunjik Gallery, No. K. 3437.]



**PLATE LVII.—PART OF THE ASSYRIAN ACCOUNT OF THE CREATION**, inscribed in cuneiform characters on a fragment of a clay tablet, from the Library of Assur-bani-pal, king of Assyria (B. C. 668-626), at Nineveh. (British Museum, No. K. 5419.)

The text describes a time when water was the parent of all things, when there was universal darkness, and when as yet there was neither heaven, nor earth, and when the gods themselves had not been begotten. Then the gods Lakhmu and Lakhamu were created, and afterwards the other gods, Shar, Kishar, &c., came into being.

Plate LII. shows the Phantom Gods, said to be, armed with thunderbolts. Plate LVII. shows an ancient tablet containing some of the fabulous story about how God created the earth.

greatly concerned and wonder why their frantic efforts, as eloquent divines, are futile and ineffectual. Their intellects have become so dulled by theology that they do not know that unless one believes and knows a thing to be true himself, he will never succeed in convincing or getting another to believe it. Startling though it may seem, this is the very reason why the minister, and priest, fail to impress their hearers and make them believe the Gospels when they tell what the Bible teaches about God as he has revealed himself to the Ancient Jews of Palestine.

As stated above, no person, not even a frocked divine, "eloquent," can impress another with a fact that he himself does not believe or know to be true. Certainly no minister or priest has ever seen God; neither do any of them wear a medal, or hold a certificate certifying that they have saved one single soul from Hell or damnation. They, in reality, know no more about Heaven or Hell than the average boy does about the pots of gold he imagines are at the end of the rainbow. Those of the Christian Clergy who are familiar with

the formation of the Canon, or the true history of the Bible, know Christian theology to be legendary and untrue, consequently they have no faith—do not themselves believe in the doctrines they preach, therefore, it is impossible for them to impress the masses and make them believe or have faith in spurious doctrines. The truth of the matter is that the minister, or priest, if he has studied the Canon of the Bible and the history of Christian Theology as he should, believes otherwise than that most of the books of the Bible are anonymous. Should not a minister be familiar with the entire history of the Bible he preaches from? Should he not consider it his duty to learn how it was compiled? Should not the Christian Clergy be thoroughly familiar with the Canon of the entire Bible? Naturally you would think that the average divine would know something concerning the origin of the books, how they were compiled, when they were compiled, and by whom they were compiled. The real truth of the matter is that the average minister is very ignorant indeed on these points, and it is one of the

subjects least understood by him. Of course, they know all about "Faith," "Hell," Adam and Eve, Daniel in the lion's den, Moses, Abraham and Jacob, Jonah and the whale, but nothing about those unpleasant facts and truths which stamp Orthodox Theology as untrue.

Those ministers who are familiar with the formation of the Canon of the Bible, and know these things, are very careful indeed to see that their congregations are kept in ignorance concerning those true facts which literally overwhelm Christian Theology. However, the reader will learn something before he has finished this volume, for it is my purpose, and sole object, in publishing this work to make full and truthful inquiry into the very origin, compilation and development of the scheme and doctrine of divine revelation and inspiration, which, we are told to believe according to the crude, vulgar and indelicate Scriptural writings of the ancient Jews of Judah as contained in the Christian Bible. I shall begin at a date when the books of the Bible were not considered, nor looked upon, nor even believed to be

inspired. I intend to trace the doctrine of divine revelation and belief in inspiration from its very inception down to the present time. This, to be valuable and authentic, must be done fully in accord with the true facts of history and approved scholarship. I will show who first claimed that these anonymous books were inspired, and by what right they claimed they were inspired. I shall also show the character and intellectual ability of these affirmants who later compiled these anonymous books into the so-called sacred volume known as the Bible. I shall show that there are books in the Bible now which were excluded at one time; and that there are books which were once included, but are now excluded from the Bible.

I shall also show what learned and pious councils of the Church voted on the Canonical list; just what books they voted in and just what books they voted out. I shall also show when, and where, the myth (that we must believe the Bible and have faith in an unseen and unknown God, or be "*eternally damned*") originated. Councils like those of Ephesus, whose lists are nothing

but copies or repetitions of preceding lists, I shall not allude to any more than I shall speak of certain Bishops and individuals whose opinions are unworthy of particular or special notice.

All elements essential to the formation of the Canon are included, as well as all that is interesting or valuable of each Bishop's view or the Council's decrees. You, my reader, are requested to withhold judgment until you have turned the last page of this volume; for it is a duty you owe yourself to investigate, and oppose what history shows to be error. Oriental myths and legends are being palmed off on you to-day as the word of God by the Church.

This work will give you facts which it is not difficult to prove to be true by referring to the ablest authorities. These facts are very easily accessible to most ministers and priests. However, those divines, who have studied histories which treat on the Canon of the Bible, are most careful to see that the unpleasant truths contained in them *are never related to their congregations*, or receive due prominence in theo-

logical discussion among the members, which if seriously understood and properly appreciated would most certainly make a wonderful alteration in the religious beliefs of the civilized world.

As I have requested my reader to hold in abeyance his judgment as to the truth of my work until he has investigated, I will in all fairness to him give here several of the most able authorities whose works are sources from which he can receive authentic information regarding the Canon of the Bible and from which I have often quoted in this work.

#### ABLE AUTHORITIES.

Prof. Samuel Davidson, D. D., LL.D., is without doubt one of the ablest authorities on the subject of the Canon of the Bible. Prof. Davidson is also author of "The Bible Criticism," two volumes; "The Ecclesiastical Polity of the New Testament," which is a grand introduction to the New Testament, published in three volumes; "Sacred Hermeneutics Developed and Applied;" translation of "Geisler's Compendium of Ecclesiastical History," published

in four volumes; "The Canon of the Bible;" also author of a large number of interesting and valuable articles written expressly for Biblical and ecclesiastical dictionaries.

Still other able authorities are: Brooke Foss Westcott, D. D., author of modern works, "On the Canon of the New Testament." Then we have the writings of the Christian Fathers, the ecclesiastical history of Eusebius, which is the oldest Christian history now extant. Should my reader care to verify statements made here he has only to go to the Chicago public library and get the 1870 edition of Dr. Westcott's works; also the 1877 edition of Prof. Davidson's writings.

There is also one set of the Christian Fathers in the Chicago public library which has been translated into English. This Ecclesiastical history of Eusebis is the 1872 edition of Bell & Daldy, London, England. Notwithstanding the fact that many ministers and priests think that most people should not study ancient works and that they are only for the professional students and divines, I have given below



the shelf reference of the Chicago Public Library which is divided into sections. Section M is set aside for religious works and the following is the shelf references of the works referred to above: "Eusebius Ecclesiastical History" is 1.—3331. Brooke Foss Westcott's works "On the Canon of the New Testament" will be found at M 489, while Prof. Samuel Davidson's Canon of the entire Bible, is M 88.

The writer trusts that many will make a personal investigation of the claims of Christian theology for it is only in this manner that creeds, superstition and Dogmatic Theology *will be put aside for the truth*. It is to keep *certain facts* regarding the origin of the books of the Bible from *becoming known*, that the combine of ecclesiastics assert that the people should not be allowed to examine these works for themselves. They claim also that the writings and problems are so recondite that they should be examined only by those who are competent students, having had a theological education and training. They also do not hesitate to say that the people have no right to decide what they should believe

regarding the origin of the books of the Bible.

This, of course, is a very serious thing, and has led to grave errors and serious abuse. The object of all this *is to prevent investigation by the masses and thereby ward off exposure*, for if the problems in ancient works, treating on the Canon of the Bible, are so very reconite, surely, an intellect which has become clouded by preaching Dogmatic Theology and Oriental Myths, is no more competent, or no less liable to become confused in handling problems of this kind, than others equally, if not more intelligent, than "frocked divines" or "secretive priests." The Christian Clergy seems to overlook the fact that the masses ultimately are the *absolute authority* on doctrines and creeds. *Orthodoxy confesses and admits this to be true*; for, when it is attacked, ministers attempt to explain to their congregations all about the evidences of Christian Theology. This is proven again when it is noticed how quickly the ministers drop or eliminate a creed or doctrine when the laity ceases to accept it or refuses to believe in it, no mat-

ter how much the Christian clergy had thundered from their pulpits that we must accept it or "be damned," or that it is essential to our salvation and would save us from the post-mortem consequences of our misdeeds. All future changes or reforms in the Christian religion *will come from the masses*, and only from the pulpit after the laity has forced the clergy to teach the truth and eliminate superstition and dogma. There is no question but that the people will ultimately *force the minister and priest* to become the percolator of truth instead of falsehood and superstition. The uninitiated have a very poor conception of the obstacles and difficulties placed in the way of any one who attempts to place the true facts concerning the origin of the books contained in the Bible before the masses. The laity knows very little indeed about the system in use by the Christian clergy and religious press to suppress those truths concerning Christian theology which they desire to conceal from the people. The systematic and strict censorship exercised by the Christian press and clergy has heretofore prevented cer-

tain unpleasant facts from becoming generally known; for everything that might expose the truth is considered censorious by them for the sole purpose of forestalling investigation by the laity. There cannot be found to-day one among the religious publications that would think of printing the truth about the origin of the books of the Bible as contained in the works of most able authorities. It is doubtful whether any magazine or any of the new thought and metaphysical publications would publish these truths, and it is only of late years that the daily press has broken away and now publishes articles censored by the Orthodox clergy.

Those who know these facts, and are convinced that Christian theology is untrue, receive no assistance from the gentlemen of the black cloth, or the religious press in the dissemination or the propagation of these truths for, *of course, they dread exposure.*

If the reader doubts these statements the following will be a revelation that will convince him beyond any doubt. Yes, it will be a revelation to the good American

citizen, devout church member and faithful book-buyer who pays big money *usually about ten times the actual cost* for Encyclopedias and Britannicas published and sold as being an authentic and absolute authority on all subjects.

Sometime ago, previous to the publication of a later issue of the "Encyclopedia Britannica" the editors asked Prof. Samuel Davidson, who is everywhere recognized and known as the leading authority and greatest Protestant student in the world, to write for them a composition on the Canon of the Bible to be placed in the Encyclopedia Britannica.

Prof. Davidson, under the impression that the editors wanted truth and facts, agreed to write the article. Now before I relate what happened, for the reader's benefit, I wish to say a few words more about Prof. Davidson, who at that time was some eighty odd years of age, having devoted his life to investigating this subject. He is an able English scholar of rare ability and learning; and at that time was the greatest living authority on the sub-

ject, besides being the author of the works named on the preceding page. In writing the article for the "Encyclopedia Britannica" he related truthfully just how the books were made into the Bible; naming those books which had been put in at different periods and told the names of those books which had been eliminated or thrown out.

He further told that the Bible *had not at all times contained the same books that it does now*. After the editors received Prof. Davidson's article they would not publish it until they had changed it. According to Prof. Davidson, the editors "mutilated" it. When certain parts had been eliminated it was published in the "Encyclopedia Britannica" for the readers, as an article on the Canon.

Prof. Davidson, after this had been done, published a book entitled "The Canon of the Bible," which contained the article in its original form. He stated in the preface of this book why he published it.

The Christian press, and the Christian clergy have a complete system and method,

backed up by egotism and ignorant persistency, to *convert the laity in those things which are not true* regarding the Bible. This same system is used to ward off investigation and to *keep the people ignorant regarding certain unpleasant truths concerning Jewish Scripture and Christian theology.*

As stated before, this work was not written with the expectation that it would be of interest to the "*dyed in the wool*" Christian or those whose emoluments from deluded church members are large; for it is *vastly to their interest that the people be kept in ignorance of those things which prove that many books of the Bible are forgery.*

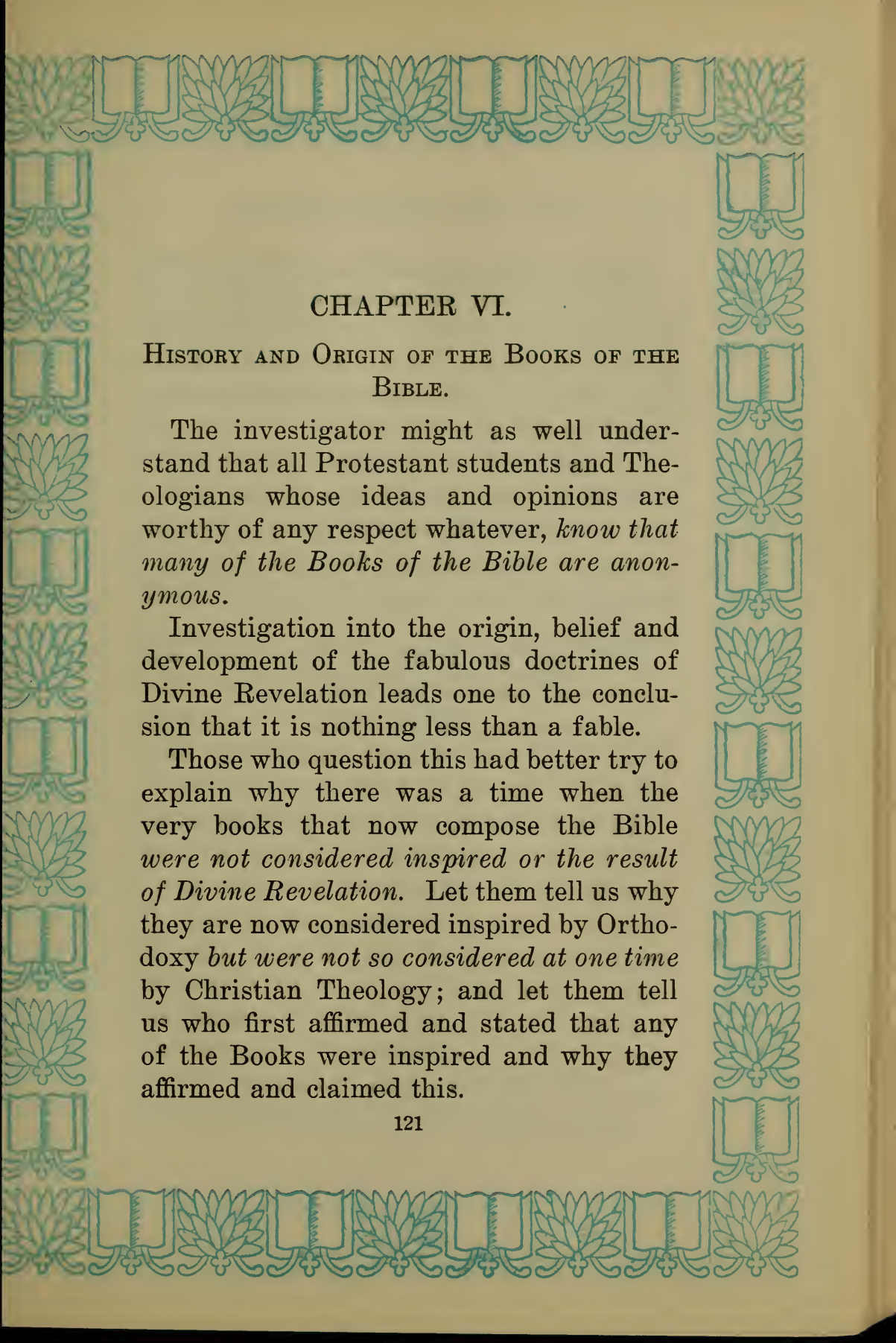
However, this class cannot gainsay or produce evidence to overcome the facts stated here. This work to be valuable should go over the entire history of the Bible, dating from the very beginning of the so-called Christian era, and give all facts and details down to the present time. There is much light and information that should be given about the hitherto vague

and obscured beginning of religious history, the Christian era and Christian Church.

The writer has not obtained his information from vague sources or even from the German rationalists, but states facts and will produce in this work, evidences obtained by Christian Historians and Commentators which are absolutely reliable and authentic. Some of the assertions made in this work are based on the statements set forth in the writings of the Christian Fathers and also contained in the "*Ecclesiastical History of Eusebius.*" Those who wish to refer to more modern works for verification of assertions made here can read *Milman's "History of Latin Christianity,"* and the disquisitions of *Lange, Schaff, Davidson, and Westcott,* and, if, after reading what these able writers have to say, there still lingers any doubt that the Christian Bible is made up entirely of anonymous books and Gospels that are *not, and never were inspired or of Divine origin but are forgery,* and were compiled into the Bible by certain shrewd individuals



whose qualities and pretensions were questionable, to say the least, and whose sole intention, and object, was to impose upon credulous, superstitious believers, then you are too pious to want the **TRUTH**.



## CHAPTER VI.

### HISTORY AND ORIGIN OF THE BOOKS OF THE BIBLE.

The investigator might as well understand that all Protestant students and Theologians whose ideas and opinions are worthy of any respect whatever, *know that many of the Books of the Bible are anonymous.*

Investigation into the origin, belief and development of the fabulous doctrines of Divine Revelation leads one to the conclusion that it is nothing less than a fable.

Those who question this had better try to explain why there was a time when the very books that now compose the Bible *were not considered inspired or the result of Divine Revelation.* Let them tell us why they are now considered inspired by Orthodoxy *but were not so considered at one time* by Christian Theology; and let them tell us who first affirmed and stated that any of the Books were inspired and why they affirmed and claimed this.

Again let he who scoffs at these statements tell us all about the character and intelligence of those fathers who compiled these books into a Volume and called it the Holy Bible, and affirmed that we must believe this the word of God.

Let them tell us *by what authority* the councils of the church voted certain books into the Canonical list, and *where they obtained the authority* to say that we must believe in these books or be eternally damned.

The absolute truth is that there are *twenty-six books in the Old Testament that are anonymous*, that is to say, no one knows where they were written, when they were written, or by whom they were written.

As an instance, and fair illustration, let us take those two books of Kings, also the two books of Chronicles and the much talked of book of Judges, and attempt to learn something of their origin: and see what is the result: or whether they were written by the men whose names are signed to them, or whether it does not appear that they are pure forgery.

Taking these books as a sample, we find

that there have been many conjectures, surmises, guesses and opinions without proof as to who were the real authors: but the whole thing is purely conjectural as is shown by the fact that no two of the commentators engaged in the guessing agree. This in itself stamps the whole Doctrine of Divine Revelation and the belief that these books were inspired as well as the nefarious statement that we must believe the Bible or be damned as commentitious.

ANONYMOUS BOOKS OF THE OLD TESTAMENT  
WHOSE AUTHORS ARE DISPUTED  
OR UNKNOWN.

The names of the Old Testament Books which are anonymous follow here and are arranged in their order as they appear in the ordinary English Bible.

THE ANONYMOUS BOOKS OF THE OLD  
TESTAMENT.

Genesis.	Judges.
Exodus.	Ruth.
Leviticus.	I. Samuel.
Numbers.	II. Samuel.
Deuteronomy.	I. Kings.
Joshua.	II. Kings.

I. Chronicles.	Lamentations.
II. Chronicles.	Ezekiel.
Esther.	Daniel.
Job.	Obadiah.
Proverbs.	Jonah.
Ecclesiastes.	Habakkuk.
Song of Solomon.	Haggai.

Many of course believe that Moses wrote the PENTATEUCH, ("The Law"—Torah) (the first five books of the Old Testament) but the truth of the matter is that none of the ablest authorities or foremost Protestant Students have any such idea, and no theologian whose opinion is entitled to any value would say so. No less an authority than Bishop Colenso, who is the author of a very valuable work entitled "On the Pentateuch" (Chicago Public Library M 49) proves that Moses did not write these five books and that they were not written by a Mosaic author at all or are even of *Mosaic Origin*.

Those who desire further evidence of this fact can consult Dr. Smith's "Dictionary of the Bible:" or McClintock and Strong's "Cyclopedia of Biblical, Theological and Ecclesiastical Literature."

The writer refers the reader to these authorities so he may see for himself that what is claimed in his work is not alone his individual opinion but is the opinion held by every able authority who has ever investigated the origin of the Canon of the Bible.

The works named above are of great value, and considered official: being very exhaustive and a literal digest of about all that can be learned on any of the subjects treated in them.

Again the writer desires that the reader understand that his object is only to speak against what is error, and inform those who read here where they can go and verify any statement made in this volume. This evidence is very easily accessible, and once the subject matter under discussion here, *has its proper position in theological matters, and is given legitimate prominence among the masses, there will certainly be quite a change in the ideas of the origin of the Bible and religious beliefs of this day and that of on-coming generations.*

Should the reader care to consult any

of the above named books which are standard orthodox works and writings, he can find them on the shelves of any large public library.

It is true, of course, that many Divines and priests have these works: but they are very quiet and mouse like about what they contain.

Of course their reason for keeping you in total ignorance about these facts concerning the origin of the books of the Bible, and those truths which literally paint Christian Theology as Commentitious, *is obvious to all who understand.*

However, the individual who can come from under the hypnotic influence of trarine of Dogmatic Theology long enough to look the matter straight in the face, and desire the truth, will, if he consults any of the above named works, find that many of the Books of the Old Testament *were not* written by the authors whose names are affixed to them.

Let the investigator be most careful to observe that where the authenticity, for any of these anonymous books is assumed, or claimed by tradition, absolutely noth-

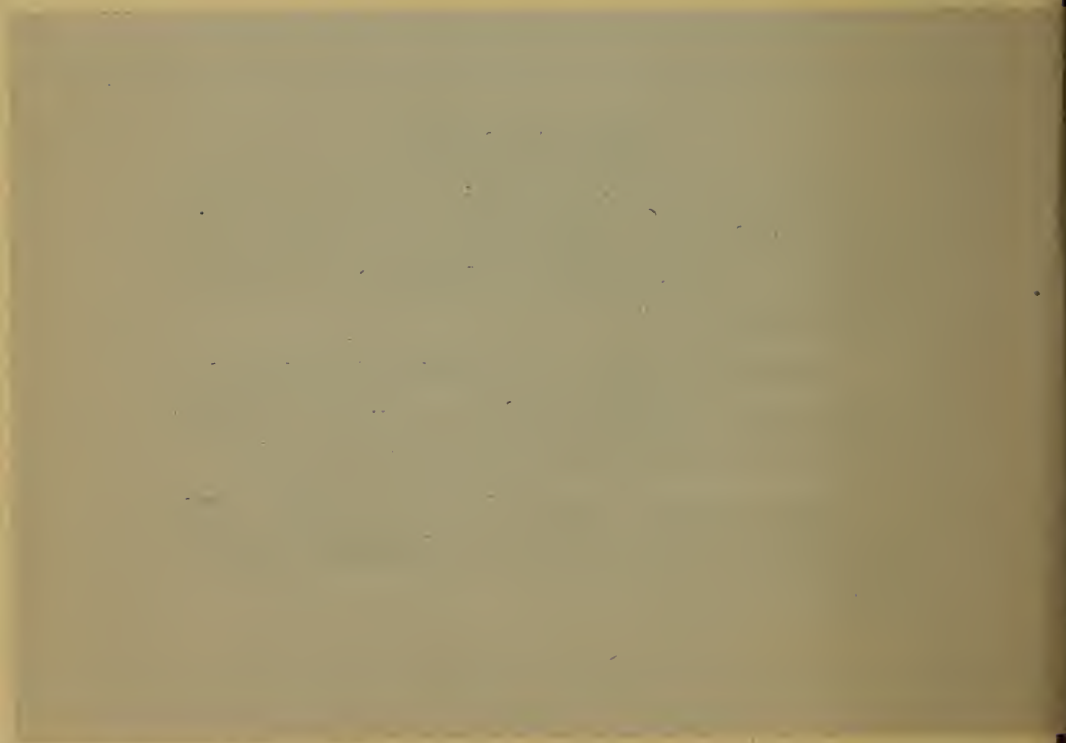
### ERRATA LIST.

Lines number sixteen and seventeen, on page 126, should read—"from under the hypnotic influence of the doctrine of Dogmatic Theology long enough"

Line number five, on page 201, should read—"all was not peaceful and honest during the days when our Gospels were being manufactured."

Line number twenty-three, on page 212, should read—"abounded through my lie unto His glory,"





ing is said about or made known of the personal life, or known history of the party, said to be the author.

It will be found that many of these books, now in the Bible, are not original writings, they are simply copies from old pre-existing compilations: this is especially true of the older books of the Old Testament.

No one really knows who wrote these historical, pre-existing compilations; neither is it known where they were written: neither is it known when they were written, nor who the individual was that copied these writings and arranged them into the Gospels and books, we are now asked to accept as the Bible, and are told that unless we do accept it as the word of God, we will be damned.

Nothing authentic or official can be found; neither is anything known as to just when this compilation was made, or, in other words, nobody knows anything about the origin or authors of these books.

A great many who are preaching Christian Theology know these facts and admit them to be true. To those who are on the

inside it is a well known fact that Christian Theology and Orthodoxy has long been forced to acknowledge these startling truths and facts.

*“The Epistle to the Hebrews,” which bears the name of Paul, but which every divine who is a scholar knows was not written by Paul, is one of these books, as will be shown here.*

Does not any priest or minister who has studied the origin of the Canon of the Bible know this? If he has never studied the Canon he knows very little indeed about his subject.

An able authority, in speaking of these matters, remarks very significantly as follows: *“Orthodoxy” itself long since conceded this startling fact; every minister who has studied the subject knows it: and one of the things which provokes the hostility of intelligent men toward the church is that the clergy will not tell their congregations anything about it, but keep them under the impression that such a thing has never been heard of, and that the books were written by the very men*

*whose names they bear, and that they received them from God."*

This writer well expresses the feelings of all intelligent, sincere men and women, who have studied the subject, for if there is anyone who has ever committed the crime of sacrilege it is the minister who knowingly preaches from a book, which, if he cares to take the trouble, he can very easily find out is a forgery *and no more the word of God than is the most ordinary book of fiction.*

This minister is guilty of profaning the truth; doubly guilty of alienating the people from truth, and committing them to superstition and error, because he does it for gain.

However, these things will all come out in time and when the minister and priest do fall from grace they will come a long way, for it has been many a day since they have had their sway.

The question may be asked if the men whose names are signed to these books did not write them, who did? This is not known; however, it is very simple indeed to show that they were not of Divine Rev-

elation, neither were their authors inspired. It is not a difficult matter, however, to show that they were not written by or composed by Samuel, nor Moses, nor Joshua, nor David, nor any of the authors whose names are signed to them, as will be seen further on in the book.

ANONYMOUS BOOKS OF THE NEW TESTAMENT,  
WHOSE AUTHORS ARE DISPUTED  
OR UNKNOWN.

The names of the New Testament Books which are anonymous follow here as they appear in the ordinary English Bible.

ANONYMOUS BOOKS OF THE NEW TESTAMENT.

St. Matthew.	Colossians.	II. Peter.
St. Mark.	I. Timothy.	II. John.
St. Luke.	II. Timothy.	III. John.
St. John.	Titus.	Jude.
The Acts.	Hebrews.	Revelation.
Ephesians.	James.	

We find by consulting Dr. Davidson's Canon, that he very much doubts the genuineness of "The Epistle of Paul the Apostle to The Ephesians," also "The Epistle

of Paul the Apostle to the Colossians," indeed there are not many who do accept them as reliable.

Now this only leaves ten of "The Epistles of Paul to the Apostle," and "The First Epistle General of Peter," and "The First Epistle General of John," and possibly "The Revelation of John The Divine," which can be accepted as true and genuine writings contained in the New Testament. Revelation is constantly rejected by some.

Regarding "The Gospel of St. Matthew," Dr. Davidson tells us, that it positively was not written by St. Matthew as it is given in the Bible.

He tells us that the "Gospel of St. Mark" was never written by St. Mark, and that nobody knows who was the author, and that the man, St. Luke, never wrote the Gospel to which his name is signed.

Regarding The Gospel of St. John, Dr. Davidson says:

"Its existence before 140 A. D. is incapable either of decisive or probable showing. . . . The Johannine authorship has receded before the tide of modern criticism; and though this tide is arbitrary at times, it is here irresistible."

"No certain trace of the existence of the Fourth

Gospel can be found till after Justin Martyr, i. e., till after the middle of the second century.”

The Apostle St. John died a long time before this date, so he positively could not have written it.

Professor Davidson also states that—

“If it be asked whether all the New Testament writings proceeded from the authors whose names they bear, criticism can not reply in the affirmative.”

“Textual criticism has been employed to discredit the true dates of the present Gospels (i. e., to make them earlier than they really were), and the most exaggerated descriptions have been given of the frequent transcriptions of the text and its great corruption in the second century (i. e., the believers say the evidences of the late dates are corruptions of the second century) . . . But the evidence in favor of the authors traditionally assigned to the Gospels and some of the Epistles, is still uncertain. A wide gap intervenes between eye-witnesses of the apostles or apostolic men that wrote the sacred books, and the earliest Fathers who assert such authorship. *The traditional bridge between them is a precarious one.*”

That The Epistle of St. Paul to Titus, the First Epistle of Paul to The Apostle Timothy, and The Second Epistle of Paul, The Apostle to Timothy were never written by The Apostle Paul, can be ascer-

tained by consulting *Davidson's Canon*.  
*Chicago Public Library Sec. M.*

Some of the more advanced scholars claim that all but four of The Epistles of Apostle Paul, are forgeries, and it will be recalled that on a previous page of this work the genuineness of "The Epistle of Paul the Apostle to the Ephesians" and his Epistle to the Colossians is questioned.

Dr. Westcott informs us that nothing was heard of the Second Epistle of St. Peter before the date of 170 A. D. and that very little, if anything, was known of it until about the end of the Third Century.

Dr. Westcott claims that the Canonicity of the Second Epistle of St. Peter could not be claimed as genuine, or authentic, on historical or traditional grounds. About the only good word that this eminent authority has for it, is that its claims seem a little better than "The Epistle of Barnabas" or "The Shepherd of Hermas," which have been so cunningly put into the background that we hear very little of them nowadays.

The Book of Revelation *is discarded and rejected* by the Church of Asia, the very



Church to which it was first addressed, and it has *been rejected at all times* by competent students and theologians whose opinions are entitled to any respect whatsoever.

For fifteen hundred years the Book of Revelation was never incorporated into the Bibles of the Eastern Christians: and was only included in their (see last chapter in this book) Bibles within the last three hundred years.

Dionysius tells us that nearly all of the first Christians objected to and denounced the Book of Revelation as being writings which contained neither common sense nor reason. *Neither do they.*

These early Christians also denounced it as being forged by Cerinthus. *Eusebius "Ecclesiastical History."*

Dionysius did not hesitate himself to say that he does not believe that it was ever written by St. John, and goes so far as to state that he does not know who wrote it, although he is inclined to believe that Cerinthus wrote it: and later *forged* the name of St. John to it, so as to give these nonsensical writings prestige among

the masses: St. John being one of the disciples of Christ.

Papias, another authority, thinks that possibly it may have been written by John the minister, or presbyter.

Caius claims that Cerinthus must have written it.

Now the reader can see that no two of these people agree, and if they cannot agree, or in other words, if it is utterly impossible to find out exactly who did write it, then what are we to think about having to *believe in these notorious writings or be damned?*

The Book of Revelations was so loudly denounced by the Eastern Christians, who had so much contempt and hostility for it, that the Bishops objected to having it read before the congregations and it was thrown out of the churches. (*Westcott, Canon.*)

Before a Western Church would admit it there had to be passed a special and separate decree affirming that it was authentic.

This took place in the celebrated synod of Toledo in the year 671 A. D.

Of course it will surprise the reader to learn that Beza, the consort and bosom friend of John Calvin and Martin Luther, said that he thought it might have been St. Mark who wrote it, but that they were not sure.

Would the reader be surprised to learn that many Orthodox Theologians do not believe that the "Epistle of Paul the Apostle to the Hebrews" has any right to be placed in the English Bible? The original letters of Paul bear this superscription, "PAUL, CALLED TO BE AN APOSTLE," but Paul's Epistle to the Hebrews, as contained in the New Testament, in the English Bible of today, does not bear this superscription at all.

Back in the times of the early Christians no one thought or even claimed that St. Paul ever wrote the "Epistle to the Hebrews," for do we not find that the early Christian Father, Tertullian (202 A. D.) *says that Barnabas was the author?*

Those who care to consult Wescott's Canon, will read that even in this very day the Clermont manuscript shows that Bar-

nabas was the author, and it is written as the "Epistle of Barnabas."

When we consult history, we find that the old Latin translation did not include it, and that it certainly must have been anonymous writings which were added later. History, and the babblings of priests and ministers, do not agree by any means.

The old Latin scholars and early Christian Fathers unite in ignoring it, and unanimously agreed that it should be excluded from the Bible.

Eusebius, "*Ecclesiastical History*," Chicago Public Library, informs us that according to Origen, many claimed that Clement of Rome was the author, while some there were who said that Luke wrote it.

When Origen attempts to solve this intricate problem and determine by whom God had sent us his written word, he flies up in the air, figuratively speaking, and exclaims, "*But who it was that really wrote this Epistle God only knows.*"

Owing to the fact that there are so many conjectures and guesses as to its origin, and because its authorship was at-

tributed to St. Paul, St. Luke, Barnabas and Clement of Rome, Philastrius (387 A. D.), of Brescia, most strenuously objected to it, and finally rejected the anonymous manuscript. He was actuated to do this because in many of the churches it was never read nor mentioned.

Grotius, in the seventeenth century, tells us that this Epistle to the Hebrews—whose authorship it has been as difficult to establish as it was to catch the Irishman's flea; or as hard a problem to solve as it was to find out "how old was Ann"—was obviously never written by St. Paul, the Apostle. He claims that it was written by St. Luke.

Grotius further informs us that to the best of his belief, the proper and original title for the Second Epistle of St. Peter should have been the "Epistle of Simeon," who supplanted and succeeded James as Bishop of Jerusalem. He does not hesitate to say that the Epistle in the Bible is not the original and genuine manuscript, but is made up from two Epistles by Simeon.

Then, again, we have Dr. Wescott, whom

no Theologian will hesitate to say is one of the ablest authorities, and the greatest Protestant student in the world, who says that the Epistle of Paul, the Apostle, to the Hebrews positively under no circumstances can be claimed or shown to have been written by the Apostle Paul.

Again, according to the "*Cyclopedia of the Bible*," by Kittos, the claim that St. Paul was the author and that it should be placed in the Bible at all is pure assumption, with no conclusive evidence to back it up.

Now, in the face of evidence, facts and opinions, as cited in these pages, have we not a very amusing spectacle in the eloquent divines, who pound their pulpits and thunder forth from the platform that *we must believe that these anonymous books are the word of God, or be damned?*

Then add to this the frantic efforts of the Christian Clergy, Christian Teachers and the Religious Press, to have us believe these superstitions, antique and commentitious teachings, or be eternally damned and burned forever in a pit filled with an unquenchable fire of brimstone.

Then add to this the fact that the Christian Clergy, and the Religious Press are always on the alert carefully watching to keep these unpleasant facts concerning Christian Theology from becoming known to the masses, never hesitating to go to the extreme limit to prevent and forestall investigation on the part of the laity.

It is this system and method, which is backed up by egotism and ignorant persistency, and is being used to convert the masses to believe those things which are untrue about the Bible, that the intelligent citizen and students of today are opposing.

Of course, the minister and priest will call them unbelievers, devils, and sinners; but, as we all have learned by this time, the average minister is about the boldest mouthpiece that speaks his little piece to the suffering public, for if you notice, they, as a clan, never miss the opportunity to vent their wrath on some person, or set of individuals, who have not conducted themselves according to the Books of Holy Scripture.

It is some woman, some girl, some business man, or somebody, it matters little

who, that is singled out by some divine for a roast when that gentleman of the black cloth rises before his congregation on the Sabbath morn. Somebody has stepped on the toes of the Holy Scriptures, and the divines forthwith go into contortions.

However, this is so well known that it needs no further comment here, for the ministers would, if they could, or if they were allowed, destroy half the works and places of amusement of mankind, as everything becomes green to him who continually gazes through green glasses.

You may depend upon it though, that none of them will ever be caught looking keenly enough into the origin of the Books of Scripture to find out whether they are really the word of God, or whether they are simply the garbled, anonymous and counterfeit manuscripts of an ancient people, whose history as a race is worse than any that has ever lived.

As stated before, the sole object in publishing this book is to oppose error and offer evidence which is easily obtainable and which should have the full light of day in all theological discussions.



By the publishing of this book, and the volume "The Immanence of God," which was published previous to this work, and which has had a remarkable sale, being welcomed everywhere by the laity, the writer is not attempting to corrupt the masses; neither does he desire to destroy the morality of the people of this or any other country.

However, this volume, as well as "The Immanence of God," is a *strong protest* against the attempt of Christian Theology to elevate superstition and stupidity for truth and human intelligence.

HOW THESE BOOKS ARE KNOWN TO BE  
SPURIOUS.

Of course, the reader will wish to learn by what way these things are found out. He will naturally inquire into this when the statement is made that Moses never was the author of the Pentateuch (the first five books of the Old Testament), and he will be especially interested to know how these matters are learned when he is told that they have been proven.

The student will be more than interested

in finding out by what system and method it has been determined that this book or that book in the Bible was not written by the individual whose name has been signed to it.

Anyone can say that St. Matthew could not have written the Gospel to which the name of Matthew has been signed, but the next thing is to prove it.

This is not as difficult a thing as many may suppose, and I will proceed to explain here how historians and scholars learn these facts.

If the reader makes any investigation he will soon see that it is accomplished by what has become known as the "historical method of Bible Criticism."

This system and method is well known to advanced scholars and honest theologians. A minister may attempt to make light of it or ridicule its possibilities when he has an ignorant audience, but you may take it from the writer that he would never attempt it before advanced scholarship, any more than he would dare to match his knowledge of the Canon of the Bible against any historian of repute. The av-

erage Minister has a very ordinary education.

By this "historical method" of Bible criticism it is not at all difficult to detect a literary forgery, that is to say, it can be shown beyond the peradventure of a doubt that a book or manuscript was not written by the individual whose name has been signed to it.

Of course, it is not always possible to tell just who was the author, but this is not necessary as long as the fact can be established that the person claimed as its author did not write it.

We will now proceed to analyze some of the evidence that we have at hand that John, the Apostle, never wrote the Gospel to which his name has been signed. This will serve the purpose of illustrating how this "Historical Method" of Bible Criticism is used, and will give my readers a seasonable opportunity to understand this method.

Now, in the first place, the book or manuscript, by the very words which have been written into it, makes no claim that it was ever written by St. John, for do we not

read that it is the "Gospel according to St. John"?

Again, in the second place, this "Gospel according to St. John" was never heard of and no evidence is to be found that it ever existed before the year 180 A. D.

*And in the third place, this date is about one hundred years after the known death of John, so how could he have written it?*

The writer trusts that nobody will be so foolish as to believe that Saint John was reincarnated one hundred years after he was dead, and wrote the Gospel to which his name has been forged.

None of the Christian authors, or writers previous to the year 180 A. D., alludes to this Gospel, and it is not foolish to infer that it was not in existence until one hundred years after the death of St. John.

This Gospel was first brought to the light of day among a class of people who held heretical opinions, and they never thought of attributing its authorship to St. John, and Davidson's "*Introduction of the New Testament*" tells us that its authorship was never attributed to John until about the end of the second century.

At this time the Fathers of the Church got busy and when the good people awoke one morning they had "The Gospel of Saint John," and let us all hope and pray that the morning was a fine one; so let it be; verily so—Amen.

Now does not this sacred Gospel of St. John state that Bethsaida is in Galilee (*St. John, Chap. XII-XXI*)? There is not any such village or town in Galilee, and there never has been.

Now, at this time the town of Bethsaida was to the east of the sea of Tiberias, and Galilee was located on the West Side of the sea of Tiberias.

We are told that St. John was born and lived at Bethsaida, and will anyone be so Orthodox as to say that he was not familiar with the topography, or local geography, of his own home and birthplace?

If St. John wrote the Gospel to which his name has been forged, how did he come to make this glaring blunder, and if he was so divinely inspired by God and was so familiar with the works of the divinity, why was he so utterly ignorant of the geographical conditions of his own home?

Of course, some "dyed-in-the-wool Christian" can find a way to get around this, for they are all good swimmers in the foggy sea of Christian Theology.

Zebedee, the Jew, was the Father of St. John. Now, can someone explain why St. John himself, being a Jew, and the author of the Gospel bearing his name, should refer to the Jewish people in the second or third person, or as individuals?

The natural inference is that the real author of this book was not a Jew, for we find it in such words as these, "feast of the Jews" (*John V., Chap. I-V*). "The passover, a feast of the Jews," "the manner of the purifying of the Jews," and the law of the Jews is called "your law." And does he not speak of the Jews in the third person when he says "their law," and do we not have here a fair sample of the pious individual even in that day, as we have to-day, raging and vilifying the people when he calls the Jews "the children of the devil"?

Some of the other Gospel writers cite incidents and tell of miracles, stating that St. John was the only Gospel writer of the

four who witnessed them. Now, if this is true, and he wrote the Gospel, why did he fail to mention these miracles?

The truth of the matter is that St. John never wrote the Gospel to which his name was forged, and if the reader still has any doubt he will have it fully dispelled before he closes the last page of this book, for if there had not been plenty, and to spare, of evidence to prove this fact, this book would never have been written.

Now let us proceed; let us take the raising from the dead of Jairus' girl, and see what happens when it comes to shaping up Gospels and signing the names of men to them who have been dead a hundred years.

To have one's daughter raised from the dead is no ordinary event, even during an age of miracles and divine revelations; and a miracle or feat of this kind would have held the stage and fascinated the observer so he would not have failed to relate it in his Gospel.

Of course, it will not be presumptuous to presume that a case of as much importance as this would have been related and

records of it carefully kept by those who were eye witnesses to the miracle.

St. Luke and St. Mark both plainly state that St. John was the only one of the four Evangelists who was an eye witness to the miracle of the raising of Jairus' daughter.

Now the strange thing is that the writer of the Gospel to which St. John's name has been forged fails to make the least mention of it.

Why, if St. John was the author of this Gospel, did he fail to narrate this miracle?

Do not St. Luke, St. Matthew and St. Mark speak of it and say that St. John was an eye witness? But of course the real author of this Gospel could not make mention of the miracle because the manuscript was written nearly a hundred years before this miracle took place, and was never written by St. John.

All Bible students know that the transfiguration is the only incident of its nature that is related in the Bible, and, of course, those who saw it would naturally speak out concerning it.

Now, St. Mark, St. Matthew and St. Luke are all a unit in saying that St. John



was the only one of the four Gospel writers who witnessed it.

However, the writer of the Gospel to which St. John's name was signed is as silent as the tomb about this unusual event.

Now, if St. John wrote the Gospel, why does he not make mention of the Transfiguration, for there is no question but he was an eye witness to the event, as do the other three Evangelists who not only narrate it, but most distinctly say that St. John was the only one of them who saw it? *Peculiar, isn't it?*

What has been stated here is only a part of the evidence that can be obtained to show that he never wrote the Gospel to which his name has been signed.

Enough has been said, however, to give you a fair idea as to how scholarship learns these things by the "historical method" of Bible criticism.

Now possibly the reader may have heard the bright and brainy Orthodox Christians claim so much for their "Unanimous testimony of antiquity to the authenticity of the Gospels" that he would be pleased, and find it instructive as well as interest-

ing, to learn just what that wonderful testimony may be; if so he may read on.

The Epistles of Paul the Apostle, as they appear in the Bible, are the first Christian writings that have been given to us.

This Apostle makes no reference whatever to the Four Gospels; positively does not mention them; neither does he quote from them.

Now let the reader take his Bible and look through "The First Epistle of Peter," then search through the "First Epistle of John," now read on down through Revelation, and he will find no mention whatever made of these Four Gospels; neither will he be able to find any quotation from them.

Now let us take "The Acts," "Second and Third John," also "the General Epistle of James," and "The General Epistle of Jude," and after carefully scanning them we can find no mention made of the Four Gospels; neither is there any mention made of them, all of these writers being as silent as the tomb; never even a quotation.

We are told that Clement of Rome, the latter part of the first century, succeeded these Four Apostles; but when we look through this Apostolic Father's Epistle to the Corinthians we find no mention whatever made of the Gospel writers St. Matthew, St. Mark, St. Luke or St. John.

There are Four Epistles said to have been written by that early Christian Father, Ignatius (115 A. D.); his writings are generally believed to be authentic; but here the result is the same, as we find no mention made of the four Gospels.

The Epistle, which is said to have been written by Barnabas, the bosom friend of Paul, is as silent about the four Gospels as the books mentioned above.

Now let us in our search take that book named "The Shepherd of Hermas," which many say is the writings of Hermas of ancient Rome (150 A. D.).

This book, as will be seen, dwells mainly on ethical and doctrinal matters and makes no mention of the Four Gospels.

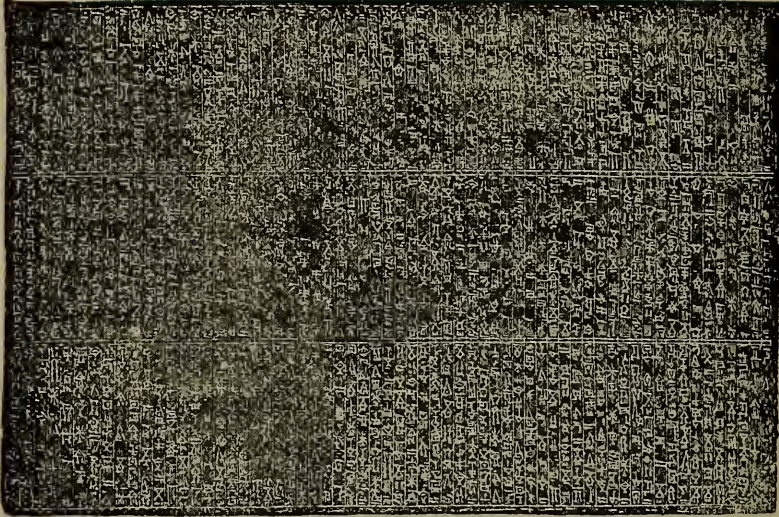
Now you have gone over all the Christian writings and religious literature extant from the murder of the Master, Jesus,

up to about the first half of the second century, and what have you found that makes mention of the Four Gospels?

Nowhere have we found any reference, any quotation, or any allusion to the Gospels of St. Matthew, St. Mark, St. Luke and St. John. The writers of this literature make many quotations from the Gospels of other writers, but none from the Four Gospels contained in the English Bible. What follows here is the writings of that Christian Father, Papias, who flourished along about 150 A. D. (*Taken from Davidson's Canon.*)

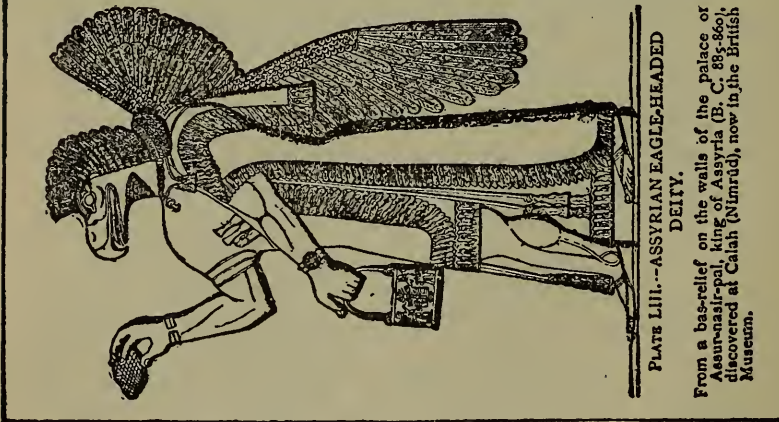
“And John the presbyter also said this: ‘Mark being the interpreter of Peter, whatever he recorded he wrote with great accuracy, but not, however, in the order in which it was spoken or done by our Lord, for he neither heard nor followed our Lord, but, as before said, he was in company with Peter, who gave him such instruction as was necessary, but not to give a history of our Lord’s discourses; wherefore Mark has not erred in anything, by writing some things as he has recorded them; for he was carefully attentive to one thing, not to pass by anything that he heard, or to state anything falsely in these accounts.’”

Now the important thing to determine



**PLATE LV.—CUNEIFORM TEXT OF NEBUCHADNEZZAR II., king of Babylon (B. C. 605-561).**  
 (Inscribed in archaic Babylonian characters upon a black basalt slab found among the ruins of Babylon, now in the India Office.)

This text records the genealogy and titles of Nebuchadnezzar, and declares his reverence for the gods Marduk and Nebo. To build a temple in honour of the god Marduk, Nebuchadnezzar has brought together gold, silver, precious stones, bronze, costly woods, &c.; and he describes the great works, architectural and other, which he undertook to the glory of his gods, the fertility of his city, and the good of his people. He restored and completed Imgur-Bel and Nimiti-Bel, the great walls of Babylon, which his father Nabopolassar had begun, and he fortified Babylon on all sides.



**PLATE LIII.—ASSYRIAN EAGLE-HEADED DEITY.**

From a bas-relief on the walls of the palace of Assurnasir-pal, king of Assyria (B. C. 883-859), discovered at Calah (Nimrud), now in the British Museum.

Some curious and senseless relics which theology reverences and publishes in its Bibles.

here is, does he mean the Gospel we have which is said to be according to St. Mark?

We have no human means of knowing personally just what he said, or referred to, as all his writings are destroyed, and this much we get from "*Eusebius' Ecclesiastical History.*"

Eusebius tells us that he was a man that cared little for authentic records, preferring traditional reports.

The writings of such an individual are not reliable, and Eusebius himself tells us that he was a person of very limited comprehension.

He also informs us that Papias' traditions of the Master, Jesus, which he had were "*rather too fabulous.*"

Of course Papias has not said that he had ever seen the writings. He tells of a tradition left by John the minister.

It is nothing unusual to believe that someone would think of getting together some records or data about the life of the Master, Jesus, even if it were years after his murder.

Taking it for granted that Papias does mean the Gospel of St. Mark, what evi-

dence is there to show that the sayings of the Master, Jesus, as contained in it are true and authentic?

Let us examine the writings said to be the Historical and true lineage of the Gospel of St. Mark and see whether it is authentic.

What follows here is just exactly what will be found, and after the investigator has read it he will have *all he will ever be able to get*, and will be on an equal footing with the best learned theologian, and fully as competent to say whether the following historical lineage of the authenticity of the Gospel of St. Mark *is to be believed or discredited*.

*Here it is—Eusebius tells us that Papias relates that St. John the minister, or presbyter, said that St. Mark said that St. Peter said that the Master, Jesus, said this, and that, and thus and so.*

*Eusebius goes further and tells us that:*

“Such is the account of Papias concerning Mark. Of Matthew he has stated as follows: ‘Matthew composed his history (*logia*) in the Hebrew dialect, and every one translated it as he was able.’”

Now what does Papias refer to? Does he mean the Gospel as per St. Matthew?

He has just told us that St. Matthew composed his Book of the Gospel in Hebrew.

Our present Gospel of St. Matthew is in Greek. Who can account for this?

If he means St. Matthew's Gospel, when, where and by whom was it translated?

Of course, as usual, nobody knows. Questions of this kind go forever and forever unanswered.

The statements that have been made by those who try to explain, or apologize, because nobody can answer this question, are the rankest assumptions, as is the statement that the translation was by some certain person.

Even Jerome himself states that the name of the translator is not known.

At one time there was a Second Gospel, to which the name of St. Matthew was signed, and which was read by the Christians.

Are we certain whether the Orthodox Christian Church of today has the proper one or not? Who can tell?



Of course it would really make very little difference, for the modern Church would swallow anything as the word of God that had the stamp or bore the slightest resemblance to ancient, mouldy, superstitious writings; so a little thing like getting a counterfeit in the shape of a Gospel would make no difference at all to it.

To be brief and plain, no theologian or scholar who knows anything about the matter under discussion here believes that the Gospels of either St. Mark or St. Matthew were alluded to.

Tischendorf, in his work, "*When Were Our Gospels Written?*" admits it.

Davidson grants it, and says:

"Papias speaks of Matthew and Mark; but it is most probable that he had documents which either formed the basis of our present Matthew and Mark, or were taken into them and written over.

"The canonical Gospels of Matthew and Mark cannot be identified with the *logia* of Matthew, and the things *said and done* by Jesus which Mark wrote, mentioned by Papias. That writer himself does not identify them."

This, of course, is evidence enough to convince the ordinary individual that he is

on the right track. But, of course, should this individual happen to be a "dyed-in-the-wool Christian," these things will make him spit fire. However, small storms of theology are never dangerous and soon over.

We have now followed the historical lineage of the authenticity of the Four Gospels and examined writings and literature and went through all the manuscript which comprises all the Christian literature extant from the time of the cruel death of the Master, Jesus, and we have now arrived at a period of about one hundred and twenty-one years after his death; and we have failed to find the slightest reference and *absolutely no evidence whatever of their having any existence previous to this period.*

The first writer who seems to have had sense enough to accept records, instead of accepting tradition, was Justin Martyr, whose works were written 150 A. D.

Now let us see what this writer, who set aside traditional reports and gossip, preferring to appeal to the written records, has to say about these Gospels.

Upon examination it is found that he quotes parts of the Old Testament; and there have been found other quotations which appear at first glance to have been taken from the New Testament, but they are not.

Those Christians who have made frantic and strenuous efforts to pad and bolster up Christian Theology by claiming that Justin Martyr had the Four Gospels have been a dismal failure.

From the Old Testament Justin Martyr made over three hundred quotations, to be exact, he quotes from it three hundred and fourteen different times.

He gives the name of the book from which he makes one hundred and ninety-seven of these quotations.

However, it will be found on examination that when he makes those quotations, which are claimed to be from the New Testament, he fails to make any mention whatever of the Four Gospels.

Instead of this, he very plainly states in many different places that he is quoting from the "*Memoirs of the Apostles.*"

Of course, he speaks of them as "Gos-

pels," but there were any number of religious books in circulation among the Christians and the Church in those times, and the term Gospel, as he used it, is no proof, nor does not necessarily mean, the Gospels of St. Matthew, St. Mark, St. John and St. Luke.

He relates that he discovered in these writings "all things concerning Jesus Christ." The "Acts of Pilate" is another of the books from which he quotes, and he does not fail to make mention of it either. He also names the "*Memoirs or Gospels of Peter*" as one of the books from which he quotes.

Now can anyone explain why he has failed to give the names of the Four Gospels when he gives the names of the Old Testament Books from which he quotes, as well as those which were New Testament books, to him, if as Christian advocates claim, he quoted from them?

Of course, the only inference that can be drawn is that he never quoted from the Four Gospels. The inference is plain that he was referring to an entirely different set of writings.

Yet in the face of all this, we have the Christian advocate and duped theologian who, in the most pious manner, will stand up and positively assert that he certainly recognized the Four Evangelists and their Four Gospels.

However, this will only show how disingenuous Orthodoxy and Christian Theology is, and gives the reader some knowledge of the nature of their claims when matters of this kind are brought to the light of day.

Orthodoxy, because of its unfairness, readily accepts evidence which is purely secondary when it would be rejected under any other circumstances.

Of course they would have us believe that God turned himself into a man and consulted with men as to what he would or should do about certain conditions that existed among the children of Israel.

What can a student or investigator think when Orthodoxy says that we must accept the "Memoirs of the Apostle" for the Gospels of St. Matthew, St. John, St. Luke and St. Mark; that they were our Gospels which went under a different name in those days?

Of course this could not be true, for the

reason that we find only a few of the hundred quotations which Justin Martyr claims he obtained from the "Memoirs of the Apostle" to be like the parallel in the New Testament verses.

Now if Justin Martyr quoted from our Gospels, why are the passages different from those contained in the New Testament passages?

This shows that he had a different set of books than those now called the Four Gospels, and that they were not in existence at that time.

Again, he cites passages from these books which are not contained in the Four Gospels.

Justin Martyr quotes from the "Memoirs of the Apostle" the statement that there was "*a hot fire kindled on the river of Jordan at the time Jesus waded into the water to be baptized.*"

No statement of this kind is to be found in the Four Gospels.

Justin Martyr writes that the "Memoirs of the Apostle" says that the same individual (the devil, of course) which used to sit in every tree top in Judea, if we be-

lieved all the Bible writers say, which approached Jesus and tempted him also got busy and tempted him again as he was coming out of the river of Jordan. *This fact is not mentioned in our Four Gospels.*

Now the writer's advice to the reader is to keep these facts and incidents *well in mind*, as the writings of Justin Martyr are the strongest arguing point and favorite battleground of Christian Theology and presumptuous Orthodoxy.

Justin Martyr was one of the foremost polemical authors that the early Christians can boast of, and of course, the modern Church always makes the most strenuous efforts to have it appear that he quoted from the books of the Four Evangelists.

It is needless to remark, of course, that in this *they have failed*.

Theophilus, in the year 180 A. D., is the first author who has anything to say regarding the Four Evangelists, and then he simply speaks of John as being an inspired individual, and does not do him the honor of calling him an Apostle at all.

Of course, inspired individuals of both sexes are as common and plentiful today

as one could wish, but we never think of doing them the honor of calling them Apostles; in fact, inspired mentalities of today do not attract much honor or attention, let alone being called Godly men and women.

Along about the time of 200 A. D. there flourished an author whose name was Irenæus, who is mentioned in another part of this book; he it was who first makes mention of all four of the Evangelists and the Four Gospels.

Now you have been given a full report, and all the evidence as far as the testimony and "evidence of antiquity" can be obtained, regarding these Four Gospels up to the first of the third century.

Briefly recapitulating, the "real testimony of antiquity" and specific knowledge which we have obtained up to this, the beginning of the third century, is as follows:

1—The books which we have now for the Four Gospels were not known or made mention of until about 150 A. D.; almost one hundred and twenty years after Jesus, the Master, was dead.

2—Previous to 150 A. D. no author



makes the slightest reference to these Books.

3—We then come to Papias' passages, which have been shown to be mere traditional reports instead of real evidence of the actual existence of the Gospels.

4—Justin Martyr does not quote from them; neither does he mention the Four Evangelists. Whenever he quotes from other books he always gives the name of the book from which he has taken the quotation, and the inference is that he did not have these Gospels. If he did, why did he fail to mention them?

5—One hundred and fifty years after the death of Jesus, Theophilus refers very slightly to the Gospel of St. John, or rather John's Gospel, and he said he was just a plain, inspired man. The supply of Saints must have run out shortly after the third century, as we have none with us these days.

6—One hundred and seventy years after the death of Jesus, which was 200 A. D., we learn something of the Four Evangelists and their Gospels.

7—Irenæus first mentions all four of these Gospels 200 A. D.

Exact and tangible evidence is at all times of great value, and essential to all who have the honesty and courage to utilize it.

If we are honest, sincere and unprejudiced, this kind of evidence or testimony is appreciated far more than is traditional reports or secondary evidence.

Now, to be exact, after Irenæus, 200 A. D., mentions the Four Gospels, they are constantly referred to by the early Christian Fathers, and when the Orthodox Theologian murmurs and prattles about "the unanimous evidence and testimony of antiquity regarding the authenticity of the Four Gospels" he is only stating how these books and Gospels were quoted by the later Christian Fathers, such as Clement of Alexandria, Eusebius, Origen and Tertullian.

After 200 A. D. these books were in evidence and circulated under the name of the Four Evangelists, and, of course, the Christian Fathers quoted from them.

Now how did these later Christian Fathers know any more who wrote those books, or their real authorship, than the reader does?

They did not know as much as we do, for they did not have the advantage of the critical scholarship that we have today.

Indeed, the Fathers did not pretend to vouch for the genuineness of these books or their authorship, any more than you would be able to vouch for the authorship or guarantee the writings of Junius, were you to quote from them.

The later Christian Fathers as a matter of course spoke of these books by the names under which they were known.

The earlier Christian Fathers would, of course, have given different names to the books had they been known under different names than those given them.

Dr. Wescott tells us that "*The main testimony of the Apostolic Fathers is therefore to the substance and not to the authenticity of the Gospels.*"

Now the reader should stop and think that we have only a few Christian manuscripts up to the beginning of the third century.

Dr. Wescott speaks of it as the "*dark age of the Christian literature,*" so little of it is there in existence that he just as

good as admits that the Gospels of the Four Evangelists did not exist previous to 150 A. D., when he says:

“A few letters of consolation and warning, two or three apologies addressed to a heathen, a controversy with a Jew, a vision, and a scanty glean-  
ing of fragments of lost works, *comprise all Christian literature up to the middle of the second century.*”

So far in this chapter it has been sufficient to simply point out that no Christian writer previous to 150 A. D. has quoted from the Four Gospels, all of them having quoted from other Gospels or traditional reports.

Again, it is sufficient for the present for the reader to understand that at all times Orthodoxy struggles to make it appear that the quotations of these writers were taken from the Four Gospels.

For instance, Ignatius writes an Epistle to Polycarp and does not say that it is quoted from another book or that it is not original with himself; here is one of the passages contained in the Epistle: “*Be in all things wise as a serpent, but harmless as a dove.*”

“Be ye therefore wise as serpents and harmless as doves.” This, the Christian will tell you, is taken from St. Matthew.

Polycarp writes, “*Be Merciful, and ye shall obtain mercy.*”

We are told that this is the celebrated Beatitude. However, here we have another passage very similar:

“Blessed are the merciful, for they shall obtain mercy.”

Nearly all of these passages, and there are a number, *are different from those contained in the Four Gospels.*

Again, none of the writers of these passages *claim that they are from the New Testament.*

If they were the same, that *would not be proof* that they were taken from the Four Gospels, or that the four books said to have been written by the Evangelists were in existence, as it can be shown that there were other Gospels and books in existence which had many passages in them that were the same as those that are now in the Four Gospels.

The name of one of these books was “Protevangelion,” which was also known

as the "Gospel of James." This book of the Gospel was used for about twenty-five years before the Four Gospels were unearthed.

Tischendorf says it existed in the first quarter of the second century.

Origen tells us that this book was widely circulated about the end of the second century. Justin Martyr mentions it also. This book is now included in the Apochryphal New Testament.

These books and Gospels, which are contained in "The Apocryphal New Testament" are, because the Christians did not care to vote them into the Canon of the Bible, not considered a part of the English Bible.

The book "Protevangelion," which is contained in "The Apocryphal New Testament," we will now use to compare the passages contained in its XI and XXVII Chapters with those passages contained in the II Chapter of St. Matthew and the First Chapter of St. Luke.

In order to make the parallel passages in each of these books stand out plainly they will be printed in "black face" type.

My reader will now be able to see that many quotations which Christian Theology swears by and claims were copied only from the Four Gospels could have been quoted from the Apocryphal Gospels which they have rejected, and there is no doubt that they were.

**Protevangalion XI.**

And she (Mary) took a pitcher and went out to fill it with water. And behold a voice saying, **Hail, full of grace; the Lord is with thee, blessed art thou among women .**

. . . . .

And behold the angel of the Lord . . . stood by her and said, **Fear not, Mary; for thou hast found favor with God.**

The angel replied, **Not so, Mary; for the Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also the holy thing which shall be born of thee shall be called the Son of the living God.**

Thou shalt call his name **Jesus**, for he shall save his people from their sins.

**And behold, thy cousin Elizabeth, she has also**

**Luke I.**

28. And the angel came in unto her, and said: **Hail (thou that art) highly favored; the Lord is with thee; blessed art thou among women.**

30. And the angel said unto her: **Fear not, Mary; for thou hast found favor with God.**

35. And the angel answered and said unto her: **The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also, that holy thing which shall be born of thee shall be called the Son of God.**

36. **And behold, thy cousin Elizabeth, she**

conceived a son in her old age. And this is the sixth month with her who was called barren.

For nothing shall be impossible with God.

And Mary said, Behold the handmaid of the Lord; be it unto me according to thy word . . . .

**Chapter XII.**

. . . . And said whence is this to me, that the mother of my Lord should come to me?

For lo, as soon as the voice of thy salutation came to my ears, that which is within me leaped and blessed thee.

**Protevangelion, XXVII.**

Then Joseph was preparing to go away. For there was a great commotion in Bethlehem by the coming of wise men from the East, saying, Where is he that is born King of the Jews? For we have seen his star in the east, and are come to worship him.

When Herod heard this he was exceedingly troubled; and, having sent messengers to the wise men and the priests, he inquired of them in the prætorium, saying to them, Where is it written

hath also conceived a son in her old age; and this is the sixth month with her who was called barren.

37. For with God nothing shall be impossible.

38. And Mary said: Behold the handmaid of the Lord; be it unto me according to thy word. And the angel departed from her.

43. And whence is this, that the mother of my Lord should come to me?

44. For lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy.

**Matthew II.**

Now when Jesus was born in Bethlehem of Judea, in the days of Herod the King, behold there came wise men from the East to Jerusalem.

2. Saying, Where is he that is born King of the Jews? For we have seen his star in the east and are come to worship him.

3. When Herod the King had heard these things he was troubled, and all Jerusalem with him.

4. And when he had gathered all the chief priests and scribes of the



among you of Christ the King, that he should be born?

Then they say unto him, in Bethlehem of Judah; for thus it is written, And thou, Bethlehem, in the land of Judah, art not the least among the princes of Judah; for out of thee shall come a governor, who shall rule my people Israel.

And having sent away the chief priests, he inquired of the wise men in the prætorium, and said unto them, What sign was it ye saw concerning the King that is born? They answered, We saw an extraordinarily large star, shining among the stars of heaven, and it so outshined all the other stars that they became not visible; and we know that a great king has come in Israel, and therefore have come to worship him.

Then said Herod to them, Go and make diligent inquiry, and if ye find him bring me word again, that I may come and worship him also.

So the wise men went forth, and behold, the star which they saw in the east went before

people together, he demanded of them where Christ should be born.

5. And they said unto him, In Bethlehem of Judea; for thus it is written by the prophet,

6. And thou, Bethlehem, in the land of Judah, art not the least among the princes of Judah; for out of thee shall come a governor, who shall rule my people Israel.

7. Then Herod, when he had privily called the wise men, inquired of them diligently what time the star appeared.

8. And he sent them to Bethlehem and said, Go and search diligently for the young child, and when ye have found him, bring me word again that I may come and worship him also.

9. When they had heard the king, they departed; and lo, the star which they saw in the

them, till it came and stood over the cave where the young child was, with Mary his mother.

east went before them till it came and stood over where the young child was.

10. When they saw the star, they rejoiced with exceeding great joy.

11. And when they were come into the house, they saw the young child with Mary, his mother, and fell down and worshiped him; and when they had opened their treasures, they presented unto him gifts, gold and frankincense, and myrrh.

Then they brought forth out of their treasures, and offered unto him gold and frankincense, and myrrh.

And being warned in a dream by an angel that they should not return to Herod through Judea, they departed into their own country another way.

12. And being warned of God in a dream, that they should not return to Herod, they departed into their own country another way.

It can be seen from these quotations, the parallel words having been printed in "black face" type to more distinctly bring out their identity, that when the authors quote the sayings of some certain individual, Jesus, for instance, the passages are usually alike and the writers agree; but in relating some incident they do not agree.

This proves, of course, that there possibly were writings in existence which contained the words of Jesus and that they were

copied by these authors when they wrote their stories.

However, even if these Fathers did write sayings, or use phraseology containing a prefatory note of explanation such as "The Lord Jesus Christ says," or "It is written," which are more or less similar to those passages contained in the Four Gospels, does this in itself produce evidence to show that they really were in existence?

Even Dr. Wescott acknowledges that it does not prove it, by the following:

"No evangelical reference in the Apostolic Fathers can be referred certainly to a written record. It appears most probable, from the form of the quotations, that they were derived from oral tradition." [These quotations do not make it] "necessarily follow that they (the Four Gospels) were already in use, and were the actual source of the passages in question."

As has been shown on these pages, there is nothing to show that the Four Gospels had any existence before 150 A. D., neither is there anything to show just who wrote these manuscripts after this date or when or where it was done.

We will now take the writings of one of the early Christian Fathers and see if they will shed a little light on the matter.

Previous to the Gospel of St. Matthew being mentioned or known, Papias writes of the "Gospel according to the Hebrews," and in it he tells about the woman who was accused of divers sinful doings before the Lord God.

Later on it can be discovered that both Irenæus and Eusebius are a unit in claiming that the Ebionites made use of only a single Gospel; this Eusebius claimed was the "Gospels according to the Hebrews"; and Irenæus claimed it to be the "Gospel according to Matthew."

Moreover, we have evidence to show that Jerome, 420 *A. D.*, and Epiphanius 403 *A. D.*, both claim that the "Gospel according to Matthew" and the "Gospel according to the Hebrews" were the very same manuscript or book of Holy Gospel, which went under two separate and distinct names.

The "Gospel according to the Hebrews" was first written and first used, and it is obvious that some individual later forged the name of St. Matthew to the Gospel.



## CHAPTER VII.

### THE DOCTRINE AND SCHEME OF DIVINITY AND INSPIRATION.

Just when the wise and sagacious Fathers, to whom it was left to decide when they had voted enough books that were anonymous and books that were not anonymous into the Bible, concluded to close the Canon nobody knows.

We have no assurance whatever that they obtained all of the books, that is to say, all the books that were in existence at this time, as the authors of the different books now in the Bible refer many times to other books, which seem to have been lost, as we know nothing of them.

The following references to certain books are instances of this fact, and to familiarize my reader, we will now open the Bible and turn to the "First Book of Samuel," tenth Chapter, 25th verse, and

read: "Then Samuel told the people the manner of the kingdom, and wrote it in a book, and laid it up before the Lord. And Samuel sent all the people away, every man to his house."

Of course, nobody will accept the myth that he ever laid it up before the Lord, as the Lord never appeared to Samuel nor anyone else, for that matter; so *where is this book*, and why have we not got it in the Canon?

Now turn the leaves to "The Second Chronicles," ninth Chapter, 29th verse, and read: "Now the rest of the Acts of Solomon, first and last, are they not written in the book of Nathan the Prophet, and in the prophecy of Ahijah and Shilonite, and in the visions of Id'do, the seer, against Jeroboam, the son of Nebat?"

Now of course we would all enjoy it very much to know all about this book, especially the visions of this seer, but the wise Fathers somehow must have lost it among their piles of ancient manuscript, for we have it not.

Once more let us turn the leaves of "Second Chronicles," thirteenth Chapter,

22nd verse, and read: "And the rest of the acts of Abijah, and his ways and sayings, are written in the story of the Prophet Id'do."

Where can we learn of the acts of Abijah? Who knows but what they may be very important and we should have them to save us from being damned?

Turn the pages to Numbers, twenty-first Chapter, 14th verse, and read: "Wherefore it is said in the book of the wars of the Lord, what he did in the Red Sea and in the brooks of Arnon."

This book of the wars of the Lord, would, no doubt, be interesting, for we would all like to read of a war, especially one carried on by the Lord.

Now find I. "Chronicles," twenty-ninth Chapter, 29th verse, and read: "Now the acts of David the King, first and last, behold, they are written in the Book of Samuel, the seer, and in the book of Nathan, the prophet, and in the book of Gad, the seer."

*Where is this book?*

Still one more, then we will proceed. Turn to the First Book of Kings, eleventh

Chapter, 41st verse, and read still more about the acts of Solomon which were written in a book of which we have no record.

“And the rest of the acts of Solomon, and all that he did, and his wisdom, are they not written in the book of the acts of Solomon?”

Where is this book which is said to contain the wisdom of the mighty Solomon, *who lost out in the end and went down just like any other mortal?*

Besides these, there are a number of other books which are in circulation today, that it is claimed were written by prophets and other men of the Lord God, but they *are not in the Canon.*

There is a good deal said about the books that have been voted into the Canon being inspired, but they were not considered so by the Jews and by some they were not even considered sacred.

The Jews divided their manuscripts, sacred literature and books into three different divisions, as follows: The Books of “The Law” (Torah) they put into the first section; into the second section they put the Books of “The Prophets” (Nebiim),



while into the last of the three divisions they put "The Scriptures" (Kethubim) or the Hagiography.

Into the first section, "The Law," they put the Pentateuch (the first five books of the Old Testament)

Into the second section, "The Prophets," the books of the so-called prophets, namely: "Joshua, Judges, Ruth, First Samuel, Second Samuel, First Kings, Second Kings, Isaiah, Jeremiah, Lamentations, Ezekiel; *the twelve minor prophets*, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi."

Into the third section went "The Hagiographa," or the following writings: "Psalms, Proverbs, Job, Daniel, Ezra, Nehemiah, Esther, Ecclesiastes, First Chronicles, Second Chronicles, and the Song of Solomon."

In those days, as today, the Jews liked The Books of "The Law" best, that is, the five books said to have been written by Moses, but which are known to have been forged.

Next to those fabulous ancient myths

they liked "The Prophets," while they thought very little of "The Hagiographa."

This appears true when we recall the fact that Jesus himself very often referred to "The Law" and the "Prophets," but nowhere can it be shown that he ever spoke of the books in the third section.

The ancient Jews never considered the books in the third division sacred, and it remained for the Christians to raise them to the dignity of sacred writings; and in this they have taken more liberty than Jesus ever thought of.

It will be seen that when they were first written they *were not* surrounded with a halo of sacredness, nor was there any evidence to show that they were inspired, as is claimed today.

This idea and scheme of inspiration seems to have been an afterthought which ambitious priests and busy theologians have not neglected to keep healthy.

We are told that it was Ezra who first thought of the scheme and idea of founding the Canon of the Bible, and that Nehemiah put the finishing touches on it, although real evidence to prove this is lack-

ing. However, it matters little whether this is so or not, as it has nothing to do with finding out who wrote the books.

It must be said, though, that Ezra and Nehemiah, if it was they that founded the Canon, had very poor conception, were anything but judicious, and were destitute of critical sagacity, as nobody at that time looked upon any of the books as being inspired, except the first five in the Old Testament.

The doctrine, scheme and idea of divinity and inspiration were still an embryo in the womb of the ancient Jews' imagination, but when it was once born it grew fast and strong, until the idea that God himself wrote these ancient manuscripts and fabulous myths has hypnotized a certain part of the people of the earth into the belief that the Jews of Judah really were God's chosen people, and that he really did come and talk to them and advise them all about their bloody battles and reprehensible conduct.\*

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\*The determination of Antiochus to stamp out Judaism produced a recoil. It culminated in the attempt of Antiochus to force the Jews publicly to eat the flesh of swine sacrificed on God's altar in honor of Jupiter.

## CHRISTIAN CREDULITY.

Many there are today who are so destitute of individuality that they cannot, or dare not, think for themselves, and, as a consequence, drink in the exhortatory words of the priests and ministers with open-mouthed credulousness, that would put to shame the ruralness of a country boy at a York State Fair; for it is only in the souls of those who do not think for themselves that the thundering words of the minister ever finds a responsive chord.

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(Notice it states God's altar.) One aged scribe refused, and was followed by a mother and her seven sons, who all suffered martyrdom with the extremities of torture. (*Nice conduct for Godly people.*) In the city of Modin, Mattathias, a priest of the Asmonaeon family, slew with his own hand a Jew, who was about to offer idolatrous sacrifice, and the royal officer who presided. Aided by his five sons, he rallied the faithful round him, threw down the heathen altar, fled to the mountains, and raised the standard of liberty, on which were inscribed M. K. B. I., the initials of their Hebrew war-cry, *Mi-Kamoka Baelim, Jehovah*, "Who is like unto thee, O Lord, among the gods?" (Exod. xv. 11), from which the insurgents got the name of *Maccabees*, whence the eldest son and successor of Mattathias is known in history as Judas Maccabaeus. Under him they were victorious. Antiochus, stricken by God, died of a loathsome disease. The Maccabees recovered Jerusalem, purified the Temple, and restored its worship, holding for eight days (*in December, B. C. 165*) the first "Feast of Dedication," which continued to be annually observed in our Lord's time (John x. 22).

Those who at this late day are still riding in the high-wheel chariot of Orthodoxy, sitting with a pious face in a straight-jacket of conventionality, chaperoned by a brought-up-on-the-bottle minister, happy with the belief that the wheels are so high that the Devil cannot snap at their toes, and the clergyman such a good pilot that nothing can happen, are temporarily well off; but they had better have a heed to the word which says, "*The Kingdom of God is within you,*" for the day will surely come when they will see that they should have believed and had faith in *the God within their own soul* instead of the unknown God of the Hebrews.

Referring to the ancient Jew again, we must do him the justice of saying that up to the time of the founding of the Canon of the Bible, he had not been so credulous or foolish as to believe that these books or Gospels were the works of God or that they were inspired. If he did, his belief as far as we can learn was confined to those books to which the name of Moses was signed, and of course, Moses, being

Jewish, this may have helped the belief along.

That this is true will be seen later on, when we begin to examine and determine what they did to these books—that is to say, how they mutilated and changed them at will, *which they would not have done had they considered them the word of God.*

When they wished to alter a book they would simply eliminate some of its writings, and substitute something of their own composition.

And for this reason, according to Dr. Davidson, the last twenty-six or twenty-seven Chapters of *Isaiah were written by some anonymous prophet*, of which, I have no doubt, there were plenty on hand.

The Book of Daniel, which has been eulogized for its prognostication and prophecies, was never written until about 165 B. C., which was during the Maccabean time.

This was *years after* the events and incidents which its author prophesied would take place *really had happened.* The religious writer who transcribed it from the Hebrew and wrote it in Greek put in, for good measure, the euctical of Azarias,

“The Song of the three Children,” “The history of Susannah,” “Bel and the Dragon.”

The Roman church cherishes these as much as it does other writings which it accepts as the word and the works of God, while the Protestant Church refuses to accept them. *Certainly the inconsistencies of Christian Theology are appalling to contemplate.*

The inference is plain that the men who manipulated these manuscripts, or had charge of the books which were later voted into the Canon, did not believe that they were inspired and handed direct from God. If they did not, why should we?

If God had given the children of the earth these books as his sacred word and advice, for their eternal comfort and physical wellbeing, would he not have seen to it that critical prophets, ambitious writers, and would-be Apostles did not alter and mutilate them at will?

At least it would seem so, and Davidson, in referring to this fact says:

“Men of prophetic gifts wrote in the name of distinguished prophets and put their productions

with those of the latter, or adopted and wrote them over after their own fashion. The fiftieth and fifty-first chapters of Jeremiah show such over-writing. To Zechariah's authentic oracles were attached chapters ix-xiv., themselves made up of two parts, (ix-xi, xii-xiv) belonging to different times and authors prior to the destruction of the Jewish State by the Babylonians."

"The soferim, as the successors of the prophets, must have revised and corrected the sacred books to some extent. We need not hesitate to allow that they sometimes arranged parts and even added matter of their own. In the time of the Canon's entire preparation they and the priests, with writers and scholars generally, redacted the national literature, excluding or sanctioning such portions of it as they saw fit."

"From Ezra's treatment of the oldest law books we infer that he did not look upon them as inviolate. Venerable they were, and so far sacred; but neither perfect nor complete for all time. . . . The redaction to which he submitted them shows no superstitious reverence. With him *canonical* and *holy* were not identical. Nor does the idea of an *immediate divine* authority appear to have dominated the mind of Nehemiah and his scholars in the selection of books."

The scribes who followed Ezra, "seeing what he did, would naturally follow his example, and would not scruple, if it seemed best, to revise the text in substance as well as form. *They did not refrain from changing what had been written, or inserting fresh matter.*"

"The difference between them, (the Palestinian



and Alexandrian versions of the Prophets and the Hagiographa), often remarkable, *prove that those who had most to do with the books did not guard them as they would have done had they thought them infallibly inspired.*"

That the books of the Old Testament were *not considered sacred* as soon as they were first written, or that they became inspired immediately after is proven from evidence, which shows that the ancient Samaritan Bible of the Jews contained only the Pentateuch (the first five books of the Old Testament).

The Samaritan Bible was accepted by all the tribes, as it was the Holy Book of all the Jews.

When, because of political reasons, disension came among the Jews, and the tribes became divided, ten of them set off with Jeroboam to Samaria, where they formed a new government, and carried with them all their religious books, national literature and traditional manuscripts.

So great was the hostility between the ten tribes that followed Jeroboam to Samaria and the two tribes that remained

behind that the Samaritians' hatred caused them to reject the new books which Jews of Jerusalem subsequently appropriated.

These books which the Jerusalem Jews subsequently adopted are the ones that Christian Theology today claims were inspired.

Divine origin or inspiration was not essential to having a book admitted to the Old Testament when it was being compiled.

A book to be admitted must possess other and more important considerations than inspiration and divine origin before it would pass the test of admission in those times.

The most important considerations were: What was the book's creed, its doctrine and what was known of its character.

What about the writer? Was he an orthodox Jew or not?

These things were of more interest to the Christians than the fact of the books being inspired or of divine origin, for in those days the Bible had very little indeed to do with *the forming of the beliefs, for the beliefs shaped and formed the Bible.*

A long time after some of these Gospels

and books had been written, *THE PROCESS OF DEIFICATION BEGAN.*

The process of apotheosis in vogue in those days did not make it difficult for a book to find entollment among the books supposed to have come from God, for as the years passed its origin would become forgotten, and the idea would soon blossom out that the book was of God because it was written about God.

Then, of course, the book became divine and inspired.

But even at that, it is questionable whether the Jews did not in reality allude to such divinity as is naturally attributed or assigned to soul possibilities, physical phenomena and human attributes; and it is doubted if they really had a personal Deity in mind, as theology would have one think today.

However, 100 A. D. the belief in these books and their divinity had become so pronounced that it would have been a very dangerous thing for any one to have attempted to change them, for it seems from what historians say that the belief in their divinity and sanctity increased very rap-

idly the latter part of the first century before the Christian Era; in fact, so much so that Sacredness, Divinity and Canonicity were about identical.

Previous to and about the time of the death of Jesus, the Jews had become very fanatical over their fabulous and fictitious religion which they had come to look upon as being the word of God, and some of them did not hesitate to state that if any person dared to believe in or read any books outside of the Orthodox Jew's Canon, he would lose all hope of immortal life.

One writer says:—

“The degree of authority attaching to the Biblical books grew from less to greater, till it culminated in a divine character, a sacredness rising even to infallibility.”

The last overhauling that the Old Testament had at the hands of the Jewish body of advisers took place at Jamnia; it was then decided by this council that the “Song of Solomon” and “Ecclesiastes,” or The Preacher were ungodly and did “pollute the hands,” that is to say, they were not

of divine origin; Christian Theology asserts today that they are of divine authority.

To sum the whole thing up, the belief and idea that the books that we now have in the Old Testament were inspired, or of divine origin, did not arrive simultaneously with the books but was *developed some time after they had been written*, and their origin had been forgotten.

This is certainly true of "The Prophets" which was contained in the second division of the Jewish sacred literature and also the "Hagiographa;" and, if we base our judgment of the "Pentateuch" on what we have already learned of how certain writings became sacred books and the work of God, we can very safely assert that those in the "Pentateuch" are of the same brand, and will close our review of the Old Jewish Testament, for the present at least.



## CHAPTER VIII.

### RELIGIOUS SECTS, DENOMINATIONS, AND ANTAGONISM.

The pages of History, and the long weary stretches of antiquity have very little indeed to give us in the shape of authentic information regarding the accounts or true chronicle of the Canon of the Jewish Bible.\*

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\*THE JEWISH CANON. Before the Captivity there are only faint traces of the mode of preserving the sacred writings. Moses ordered "The Book of the Law" to be put "in the side of the ark" (Deut. xxxi. 26; cp. 2 Kings xxii. 8). To this was subsequently added that of Joshua, and other Annals; and later, Proverbs, and some Prophecies, for Daniel refers to the "Books" (ix. 2), Zechariah to "the Law and former Prophets" (vii. 12), and Isaiah to "the Book of the Lord" (xxix. 18; xxxiv. 16). Ezra and the "Great Synagogue" most probably determined the Canon of the Law in its final shape; and Nehemiah "gathered together the acts of the kings and the prophets, and those of David" when "founding a library" for the second Temple (2 Macc. ii. 13), c. 432 B.C. The first notice of the Old Testament as a collection of writings is in the Prologue to the Greek translation of Ecclesiasticus (B.C. 131), which specifies the "Law and the Prophets, and the rest of the books." (Cp. Luke xxiv. 44.) Philo Judæus (B.C. 20—A.D. 40)

However, some records have been kept intact and little by little we are able to follow its formation and history down through the past ages, including the death of that most sublime soul, "The Master Jesus."

Immediately after his murder, at the hands of his enemies, believers in his teachings, multiplied rapidly, but among them

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refers to constant use of "the laws and oracles produced by the prophets, and hymns and other" (writings). Josephus (A.D. 38—c. 100) enumerates twenty-two books as "divine," viz. *five* of Moses, *thirteen* of Prophets (in which Job was probably included), and *four* of "hymns and directions of life." He mentions all the books of the Old Testament as Canonical, except Job, Proverbs, Ecclesiastes, and the Song of Solomon, to which he does not allude, as none of them furnished any materials for his work. He also adds, that, since the death of Artaxerxes (B.C. 424), "no one had dared, up to his day, to add anything to them, to take anything from them, or to make any change in them" (*Against Apion*, 1, 8). Thus, the Jewish Canon was finally settled in the time of Ezra and Nehemiah, and its contents were identical with our own, our thirty-nine books being grouped so as to accord with the twenty-two letters of the Hebrew alphabet (the twelve minor prophets counting as one, Ruth being coupled with Judges, Ezra with Nehemiah, Lamentations with Jeremiah, while the two Books of Samuel, Kings, and Chronicles were reckoned as one each). That these did not constitute the entire Hebrew sacred literature is evident from the fact that reference is made in the Old Testament to fifteen other books, while others again are mentioned in the Apocrypha which were rejected from the Jewish Canon. The whole of the books included in the Jewish Canon are quoted in the New Testament as "Scripture," except Judges, Ecclesias-

there arose a spirit of dissension and unrest which eventually resulted in the formation of different denominations and sects.

These numerous sects, however, could boast of no books or religious literature until St. Paul concluded to write his Epistle to reinforce his position and protect his followers from the antagonism and insinuations of the different denominations.

Historians show that at this time, as today, there was a struggle between the different sects for supremacy and power, each desiring to obtain as many adherents as possible, which, naturally of course, resulted in clashes, quarrels, and unpleasant altercations, but have we not these same conditions today when we view from the

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tes, the Song of Solomon, Esther, Ezra, and Nehemiah; but, in addition, the "Book of Enoch" is quoted by Jude (verse 14). Jesus also quotes from an unknown book (Luke xi. 49-51; John vii. 38), and so, too, James (iv. 5, 6). Jerome notices that the twenty-two books coincide with the letters in the Hebrew alphabet, and that the five double letters coincide with the five double books (Samuel, Kings, Chronicles, Ezra, and Jeremiah). He gives the contents of the Law, Prophets, and Hagiographa in exact accordance with the Hebrew authorities, as mentioned above, classing Daniel with the last. The Talmud also agrees in the same list, and gives the writers of the several books.



gallery of independence the hatred that the Roman Church has for the Protestant.

Religious literature such as Gospels, Revelations and Epistles, were, about thirty years after the death of Jesus, written in record time and soon were circulated by each denomination for the purpose of strengthening their adherents and to *promulgate their own doctrines*.

So great became the strife between these several sects that the writers, in order to give their Gospels prestige, would, if they thought it best, sign the name of some individual well up in religion, or affix the name of some Apostle, so that their writings would carry greater authority.

*Plagiarism, stolen passages, and literary forgery was no crime in those times and the biggest literary thief was able to write the most impressive Epistle or Gospel and claim it the word of God.*

Most vicious altercations took place and charges of piracy, plagiarism and falsified manuscripts were openly made and resulted in a condition of chaos.

An instance of this is shown when Dionysius charges that his compositions and

writings were altered and falsified, and it really is quite amusing to learn that this great Christian writer would be able to console his feelings by remarking that the "*Scriptures of the Lord*" had also been treated in the same way.

The following by the Christian Historian "Moshiem" well verifies the above:

"There were a number of commentaries filled with impositions and fables on our Savior's life and sentiments, composed soon after his ascent into heaven, by men who, without being bad, perhaps, were superstitious, simple, and piously deceitful. To these were afterwards added other writings, falsely ascribed to the most holy apostles by fraudulent individuals."

The following also by the same historian shows that these so-called Christian writers thought it no sin or error to lie, deceive, and steal; but looked upon these traits as being very commendable when it was done to help along the cause of religious truth and piety.

Here follows just what Moshiem says, and should my reader care to verify the article, he had only to go to the *Chicago Public Library* and read for himself, which

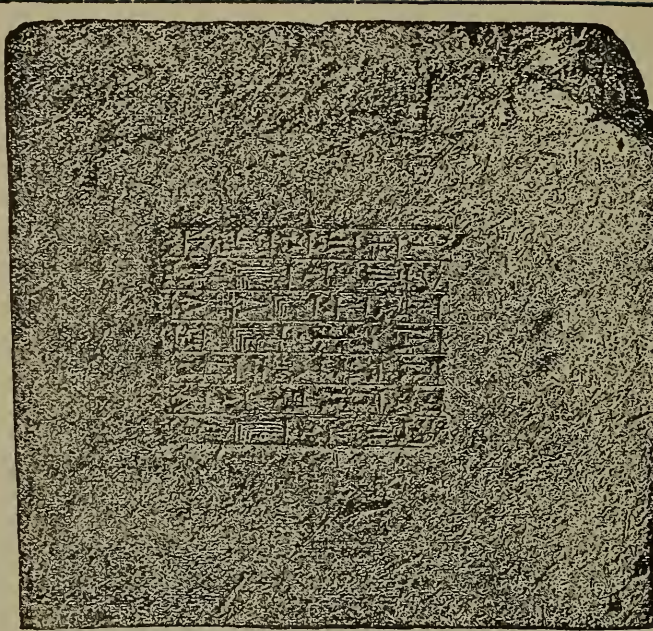


PLATE LVI.—BRICK OF NEBUCHADNEZZAR II., KING OF BABYLON (B. C. 605-561). The inscription reads: "I am Nebuchadnezzar, the king of Babylon, the restorer of the temples of Sag-ill and Zida, the eldest son of Nabonassar, the king of Babylon." Bricks used in the construction of public buildings bore the stamp of the king in whose reign they were made. This brick measures 13 x 13 in.; it is now in the British Museum.



PLATE LXIV.—TEMPLE OF DIANA AT EPHESUS. (Contemporary with St. Paul), showing the image of the goddess which had fallen from heaven, and the columns sculptured on the lowest drum. (Now in the British Museum.) (From a Roman Coin.)

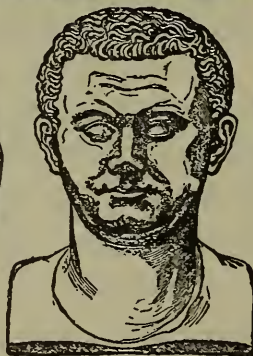


PLATE LXIII.—THE EMPEROR TITUS. Born A. D. 41; died A. D. 81. (From a marble head found at Porta Portese, Rome.) (Now in the British Museum.)



PLATE LX.—THE EMPEROR AUGUSTUS. Born in Rome B. C. 63; died A. D. 14. (From a marble head in the Vatican Museum.)

The brick on which Nebuchadnezzar proclaimed he was king, and other plates of bygone holy days of religion and strife.

would be just what the writer desires those who read here to do, for they will then have their own eyes opened, and learn that the days when the Gospels were being the days when our Gospels were being manufactured.

Moshien's comment:—

“This vice early spread among the Christians. Of this no one will doubt who calls to mind the numerous forgeries of books under the names of eminent men, the Sibylline verses, and I know not what besides, a large mass of which appeared in this age (the second century) and subsequently. I would not say that the orthodox Christians forged all the books of this character; on the contrary, it is probable that the greater part of them originated from the founders of the Gnostic sects. Yet that the Christians who were free from heterodox views *were not wholly free from this fault is too clear to be denied.*”

To further enlighten the investigator, and for the benefit of those of my readers who desire to follow this subject under the searchlight of truth, and authentic accounts and records of History, as we have it today, I will proceed to give in this work the names of some of these books and writings which were fashioned to suit the

wishes and serve the personal interest of these so-called early Christians, who have the honor and credit of having founded the Gospel and handed down to us the word of God.

It should be understood of course that these books and writings are outside of those now included in the New Testament.

Those titles which are given here in italics will be found today in "The Apocryphal New Testament"\* and those which are in Roman letters are no longer in existence. This list is as another writer gives it.

"The Gospel of Paul, the Gospel of Peter, the *First Epistle of Clement to the Corinthians*, Ignatius' *Epistle to the Romans*, his *Epistle to the Ephesians*, his *Epistle to Polycarp*, the Gospel according to the Egyptians, the *Epistle of Polycarp to the Philippians*, the Testaments of the Twelve Patriarchs, the Sibylline Oracles, the Gos-

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\*Should the reader care to obtain a copy of "The Apocryphal New Testament," which contains all the old Gospels and Epistles now extant, which were written during these times, when the early Christians flourished, he can get it from de Laurence, Scott & Co., Chicago, Ill., U. S. A. Price, \$1.50.

pel according to the Hebrews, the Gospel of Perfection, the Gospel of Philip, another Gospel of Matthew, the Gospel of Judas Iscariot, the Gospel of Basilides, the Gospel of Thaddæus, *the First Gospel of the Infancy of Jesus Christ, the Gospel of the Birth of Mary*, the Gospel of Scythianus, the Gospel of Tatian, the Gospel of Life, the Gospel of Thomas, the Gospel of Andrew, the Gospel of Bartholomew, the Gospel of Eve, the Gospel of the Encratites, the false Gospels of Hesychius, the Gospel of Jude, the false Gospels published by Lucianus, the Gospel of Barnabas, the Acts of Peter, the Acts of Paul, the Acts of Peter and Andrew, the Acts of John, the Acts of Mary, the Acts of Andrew, the Acts of the Apostles made use of by the Ebionites, the Acts of the Apostles by Leucius, the Acts of the Apostles used by the Manichæans, *the Acts of Paul and Thecla*, the Preaching of Paul, the Preaching of Peter, the Doctrine of Peter, the Acts of Philip, the Acts of Thomas, the Acts of Barnabas, the Judgment of Peter, an Epistle of Christ to Peter and Paul, an Epistle of Christ produced by the Manichæans, the

Epistle of Themison, *the Epistles of Paul to Seneca, the Epistles of Seneca to Paul, the Revelation of Peter, the Revelation of Paul, the Revelation of Bartholomew, the Revelation of Cerinthus, the Revelation of Stephen, the Revelation of Thomas, the Revelation of Moses, the Revelation of Esdras, the Protevangelion or Gospel of James, Thomas' Gospel of the Infancy of Jesus Christ, the Acts of Pilate or the Gospel of Nicodemus, the Epistle of Barnabas, the Epistle to the Magnesians, the Epistle to the Trallians, the Epistle to the Smyrnæans, the Epistle to the Philadelphians (forgeries under the name of Ignatius), the Epistle to the Laodiceans (a forgery under the name of Paul), the Pastor of Hermas, the Gospel of Cerinthus, the Gospel of Marcion, the Gospel of Truth, the Gospel of Apelles, the Second Epistle of Clement to the Corinthians, the Gospel of Longinus, an Epistle of Jesus Christ to Abgarus, King of Edessa, an Epistle of Abgarus to Jesus Christ.*"

Those titles which have been given here are not by any means all, in fact, only a partial list of the many titles, as it is im-

possible to obtain them all, or to learn all of the titles of the many Gospels and Epistles that were in evidence during the days of the Early Christian Church.

As evidence of this Fabricius mentions about thirty-six titles under Acts, while the list given here contains the names of only thirteen of the books.

*From this incongruous conglomeration of literary forgery, piracy, falsification and plagiarism we have received the Four Gospels now in the "New Testament," namely, the Gospel of St. Matthew, St. Mark, St. John and St. Luke, which are forgeries.*

The Four Gospels, which Christian Theology says *believe or be damned*, come to us from this turbulent stream of books which contained such manuscripts as "The Gospel of Eve," "The Gospel of Judas," "The Epistle claimed to have been written by Jesus, The Master," etc.

As has been shown, these books were written by whimsical, pernicious authors who would abase themselves to the most deplorable acts to accomplish their purpose in upholding or tearing down some particular Gospel.



As an illustration of this, the Gospel of St. John was composed, to oppose and refute the writings of Cerinthus; while we are supposed to believe it the work of an inspired and holy man; the intent of which was to save us from the anger of God.

If God did observe these things he must have closed his eyes; held spellbound in amazement and despair.

Paul also wrote to oppose the Nicolaitans.

Then he took it upon himself to serve warning on the Thessalonians, that they should be watchful and most careful, otherwise they might be deceived or misled by false writings purporting to come from his mighty and inspired pen. Paul himself here confesses that forgery is a common practice. To protect them against this imposition he warned them that in the future all his writing would carry his personal signature.

Most prominent, among the large number of denominations and active sects flourishing in this age, were the three sects or adherents of St. Peter, St. Paul and St.

John, sometimes referred to as the *Johannes*, the *Paulines*, and the *Peterines*.

These Evangelists, of course, have their followers to this very day among intelligent people, who, if they *knew the truth about these matters as recorded by the unerring records of history* would not sing "Glory Be to God on High" or bow their heads in pious dignity while the minister in a sepulchral voice says "Amen."

#### MUSTY RECORDS OF BYGONE DAYS.

We will now again silently and thoughtfully, but more wisely let it be hoped, wend our way back into the ages of the past and rest our gaze on the musty records of these bygone days and see what interesting and inspiring events took place in the life of these Apostles and their adherents, the early Christians.

As we cast our eyes over the records, we observe that there were two Churches; the Western Church and the Eastern Church, or Greek Church; the members of the Western Church were the supporters of St. Peter, while the Greek Church housed the followers of St. John.

The adherents of Peter, or the members of the Western Church, got on well, and the frocks of religion seemed to fit them nicely until the Reformation; then came a division which has had its effect on religion during all the years of the past until the present, as out of it was born the Roman Catholic Church and the Orthodox Protestant Church.

The Roman Catholic Church has kept intact and maintained the law and authority of St. Peter, and the Orthodox Protestant Church has adhered closely to the teachings and Gospel of St. Paul.

The authority and doctrines of sanctification, predestination and foreordination and other sprigs of divine wisdom, which the Protestant Ministers preach and dwell on so profoundly, are taken from the Gospel of St. Paul, *Jesus The Master never extolled them.*

The struggle between St. Paul and St. Peter became a violent contest and raged fiercely shortly after the sad death of the Master Jesus, St. John and St. Peter both being backed up warmly by their adherents which had formed themselves into factions.

Paul was for the Gentiles while Peter was for the Jews.

The former advocated uncircumcision, which of course suited the Gentiles, who adhered to the teachings of this Apostle of uncircumcision.

Peter was the Apostle of circumcision, and of course had a Jewish following.

Paul's idea was to teach the Gospel to the Gentiles, and allow them to omit the act of circumcision, and thereby remain Gentiles; while Peter was obstinate and maintained that they could not become Christians until after they had become Jews by submitting to circumcision.

On account of this St. Paul was not accepted as an authority, nor recognized as an Apostle or teacher of Christianity; and it was over one hundred years before he was accepted as a lawful teacher.

We have seen that the Roman Catholic Church, after the Reformation maintained the absolute authority of St. Peter's Gospel as lawful, but should this Apostle come today and preach or advocate strict obedience to the Jewish ceremonial, or should he dare to advocate the strangulation of bulls,

or circumcision in any Roman Catholic or Protestant Church he would be hushed up and asked to step down.

This goes to show just how far the different creeds have wandered from the original and primitive Gospels and teachings of early Christianity.

To show how radical and violent St. Paul was, it is only necessary for the student to know that this supposedly great Apostle remarked that if any person, it mattered not who, dared to preach any doctrine or Gospel different than his, that the person guilty of such conduct should be accursed; it mattered not even if it were angels sent direct from Heaven.

He wanted it thoroughly understood that he was a great Apostle, equal in authority and power to the Jerusalem Apostles, who had been selected by the Master Jesus.

Eleven of these Apostles had been selected by Jesus, and they, in turn, selected another to take the place vacated by Judas.

It was vexing to them to have St. Paul select and elect himself to such an office while St. Peter was looked upon as having charge of all affairs of this kind.

They were further vexed and angry because St. Paul had the audacity to say that he was as great as they, and equal in authority.

St. Paul remarked thus: "*Am I not an Apostle?*" and they as a unit claimed that he was not.

We find in Revelation, which was opposed to St. Paul, this passage: "*And thou hast tried them which say they are Apostles, and are not, and hast found them liars.*"

St. Paul was bound to stick to the fact that he was a Jew and that all of his followers were Jews; notwithstanding the fact that they refused to submit to the formulary of circumcision.

However, St. Peter and his adherents would not have it this way, for in Revelation we find them still opposing St. Paul, for we read—Revelation, second Chapter, 9th verse: "*I know thy works and tribulation and poverty (but thou art rich), and I know the blasphemy of them which say they are Jews, and are not, but are of the synagogue of Satan.*"

By turning forward one leaf to the third

Chapter of the same book (Revelations) 9th verse, we again read:

*“Behold I will make them of the synagogue of Satan which say they are Jews and are not, but do lie; behold, I will make them to come and worship before thy feet and to know that I have loved thee.”*

Paul himself was not an unsophisticated individual by any means, even if he was a Saint, for he admits that he had attracted many adherents by the use of guile and by being crafty.

However, he excused himself by saying that it was his belief, that if he had deceived and misrepresented his followers as to his being an Apostle of unusual authority this, in his opinion, was not so bad, since it bore good fruit and had harmed no one; as we read in “The Epistle of Paul the Apostle to the Romans, third Chapter, 7th verse:

*“For if the truth of God hath more abounded through my life unto His glory, why yet am I also judged as a sinner?”*

This Apostle and Saint also showed his inclination to persecute and vent his wrath when he expressed himself very forcibly

about those who opposed him and worried the Galatians, for we read in his Epistle to the Galatians, fifth Chapter, 12th verse, where he would have them cut off.

“I would they were even *cut off* which trouble you.”

We find him again in serious trouble at Antioch, where he and St. Peter crossed swords in open conflict, as we read in Galatians, second Chapter, 11th verse.

“But when Peter was come to Antioch, *I withstood him to the face*, because he was to be blamed?” This shows that even if St. Paul was an Apostle he could stand Peter off in a physical encounter.

There are other writings that go to show that St. Paul also had trouble with the Ebonites, which was one of the strongest denominations of his time; as they opposed him by saying that he was nothing but a faithless Apostate and backslider.

One writer tells us that “The Clementine Homilies” made a very bitter attack upon the Apostle under the name of Simon Magus.

These people opposed his Gospels and forthwith rejected them. Justin Martyr



also did the same thing, not considering his Epistle worthy of notice.

Hegesippus accused St. Paul of falsifying the Scripture and cast out his Gospels.

Strange to relate, nevertheless true, we find that St. Paul's own adherents opposed and *rejected* the Epistle which he wrote to the Hebrews, but which modern Christians hold so dearly.

Valentinus' adherents were believers of St. Paul's writings, so were the followers of Marcion, while the followers of Basilides rejected his Gospels and accepted St. Peter's.

The Gospels of St. Peter, St. Paul and St. John were rejected by the Corinthians, while the Ophites would have nothing to do with the writings or books of St. Paul or St. John.

These people who say they obtained their Gospels from The Master Jesus, brother, named James, were said to be snake-worshippers.

The Donatists would admit no Christians to their church until they had been cleansed by being re-baptized, as they did

not consider them virtuous; not being of their creed.

Further on we find Jerome hostile to Origen and accusing him of the crime of heresy.

Rufinus became a disciple of Origen's doctrines; this greatly displeased Jerome, who looked upon Rufinus as his bosom friend and follower, and he raised so much trouble for him that it resulted in an open conflict in the church.

Those who think that religious waters were smooth with peace, love and good will floating on their bosom, during the ages of primitive Christianity, believe in something that never existed, as the records and pages of history show.



## CHAPTER IX.

THE GOSPELS AND BOOKS, NOW IN THE BIBLE, WERE NOT CLAIMED TO BE INSPIRED OR OF DIVINE ORIGIN WHEN THEY WERE FIRST WRITTEN.

As has and will be shown in this work, as the investigator follows its pages, none of the Gospels, manuscripts or tracts, which were voted into the Canon of the Bible, were considered or claimed to be of Divine authority or to be the direct result of supernatural influence; neither was theopneusty even thought of, but was an afterthought.

The writers of the books of the Old Testament were not supposed to have been endowed with supernatural powers or Divine insight, but those who inherited them found the broad stairway of assumption, which they believed would lead them to personal exaltation and aggrandizement,

very inviting and easy to follow; for it is not difficult to say or assume a thing to be so, and so, if it will serve to promote the party or parties' best interests who bring the assumption out and advocate it until eventually it is believed to be the truth.

This is true of the books of the New Testament for they, when first written, were not considered theopneustic any more than were other tracts or books which were in circulation at that time, and nobody ever thought of looking upon them as being of Divine authority, or claimed that they were the word of God.

No person in those days, any more than in these days, knew anything about God.

God never showed himself to the Jerusalem Jew, nor did he stalk the earth during the time of Judaism any more than he does today.

As far as Prophets and Apostles were concerned, and the claim that they were inspired by God, it is the most fabulous myth that was ever invented.

We have with us today individuals who lay all kind of claims to the fact that they are inspired by God and that they have

had numerous things shown to them in a vision, but what attention are they able to attract these days? They are usually adjudged mentally unsound or dippy.

There are today hundreds of people who say that they have had visions of the Almighty God and that angels have appeared to them and that they have even seen The Master Jesus descend from Heaven, but where could you find a publisher that would print their nonsense or listen to them and say that they had been inspired, or that their prophecy had Divine origin, or that it was of Supernatural powers.

Any person who has ever given the subject any thought knows that almost every one has visions, and who does not dream? But it certainly takes a person whose bump of assumption is as large as an elephant to claim that God has interviewed them and that as a result they are an Apostle with Divine authority to write an Epistle which says "Believe all that I say and do as you are told herewith or be damned."

We have more spiritualistic phenomena today than they claim to have had among the Jews during the formation of the gov-

ernment of Palestine, but who thinks of saying that a vision or a dream or a case of clairaudience, or a case of clairvoyant vision is a direct work of the Almighty God?

We have with us today plenty of people who say that they hear voices speak to them, but who thinks that God has spoken?

Take the Book of Revelation, which is looked upon by Christian Theology as a prophetic tract, and read it, then think to yourself what a *fabulous composition* to be handed down to the people as the word of God.

It would be far nearer the truth to say that it is the writings of a man who was a conceited clairvoyant, "a looker of visions."

Who knows what the seven vials of wrath, which St. John claims he saw in a vision, means?

Now be careful, my Orthodox friend, and follower of the Bible; don't attempt to answer this question too soon, for you had better understand that the author is not writing this like a blind fool or an ignorant individual, for he has been well along the

path of these very things and will say that visions are given, and that dreams are so, but they have an individual import; that is to say, even if this individual which the modern church speaks of as "St. John" the so, and so, did have a vision it was given to him personally, just as these things happen daily to many people, but this is no sign that they are for all the people all the time, and the word of God, which are to be believed or we will be cursed.

Then again, who knows anything about the mentality of this individual? Was he sane or not? If we judge him and his inclinations according to some other people who lived during the reign of Judaism we are inclined to think that were he living in this age he would be examined as to whether he were insane or obsessed.

I will give here the "Summary of the Book of Revelation," the "Great Prophetic Book" of the much heralded "New Testament" and let the reader go over it at his leisure, let him remove from his eyes the green glasses of sacredness and come out of the hypnotic trance of Dogmatic The-

ology and superstition, and think for himself and see whether the things that are said about this book by the Christian Church of today are truth and sound logic, or not, and whether these writings of this so-called prophet are worth serious consideration as far as our earth life and physical well being are concerned.

As an illustration and to get better acquainted with this great book of this questionable prophet, let us turn to Chapter V, 11th and 12th verses, and see just what this writer says in his rambling way and if it does not impress you as the fruits of a diseased imagination.

Before I quote this passage I will make a few remarks.

Now this party says that he heard the voice of many angels round about the throne, and the beasts and the elders; and the number of them was ten thousand times ten thousand and thousands of thousands.

Now, if we believe him, the angels and the beasts and the elders must have all been mixed up together and it seems rather odd to say the least, to have the angels



speaking in a chorus of voices with the beasts and elders. This is the first time that the writer ever knew that it was possible to count ten thousand times ten thousand and thousands of thousands of either beasts, elders or angels in the short space of time that a vision might be given.

Some of the passages in this book are, strange to relate, tales of horses, angels, beasts, elders, serpents, leopards, bears, dragons, etc.

One of the amusing things is that it took time and considerable age for these books to become inspired, but once they come into the hands of the early and industrious Fathers they were said to be the result of supernatural and divine powers acting through these Apostles, the revelation of God to man, so the church claims.

After this announcement the early Fathers then adopted the New Testament as their Bible.

We find that the first attempt at canonization of these books was 170 A. D. At this time St. Peter wrote his Second Epistle and announced that The Epistle of St. Paul, his former enemy, should be accepted

as Sacred Scripture. In other words they concluded to make up, so one said "make" and the other Saint said "up."

This was, of course, a sort of an informal remembrance of friendly recognition of the Apostle St. Paul and his tracts after the fierce and violent contest between the followers and adherents of each.

However, so history shows, these two Apostles and their disciples buried the hatchet and patched up past differences. For over one hundred and twenty years after Jesus' death on the cross, which was an instance of what can take place when religious factions disagree, the books which then composed the New Testament were not looked upon as being equal to the books of the Old Testament, that is to say, they were not accepted as an authority, while the books of the Old Testament were.

One of the puzzling things that is hard to understand is that if these books were not considered as authoritative as those of the Old Testament for over a century by a class of people who certainly were as familiar with their character as modern theologians, why are they now considered by

the modern church, equal, if not of more authority than the books of the Old Testament? However, this point will be treated further on in this work.

In The Second Epistle of St. Paul the Apostle to Timothy, third Chapter, 15th verse, we read: "And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus."

In this passage St. Paul refers to the Old Testament exclusively. History shows that before 170 A. D. that whenever any writer or Father used such terms as "Sacred Scriptures" they referred to the Old Testament.

In the year 210 A. D. Tertullian made a collection of books and formed them into a volume and called it the New Testament. Tertullian's collection did not contain all the books which were afterward voted into the Canon of the New Testament.

History now leads us on to Origen's day before we find the word Canon used at all. This term was then given to a collection of supposedly inspired Gospels or Scriptures.

It was 363 A. D. that the council of Laodicea first introduced the term "canonical." St. Chrysostom, during the fifth century, gave the name of Bible to Tertullian's collection of books by taking the initiative in using the word Bible.

The Books of "The New Testament" were no more fortunate in escaping mutilation and alteration at the hands of overly ambitious writers and copyists who thought it nothing unusual to alter their passages, than the Old Testament had been, for texts and passages were removed and new ones were inserted at will.

Dr. Davidson speaks as follows regarding this matter :

"Papias (150 A. D.) knew nothing, so far as we can learn, of a New Testament Canon. . . . He had no conception of canonical authority attaching to any part of the New Testament. His language implies the opposite, in that he prefers unwritten tradition to the Gospel he speaks of. *He neither felt the want nor knew the existence of inspired Gospels.*"

"It is clear that the earliest Church Fathers did not use the books of the New Testament as sacred documents, clothed with divine authority, but followed for the most part, at least till the middle of the second century, apostolic tradition *orally* transmitted."

“One thing appears from the early corruption of the sacred records spoken of by Irenæus, Origen and others, that *they were not regarded with the veneration necessarily attaching to infallible documents.*”

“The conception of a Catholic canon was realized about the same time as that of a Catholic Church. One hundred and seventy years from the coming of Christ elapsed before the collection [of the New Testament books] assumed a form that carried with it the idea of *holy* and *inspired.*”

During the first half of the second century “the New Testament writings did not stand on the same level with the Old, and were not yet esteemed *sacred* and *inspired* like the Jewish Scriptures.”

“Justin Martyr’s canon (150 A. D.), so far as divine authority and inspiration are concerned, was the Old Testament. . . . In his time none of the Gospels had been canonized, not even the synoptics, if, indeed, he knew them all. Oral tradition was the chief fountain of Christian knowledge, as it had been for a century. In his opinion this tradition was embodied in writing, but the documents in which he looked for all that related to Christ were not the Gospels alone. He used others freely, *not looking upon any as inspired.*”

“It is certain that they [the early Christians] believed the Old Testament books to be a divine and infallible guide. But the New Testament was not so considered till towards the close of the second century, when the conception of a Catholic Church was realized. The latter collection was not called Scripture, or put on a par with the Old Testament as sacred and inspired, till the time of

Theophilus of Antioch (about 180 A. D.).” *To-day the conditions are exactly opposite. Very few believe the books of the Old Testament to be of Divine origin, but many think the New Testament inspired.*

“Two things stand out most clearly—the comparatively late idea of a canonical New Testament literature, and the absence of critical principles in determining it. The former was not entertained till the latter part of the second century. *The conception of canonicity and inspiration attaching to New Testament books did not exist till the time of Irenæus.*”

“Not until the latter half of the second century (about 180 A. D.) did the present Gospels assume a canonical position, superseding other works of a similar character and receiving a divine authority.”

“Along with this process [the union of the Paulines, Petrines, and the other factions, about the middle of the second century], and as an important element in it, the writings of apostles and apostolic men *were uncritically taken from tradition and elevated to the rank of divine documents.* It was not the rise of new dissensions ‘within the Church’ which led to the formation of a Christian canon; rather did the idea of ‘A Catholic Church’ require a standard of appeal in apostolic writings, which were now invested with an authority that did not belong to them from the first.”

Tischendorf, one of the greatest Orthodox scholars that ever lived, in dwelling learnedly upon the time of the Canoniza-

tion of the New Testament tells us that: "It was at this time that the church began to venerate and regard as sacred the writings which the Apostles had left behind them." The reader will notice that this Orthodox scholar says that the church "began to venerate and regard as sacred;" which makes it very plain that previous to this period they were not so regarded.

In Westcott's Canon we find that the idea of these books being inspired and of divine authority was, as he rightly terms it, "the growth of time." As he says: "It cannot, however, be denied that the idea of the inspiration of the New Testament, in the sense in which it is maintained now, was the growth of time."

By far the most unique, and extraordinary conclusion ever presented to the world is that of intelligent men who will argue and continue to advocate the idea and belief of inspiration while at the same time admitting it to be "a growth of time." One would think that it would be impossible for any person who boasted of any learning whatsoever, not to perceive the folly and absurdity of assuming that divin-

ity or inspiration could be a fact under these circumstances.

In the face of the above, however, Christian students and Theologians insist upon presenting it. It would be just as congruous to say "the belief and idea that a negro is colored is a growth." It certainly would be inconsistent to state that the idea and knowledge that a negro is black, "is a growth," for his dark color came with him when he was born into the world; and not as the result of a growth; or an afterthought.

The writer doubts very much whether theologians would be in so much of a hurry to present such inconsistent conclusions if they were real scholars of religious history.

During these interesting and strenuous times of primitive religion, when zealous denominations and divers sects were striving and disputing, it soon became apparent that some oracular body, or set of officials, was needed that could be utilized as a court which could be appealed to in stormy times when disputes were abroad.

The Roman Catholic Church was estab-



lishing itself at this period, and soon required this authority; and its magistrates, who were none other than the Christian Fathers, forthwith proclaimed these books and Gospels the lawful word of God; declaring them inspired and of divine authority. This proclamation was made by these officials for the sole purpose of giving them absolute authority to promulgate new dogmas, precepts and doctrines.

These Christian Fathers, who had now become an authoritative court, did not by any means confine themselves to the books that now compose the New Testament, as they believed their recently acquired authority gave them license to choose those manuscripts and books which best suited their purposes and harmonized with their previously conceived ideas.\*

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\*The investigator will do well if he will now re-read chapters two and three of this work, for he will then see why these Christian Fathers desired absolutely authority, to exclude or destroy every manuscript or Gospel that did not harmonize with their ideas of Dogmatism. In other words, they spent days and weeks in forgery, mutilating, interpolating and destroying all manuscripts that taught that God was All in All. That God was "Immanent" and within the soul of all men.

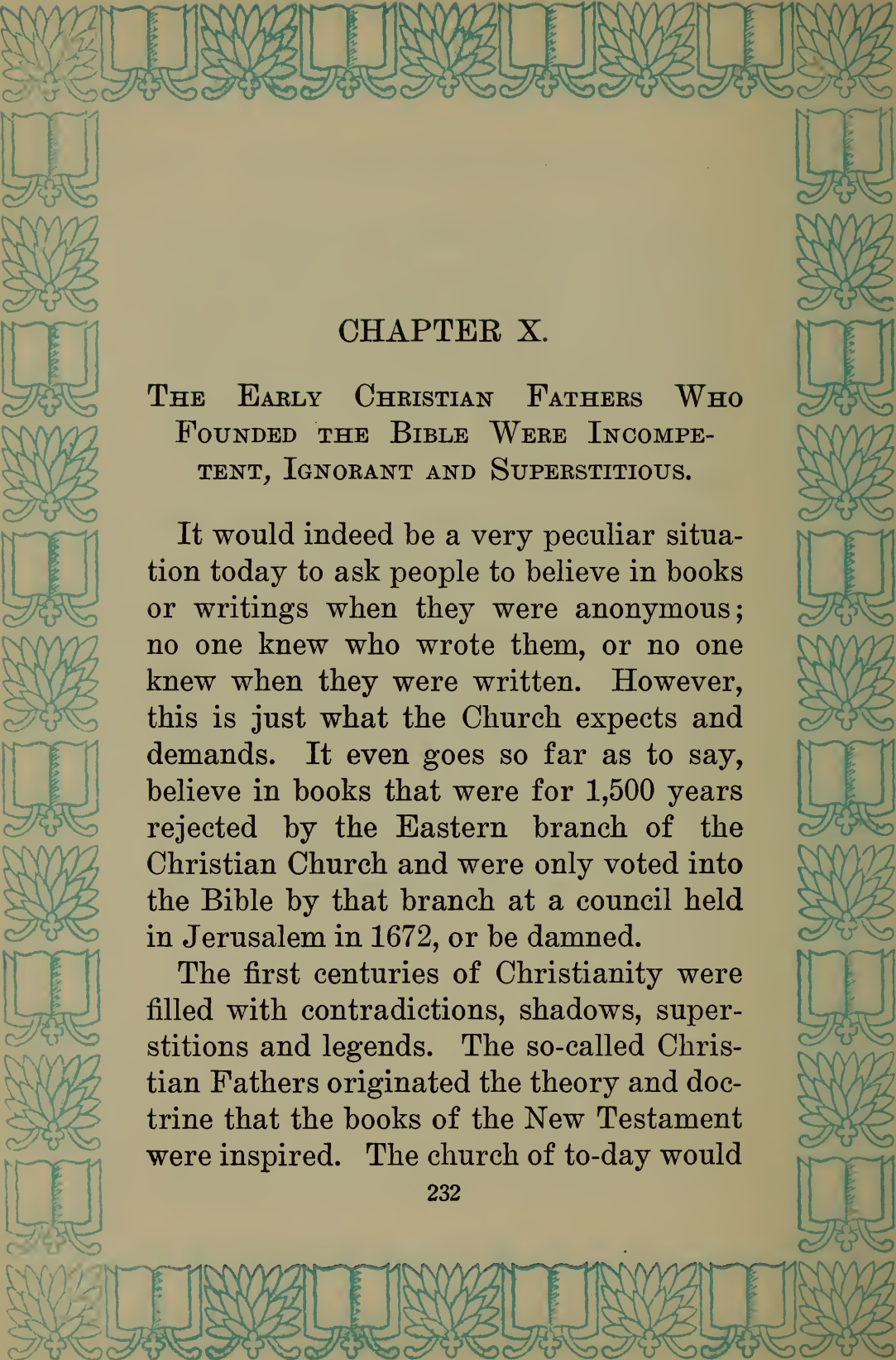
Instead of this they wanted the masses, as does the church this very day, to believe in an unknown God and

The limitations and restrictions as to just what books should be voted unto the Bible come later on. It was thus that we have received the Volume called the Holy Bible; which had nothing to do in the matter of forming the beliefs and doctrines; as the beliefs and doctrines founded the Bible.

The Fathers and those who formed the Canon of the New Testament included such books as advocated their ideas and dogmas. The idea and claim that the Old Testament was inspired and of divine authority was transferred to the New Testament because of its conjunction, contiguity, and analogy of use.

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be led by the strings of superstition and ignorance, disciples of the black, dismal and loathsome doctrines of Hell; and of the perfidious, treacherous belief in eternal damnation, and the infernal powers of Purgatory.



## CHAPTER X.

### THE EARLY CHRISTIAN FATHERS WHO FOUNDED THE BIBLE WERE INCOMPE- TENT, IGNORANT AND SUPERSTITIOUS.

It would indeed be a very peculiar situation today to ask people to believe in books or writings when they were anonymous; no one knew who wrote them, or no one knew when they were written. However, this is just what the Church expects and demands. It even goes so far as to say, believe in books that were for 1,500 years rejected by the Eastern branch of the Christian Church and were only voted into the Bible by that branch at a council held in Jerusalem in 1672, or be damned.

The first centuries of Christianity were filled with contradictions, shadows, superstitions and legends. The so-called Christian Fathers originated the theory and doctrine that the books of the New Testament were inspired. The church of to-day would

have it believed that these originators of the theory of inspiration and divine revelation were venerable individuals and profoundly learned; worthy of the greatest respect and highest esteem. So vigorous has this idea been held in the past, that one of the charges against Servetus, who was burned to death by John Calvin, was that he had shown disrespect for the Christian Fathers. The reader can judge for himself whether the Fathers, so-called, were venerable men and worthy of the highest respect by reading the next paragraph, which shows that their ferocity was aroused at any one who discovered any new fact in nature.

It ought never to be forgotten by the world that among the treatises thrown into the fire which consumed this great man was his work on the circulation of the blood, of which he was really the discoverer. (Read "Servetus and Calvin," by R. Wills.)

Notwithstanding the fact that the popular idea prevails that these fathers were venerable men and profoundly learned, they were exactly the opposite, for they were superstitious to an extreme, ignorant

and very incompetent. Tertullian (220 A. D.), Irenæus (200 A. D.), and Clement of Alexandria (210 A. D.), are the names of the extremely ignorant, superstitious and singularly incompetent individuals who started the Canon of the Christians' so-called "Holy Bible."

The reader will be able to get a good idea of the fitness and character of these men to lay the foundation of the Canon or decide what books should be considered Canonical or not, by carefully reading the following by Dr. Davidson, who, in speaking of these men—Irenæus, Clement of Alexandria, and Tertullian—says:

"The three Fathers of whom we are speaking had neither the ability nor inclination to examine the genesis of documents surrounded with an apostolic halo. No analysis of their authenticity and genuineness was seriously attempted. . . . The ends which they had in view, their polemic motives, their uncritical, inconsistent assertions, their want of sure data, detract from their testimony. Their decisions were much more the result of pious feeling, biased by the theological speculations of the times, than the conclusions of a sound judgment. The very arguments they use to establish certain conclusions show weakness of perception."

"The infancy of the canon was cradled in an un-

critical age, and rocked with traditional ease. Conscientious care was not directed from the first to the well-authenticated testimony of eye-witnesses. Of the three Fathers who contributed most to its early growth, Irenæus was credulous and blundering, Tertullian passionate and one-sided, and Clement of Alexandria, imbued with the treasures of Greek wisdom, was mainly occupied with ecclesiastical ethics. . . . [Their] assertions show both ignorance and exaggeration."

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The following will show the peculiar ignorant and superstitious ideas that these early Christian Fathers held. Clement, 100 A. D., believed that the sphinx really existed and that it could rise from the dead every few hundred years. This he said proved the doctrine of the resurrection; and Tertullian agreed with him. Origen also agreed with them because he was too weak to stand the criticism and confess he was wrong; while Celsus, an opponent of the Fathers, and, of course, anti-Christian, ridiculed the Fathers for their ignorance and credulity.

The author of the Epistle, said to have been written by Barnabas, thought that a hyena had the power to become female or male by altering its sex once every year.

This same writer also believed that the weasel's womb was in its mouth and that it conceived through this opening, and that the number of a rabbit's young would be equal to the years of its age; while he gave as a reason that we should only eat the flesh of animals who had a cloven hoof; that holy people live on the earth, but had a right to great expectations in the hereafter.

Demons, we are told by Justin Martyr, were a reality, for they were the children of angels who had loved and formed a union with the girls and women of the earth. He tells us that we have absolute proof of immortality in the fact that obsession and demonism are the cause of insanity, that is to say, disembodied wicked souls tormented those souls still in the body. Angels, he tells us, lived on Manna, but fails to state what manna was.

It was Father Athenagora's opinion that angels came from the Logos and were stationed everywhere in the universe to keep it in order. The daughters of men, he informs us, were made love to by angels, who, as a consequence of sin, fell from

grace and that demons and giants were the offspring of this union.

These demons and giants thus bred stalked about the universe performing deeds of devilishness. Another supposedly learned individual who posed as having great learning was Theophilus, 180 A. D. He claimed that the fact that women suffer pain at childbirth and that snakes move about by crawling is sure proof that the tale of the fall in the garden of Eden, as related in Genesis, is a fact.

Father Tertullian relates that certain animals alter their sex and that still others remained young by devouring serpents; that when God was angry or displeased a comet or an eclipse would appear as a sure sign of it. That earthquakes and volcanoes were punishments sent into mountains as a sign unto the sinful, their openings leading to Hell. Demons, so he claimed, had divers powers, to kill men, disease their bodies and ruin crops, etc., etc.

One time there was not enough room in a graveyard, so one corpse was accommodating and moved over to give space so the other one could be laid next to it. This the



Christian Father Tertullian related as a fact, and he also said, If an evil spirit, which has obsessed a Christian, did not declare himself a demon when exorcised by a godly man, then the Christian should be put to death.

Disasters, plagues and storms, we are told by Clement, 220 A. D., were brought about by demons; Jew and Gentile, he claimed, would have the Scriptures preached to them after they went to Hell. There is no question but what Clement of Alexandria was an individual with a most wanton and lecherous imagination, as his writings on the indecorousness of the pagan women while in their baths show the dislike and antipathy the lower classes had for the rich. If a prelate of the church was allowed to express himself in this manner, the Alexandrian Christians must have been of the canaille; for expressions of this kind would not be tolerated to-day even in the slums.

This bishop wrote a manuscript denouncing what he assumed was the depravity and criminality of paganism, which was so improper and unsuitable that the pub-

lishers did not presume to translate or publish it. Strange to relate, he quotes the Gospels very frequently in these writings.

According to Origen, 254 A. D., the stars, sun and moon were human beings; but were given to sin.

He was not so sure as to whether their bodies were born with or without a soul, and whether their soul would flee and their bodies remain. He quotes the twenty-fifth chapter of Job to prove that they were endowed with a human will.

With him as with others of his times, plagues, storms, the blighting of crops, and trees, and the untimely death of men and beasts were the direct result of the evil spirits and demons.

Lactantius also believed all these things as well as that disease was the work of the spirits, but that the cross was a talisman and a charm against them. This was 325 A. D.

The following is this presumptuous individual's idea of the world being round, which was taken from "*The Epitome of the Divine Institutes.*" It is quite lengthy;

however, the reader will be well paid for reading it, as it serves to show the logic and learning of some of these men who were, if we accept Christian Dogmas, inspired and Divine.

“About the antipodes also one can neither hear nor speak without laughter. It is asserted as something serious that we should believe that there are men who have their feet opposite to ours. The ravings of Anaxagoras are more tolerable, who said that snow was black.”

“How is it with those who imagine that there are antipodes opposite to our footsteps? Do they say anything to the purpose? Or is there any one so senseless as to believe that there are men whose footsteps are higher than their heads? or that the things which with us are in a recumbent position, with them hang in an inverted direction? That crops and trees grow downwards? that the rains, and snow and hail fall upwards to the earth? And does any one wonder that [the] hanging gardens [of Semiramis at Babylon] are mentioned among the seven wonders of the world, when philosophers make hanging fields, and seas, and cities, and mountains? . . .

“What steps of argument led them to the idea of the antipodes? They saw the courses of the stars traveling towards the west; they saw that the sun and the moon always set towards the same quarters, and rise from the same. But since they did not perceive what contrivance regulated their courses, nor how they returned from the west to

the east, . . . they thought that the world is round like a ball, and they fancied . . . that the stars and sun, when they have set, by the very rapidity of the motion of the world are borne back to the east. . . . It followed, therefore, from this rotundity of the heavens, that the earth was enclosed in the midst of its curved surface. But if this were so, the earth also itself must be a globe. . . . But if the earth also were round, it must necessarily happen that it should present the same appearance to all parts of the heaven. . . . And if this were so, then the last consequence also followed, that there would be no part of the earth uninhabited by men and the other animals. Thus the rotundity of the earth led . . . to the invention of those suspended antipodes.

“But if you inquire from those who defend these marvelous fictions, why all things do not fall into that lower part of the heaven, they reply that such is the nature of things, that heavy bodies are borne to the middle, . . . but that the bodies which are light, as mist, smoke and fire, are borne away from the middle. I am at a loss what to say respecting those who, when they have once erred, consistently persevere in this folly, and defend one foolish thing by another. But I sometimes imagine that they either discuss philosophy for the sake of a jest, or purposely and knowingly undertake to defend falsehoods, as if to exercise or display their talents on false subjects. But I should be able to prove by many arguments that it is impossible for the heaven to be lower than the earth, were it not that this book must now be concluded, and that some things still remain which are more necessary for the present work.”

St. Augustine says that the story of the world being round is a fable, and that there are no antipodes because historical knowledge does not say so.

He says that Scripture proves the truth of its historical statements by the accomplishment of its prophecies, and that they give no false information as can be seen from the following:

“But as to the fable that there are antipodes, that is to say, men on the opposite side of the earth, where the sun rises when it sets on us, men who walk with their feet opposite ours, that is on no ground credible. And, indeed, it is not affirmed that this has been learned by historical knowledge, but by scientific conjecture, on the ground that the earth is suspended within the concavity of the sky, and that it has as much room on the one side of it as on the other. Hence they say that the part which is beneath must also be inhabited. But they do not remark that although it be supposed or scientifically demonstrated that the world is of a round and spherical form, yet it does not follow that the other side of the earth is bare of water; nor even, though it be bare, does it immediately follow that it is peopled. For Scripture, which proves the truth of its historical statements by the accomplishment of its prophecies, gives no false information; and it is too absurd to say, that some men might have taken ship and traversed the whole wide ocean, and crossed from this side

of the world to the other, and that thus even the inhabitants of that distant region are descended from that one first man."—(*Ibid.*)

We now have arrived at the time of another interesting character who had a part in the founding of our religion.

We will now look at Cosmas Indicopleustus, who started in life as a business man and merchant (535 A. D.), and later became a Monk.

The Pagans had begun to accept the idea that the world was round, but previous to this many had claimed that it was carried on the back of some animal, like the elephant or turtle.

The Greeks were inclined to the idea that the world was round and those who joined Christianity still held the idea, but the Church would not concede it, for no other reason than that it came from the Greeks.

Cosmas Indicopleustus had traveled quite extensively and he felt that he was competent to treat the subject, and the church made use of his reputation to drive out the sincere belief that was coming to the front, that the world was round, just

as we find the church doing today; for it does not hesitate to use the name of some individual, who is said to be very learned in order to forestall honest investigation.

The church would want to know whether anyone would dare put his belief of knowledge against such a great traveler and scholar as Cosmas and say that the world was round when Cosmas had traveled all over it.

This should be a lesson to you who read here, that it is very unwise to allow yourself to be hypnotized, or cowed by the sound of some great Christian's name.

Great reputations and famous names are not always found identified with advanced scholarship; and the only possible manner in which you will ever be able to know the truth is to go in for the truth, regardless of what this or that one may say, as you have as much right to investigate for yourself as others have to lay the law and Gospel down to you.

Theology is a subject that the layman can investigate as well as the religious student, and on this subject, as on all subjects one man's idea and theory is just as good

as another's, if it be an honest, intelligent opinion.

If you believe that you are right on some phase of Theology, hold your ground, although the Church does not say you are right and everyone calls you a disbeliever; for it is better to be a disbeliever of Dogmatic Theology and musty superstitions than to yield to the pernicious and despicable custom of believing all that you are told just because some such a name as Martin Luther, St. John, or St. Matthew are used in the argument.

The reason that the masses are so distressingly slow in overcoming the doctrines of antiquity and becoming estranged from the web of dismal superstitions and Dogmatic Theology, which the modern Church, both Roman and Protestant, has woven around those who believe in their creeds and doctrines, is because the masses have let the Church, and the Ministers, and the Priests, do their thinking on these subjects, instead of doing it themselves.

Many have reverential fear and great veneration for such so-called great names as Justin Martyr, Clement of Alexandria,



Abraham, Tertullian, Jerome and others of the early Christians who are thought to have had Divine authority; but who were grossly incompetent to write on or discuss the subjects which were handled by them. ent of Alexandria, Abraham, Tertullian, Jerome and others of the early Christians who are thought to have had Divine authority; but who were grossly incompetent to write on or discuss the subjects which were handled by them.

To show the great desire that those so-called original Christians and Bishops had to keep the people in line, and it is only necessary to state that Cosmas, when he realized that there was a spirit of skepticism and disbelief about the earth being flat and carried around on the back of a trutle, took it upon himself to write a book to forestall this wave of disbelief.

To this work he gave the title of "Christian Topography." He could, of course, just as consistently have called it "Divine Geography," for he stated that its purpose was to oppose the foolish Pagan belief that the world is round.

Of course if a man were to write such a

book today he would find very little attention paid to it; however, we are supposed to pay the utmost respect and reverence to the belief of these men who flourished during these times. As to whether they were competent to write for all ages, I will leave to the reader to judge.

This man said that his work was a "Christian description of the universe, established by demonstrations from Divine Scriptures, concerning which it is not lawful for a Christian to doubt."

In this work he claimed that the world was as long again as it was across.

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\*(This SUPERScription HAS BEEN TAKEN FROM THE APOCRYPHAL NEW TESTAMENT, LONDON EDITION 1820; page 111.) THE FIRST EPISTLE OF CLEMENT TO THE CORINTHIANS. Clement was a disciple of Peter, and afterwards Bishop of Rome. Clemens Alexandrinus calls him an apostle. Jerome says he was an apostolical man, and Rufinus that he was almost an apostle. Eusebius calls this the wonderful Epistle of St. Clement, and says that it was publicly read in the assemblies of the primitive church. It is included in one of the ancient collections of the Canon Scripture. Its genuineness has been much questioned, particularly by Photius, patriarch of Constantinople in the ninth century, who objects that Clement speaks of worlds beyond the ocean; that he has not written worthily of the divinity of Christ; and that to prove the possibility of a future resurrection, he introduces the fabulous story of the Phœnix's revival from its own ashes. To the latter objection, Archbishop

Heaven touched the earth on all sides, so he said, with the ocean\* flowing all around it. Over the waves of this ocean, he claimed Paradise was located.

The sun, he said, set behind a mountain to the north.

The earth, according to him, sloped toward the south, and for this reason such rivers as the Tigris and the Euphrates flowed rapidly southward, while those rivers such as the Nile, which flowed northward, ran slowly. This, of course, sounds well enough but it is hardly logical.

It was not safe in those days to hold opinions or promulgate ideas or doctrines that did not agree with the Bishops or

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Wake replies that the generality of the ancient Fathers have made use of the same instance in proof of the same point; and asks, if St. Clement really believed that there was such a bird, and that it did revive out of the cinders of the body after burning, where was the great harm either in giving credit to such a wonder, or, believing it, to make such a use as he here does of it? The present is the Archbishop's translation from the ancient Greek copy of the Epistle, which is at the end of the celebrated Alexandrine MS. of the Septuagint and New Testament, presented by Cyril, patriarch of Alexandria, to King Charles the First, now in the British Museum. The Archbishop, in prefacing his translation, esteems it a great blessing that this "Epistle" was at last so happily found out for the increased confirmation both of our faith and our charity.

those who set themselves up as having profound knowledge, for if you did you were regarded as a blasphemer or an infidel.

Theologians, such as Diodorus, Patricius, Tarsus and others, were disciples of the doctrine that the earth was flat.

In other words, Christianity hazarded all it could boast of on the idea and belief that the world was flat, and later when men of real learning established the fact of its rotundity, the Christian religion and theologians were dealt such a severe blow that they never have, even to this day, recovered from it.

As a result of this doctrine of primitive religion, Theology always has been and always will remain a barbarous translation of our universe.

In the year of 600 A. D., "Gregory the Great" held to the foolish belief that the volcanoes opened into hell, for he relates a tale of how Pope John and Theodoric were cast into the infernal regions through one of these openings.

Another story of those times, when men were said to receive knowledge from a di-

vine source, is that some nuns, two in number, were anathematized from the church for having loose tongues and were forthwith placed in a grave under the church.

When the priest would say mass he would demand that all those who had been proscribed to leave the church should do so.

These nuns upon which the church has placed a ban would leave their resting places and were not allowed to return to their graves until after the father had finished saying his mass.

We are told that this peculiar phenomena of resurrections were witnessed by many, and that they were kept up at every mass until such time as the nuns knew enough to keep silent tongue, when the denunciation was withdrawn and they rested quietly in their graves beneath the church floor ever afterward.

Another curious phenomenon took place when a dead child was resurrected by placing the sock of a Saint on its breast. The holy man's stocking, so we read, was a very powerful amulet or relic. If the modern

Christian Scientist only could possess this stocking and perform such miracles to-day, what a real good thing it would be.

Lamps with paper wicks were said to burn brightly when filled with water instead of oil. This kind of phenomena, of course, would be quite displeasing and no doubt would be denounced as illegitimate by the magnates of the Standard Oil Company did it happen today.

One of these Bishops, which had the power to quench flames in those days, would come in handy if we had him to put out some of the forest fires which raged in the northwestern forests this last year; for it is said that Bishop Marcellinus hurled his body against the raging flames of a fire that was destroying a city and they were instantly extinguished. Another one of God's miracles. Why not have them to-day?

Prayer, we are told, moved a huge rock that was so heavy that five hundred pairs of oxen could not budge it.

That an oil trust could never have flourished in those days as today is made apparent when we learn that broken lamps

were instantly made whole and refilled, although the oil had been spilled.

Gregory's Dialogues contain many such narrations of phenomena and supernatural works, which were performed at the will of the Bishops and prelates.

H. J. Coleridge, who wrote this great man's biography, states that he certainly was a "great saint," whose powers could not be reached by any of his constituents.

Some people believe that in India, the land and home of Occultism and Magic, every blade of grass is impregnated and charged with Occult and Magical powers; while in those times everything, such as houses, trees, rivers, etc., were said to be inhabited with spirits and angels, while all things must be done by invoking supernatural powers to perform a miracle.

Supernatural powers, and even God himself, was called upon to attend to worthless and ridiculous things.

The blades of grass in India are not charged with Oriental Occultism; neither are they overheated with the vibrations of Magic; neither were supernatural powers bestowed upon these ignorant incompetent

Fathers, whom we have seen by these pages were overly ambitious and filled with imprudent nonsense and superstitious.

No circumstance was too ridiculous, no doctrine too improbable for these early Christian Fathers to spread the canopy of their credulity over.

It really seems, if we are to believe the records of history, they yielded their credence only to those things which were supernatural and miraculous.

The false and erring beliefs of these men would cover many pages. Their erroneous ideas and arabesque beliefs, as depicted here, simply show the intelligence of these early ages from which the Volume, which has been handed to us with the formal, mercenary hand of Theology, has been transmitted down through the centuries to us.

Some say that they were as intellectual as the other men of their day, but this assertion is a foolish one, for they were bigoted, obstinate and dogmatic, as well as being infected with fanaticism, and fiercely opposed to those men who saw fit to say that the world is round.



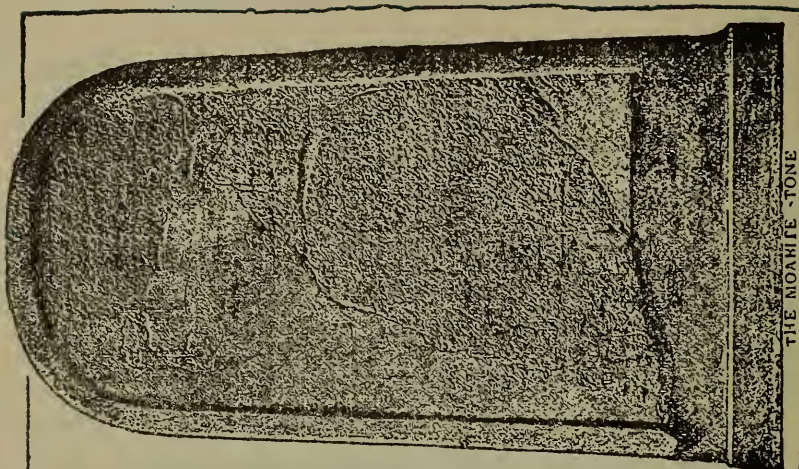


PLATE IV.—THE "MOABITE STONE."  
(Paris, Museum of the Louvre.)

Monument dedicated to the god Kemôsh by Mesha, king of Moab, about B. C. 830, to record his victory over the Israelites in the days of Ahab, and the restoration of cities and other works which he undertook by command of his god. The stone, which measures 3 ft. 10 in. x 2 ft. x 14½ in., and contains 34 lines of inscription in the Phœnician character, was found at Dibhân in the land of Moab in 1868. It was unfortunately broken in pieces, but about two-thirds of the fragments were recovered, and it is possible to give a nearly complete text of the inscription from the paper impression which was taken before the stone was broken.

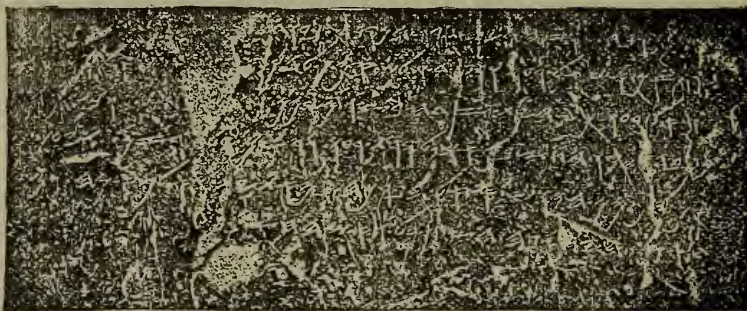


PLATE V.—THE "SILOAM INSCRIPTION," in the Phœnician character, cut on the wall of the conduit of the Pool of Siloam (about B. C. 700).

The text states that the excavators began to work at the ends and met in the middle of the tunnel. When the two bodies of miners were still separated by a wall of rock three cubits thick, they heard each others' voices; then "pickaxe hewed against pickaxe, and the waters flowed from the spring to the pool, a distance of 1,200 cubits."

Plate IV. tells of King Mesha's fight with the Israelites, which is supposed to have been according to God's dictates.

Lactantius, Augustine and others did not believe that the world was flat and put forward many reasons to believe that it is round, but the Bishops could not see the validity of their arguments, while others did.

If they were as proficient as Christian Theology would have you believe, why were they so persistent in error? Why were they not able to see evidence and truth as well as others?

Why are not the memories of those who did at that time advocate truth and common sense honored and eulogized?

Why have they been forgotten and their names very seldom mentioned, while the names of those ignorant, bigoted Fathers have been made famous?

Theologians and Christian Theology have eulogized the incompetent, instead of those who were for truth first and last at any cost.

Christian Theology, of course, would have it seem that these Fathers were as intellectual as those of their times, and there are some that will admit it, but who will say that they were proficient enough

to found a book of religion, or write a Bible for today?

There have been futile efforts made to vindicate the Fathers by saying that they were possessed with remarkable, inner or spiritual sight, and that even if they were ignorant regarding temporal things they were nevertheless gifted in this respect.

This, of course, is a very slim defence, for nobody nowadays would think of saying that one who could so control himself as to bring about the state of "introspection" or an "interior focalization of the mind," would be thought of as possessing divine powers.

If these men possessed clairvoyancy, second sight or clairaudient ability, they certainly should never have made the errors that they did.

These powers are very common in Oriental countries and many of the Hindoos can induce "spirit sight" at will and self induce the trance state so they can behold visions, but nobody thinks of taking their visions nor their dreams nor their superstitions, nor their ignorance and manu-

facturing a Bible out of it for which is claimed divinity, inspiration and supernaturalism, and say you must believe these things the words of the Almighty God and carry out their mandates or be damned.

If the Fathers were ignorant and incompetent in temporal and other matters, they were no better in their writings and literature, for they were very, very poor scholars indeed.

Origen and Jerome were the only Fathers who were educated enough to read Hebrew. Justin Martyr gives us a quotation from the book of The Prophet Jeremiah, and by mistake tells us it is Isaiah.

Clement of Alexandria gives passages and quotes what he claims are Scriptural lines, and they *are not* in the Old Testament or the New Testament at all. He quotes passages claiming they are from St. Paul *and they are not*. In many of his quotations he adds words that are not in the passages he quotes.

Perhaps it may not be fair to assert that he intentionally meant to do this, but it is a misrepresentation just the same.

Tertullian misquotes many times. He quotes from Leviticus words that are *not to be found* in that book.

He quotes from Isaiah passages that will be found in Revelation and, to say the least, he is very inaccurate. Those who wrote the Gospels have made similar errors and blunders.

The individual, who copied the Gospel of St. Matthew, puts into it a passage from Zechariah, and says it is a passage from Jeremiah.

Likewise the individual who wrote the Gospel of St. Mark, claims for Isaiah a passage which is to be found in Malachi.

An interesting instance of how Scriptures are made is to be had in the difference that exists between the Bible used in the Roman Catholic Church and the one that is to be found in the Protestant Church.

The Catholic Bible has more books in it than the Protestant Bible. The Protestants claim that the two Maccabees as well as "The Song of Children" belong to the "Apocryphal Old Testament" and, as such, have been excluded from their Bible.

The Roman Priests, however, say that these writings are just as much the work and word of God as any of the other books in the Bible.

The early Jews did not look upon these books as being authoritative or of divine origin, while the Jews of Jerusalem and Palestine rejected them, *refusing to consider them inspired or sacred*.

However, the Greek Jews thought differently about the matter and treated them with more consideration. The Jews of Alexandria put them in the appendix to the Greek Canons in the backs of their Bibles.

The Christians in Africa were unable to understand Hebrew and they were, as a consequence of this, compelled to read from Greek tracts.

The Apocryphal works were in this collection and they, not knowing, accepted them as a part of the books. The Bible-makers of the African Churches, never suspecting, included these Apocryphal books, for they did not know enough to reject them.

St. Augustine, because he found them

in the collection, retained them. The Roman Catholic Church kept them for the same reason St. Augustine had.



## CHAPTER XI.

### BOOKS THAT WERE READ AT ONE TIME IN THE CHURCHES, BUT WHICH ARE NOW EXCLUDED FROM THE BIBLE.

The reader and investigator, who has intelligently and earnestly followed the details of primitive religion and theology through the fields of strife, and maze of ignorance, superstition and dogmatical bickering, has seen how at first these books, which now form the New Testament, were not considered of divine origin any more than they were looked upon as being the inspired works of God.

It has been shown that the idea and theory of their being inspired was an afterthought that had its inception and origin exclusively among the ambitious Fathers of these early days.

By proclaiming these books the work of God, and by the inauguration of the idea



and scheme of inspiration, demonism and spiritcraft; and salvation by believing in an unknown God, these Fathers became authoritative and were able to form a "court of appeal" to which they could petition in case they wanted any of their new creeds, theories or doctrines given the stamp of authority.

As they felt the need of an authority of this kind, it caused them to believe that they had it.

This is like the thought that comes into the mind of some people who borrow an article and after a long time has expired, and they have failed to return it, they begin to believe that it belongs to them.

Their newly acquired authority, however, must have caused them to overdo the matter, for they gave certain books an honorable position in the Bible, which have since been thrown out.

There is possibly no question but that their scheme and ideas of "divine inspiration" was as untenable and illogical as those held today by Christian Theology and Theologians.

There are people today who speak of

William Shakespeare, Dante, Homer, Milton and other great authors, as having been inspired, and that their writings are divine, as they are; but no person thinks of taking their books and proclaiming that they are the works of the Almighty God, who has inspired certain individuals, who, thereby, have become the medium by which his word and law have been given to us, and that we must believe them or be damned eternally.

Also let the reader consider that there was no such a thing as scholarship, Biblical critique or review, during the first three or four centuries when the Canon of the New Testament was being founded.

Any kind of a book or manuscript was given a place among the inspired literature of the day as will be seen from the following, as credence was badly warped and twisted, when it came to considering any book or set of Epistles as being the works of God.

The books which the prophetess Sibyl tried to sell to the King of Rome, and failed until after she had destroyed two-thirds of them by fire, proves this:

Sibyl, the prophetess, was a mysterious old witch who was supposed to possess certain prophetic powers.

This woman, who would not be given much honor these days if she should try to sell a set of books which were supposed to contain the law and word of God, came to Tarquin, the king of Rome, and tried to get him to purchase nine books, which were later called the "Sibylline Books."

The king refused to buy the books and the old prophetess departed in anger and destroyed three books of the set by burning them.

She then appeared before Tarquin and again attempted to sell those that were left, demanding the same amount for them that she wanted for the full set. The king still refused and Sibyl went and burned three more of the books, which left only three out of the nine.

Again she went to the King and demanded that he pay her, for the remaining three books, the original price which she had asked for the nine books.

The unusual actions of this old woman aroused Tarquin's curiosity and he pur-

chased the remaining three books and Sibyl, the prophetess, disappeared.

As we shall see, these books, which this old woman had sold to the King, afterwards were adopted by the Romans as their Bible.

They were put away by the King in a stone coffer, and, in time, Bishops and Priests were prescribed to translate them and the books of Sibyl, the prophetess, were transformed into a Bible for the Romans.

When Jupiter Capitolinus temple was destroyed by fire these books were burned up.

However, the Romans were equal to the emergency, for it was not long until books were taken from the other temples and put in their place.

It would seem, of course, that all of the old woman's books were destined to be burned, as the last three were destroyed by fire, as were the other six which had met the same fate at her hands.

Of course, the very pious may say that this was the work of God; but it no doubt was the real live doings of ambitious men,

and God had no more to do with the deal than he did with the promulgation of the idea that the world was flat or that certain books were inspired, when it was known that they were not.

Those who doubt the above need not sneer, for if they are interested and as particular in determining the absolute truth about these things as they are about having their piousness jarred, they will do as every honest and sincere person will do—get the “*Dictionary of Greek and Roman Antiquities*” and read it for themselves.

That this kind of a thing was not uncommon, history shows, for when the Pentateuch (the first five books of the Old Testament) was destroyed by fire, all the copies being burned, they were replaced by books which we are told that Ezra rewrote.

Of course, it would be impossible for all the copies of the Bibles that are in circulation today to be destroyed, but if they should be, there is not much doubt that before long some ambitious individual would write new books, which in time would be proclaimed as inspired and the

works of God. We would then have another Bible.

Previous to and after the death of Jesus, these books, which Sibyl, the prophetess, had enticed and entrapped King Tarquin of Rome into buying from her, carried the highest authority and were looked upon as being the direct word of God.

The fate and destiny of the old Woman's books did not end here, for the Christian authors of those days fell into the pernicious habit of copying from them. This, of course, was rather natural, as it was a custom prevalent at the time.

Had they stopped here it would not have been so bad, but they were too ambitious for this and did not rest until they had appropriated these books to their own use and religion.

*Monheim does not hesitate to say that these books were forgeries of the first and second centuries.*

Christian Theology and Theologians fall back on Justin Martyr as a battleground to defend Dogmatic Theology by telling us that they have satisfactory evidence that Revelation, which closes the Canon of

their Scriptures, is a revelation of God to man, because he (Justin Martyr) lived sixty years after its supposed date and ascribed it to John, and that Papias acknowledges its inspiration; and that Irenæus (disciple of Polycarp), who was John's own disciple, testifies to the Apostle's authorship and that he had himself received the explanation of one passage in it from those who had conversed with the Apostle about it.

To this evidence, which, mark you, they say is perfectly satisfactory, they tell us if we care to we may add that of Clement of Alexandria, Theophilus, Tertullian, Origen, Cyprian, Jerome, Athanasius, etc.

It is unnecessary to add that my reader has been shown that history tells us that these men's evidence, opinions or claims are anything but authentic and satisfactory, as they are based upon superstition and ignorance.

Now this very same individual, Justin Martyr, who Christian Theology and presumptuous theologians tell us is such a great and reliable authority that we must believe him, *quoted from these books, which*

*Sibyl, the prophetess, enticed the King into buying just as freely and with the same authority that he did from the books of Moses or any of the other prophets.*

Clement of Alexandria, another of the great early Christians, upon whose word the modern church has reared its fabric of religion, looked upon this mysterious old witch, who vanished after she had sold the books to the King, as a prophet and he refers to her as the "Prophetess of the Hebrews."

Clement of Alexandria in one sentence quotes from the books of Moses and the books of Sibyl, the prophetess, which shows that he viewed the Sibylline Books with as much authority as he did any of the Books of the other Gospels.

In short, all the early Christian Fathers, such as Jerome, Origen, etc., quote from the Sibylline Books.

Barnabas and Tertullian quote as Scripture passages from the books of Enoch.

Clement of Alexandria quotes from the "Gospels according to the Egyptians."

When Tertullian, whom Christian Theol-



ogy sets up as an authority, attempted to prove the genuineness of the books of Enoch, the argument he made has provided the "wits" with diversion since that day to this, *for it was very anæmic.*

Clement of Alexandria, the "heretic," Heracleon and Gregory of Nazianzen, all were guilty of quoting from "Preaching Peter."

The early Christians looked upon "The Shepherd of Hermas" as a work of great repute and claimed that it was an inspired work.

Irenæus quotes it for "Scripture" and Clement of Alexandria says that it was divine and a revelation; and Origen makes the same claim by saying that it was inspired and quotes it for "Holy Scriptures," the same as he does "The Epistle of Paul" and "Psalms." Athanasius also quotes it.

Athanasius quotes from the "Wisdom of Jesus and the son of Sirach" as "Holy Scriptures;" it is also cited by Dionysius, Hilary of Poitiers, Ephrem and Jerome, who quote it for "Divine Scriptures."

Origen cites "The Wisdom of Solo-

mon" for the sayings of Christ and the "Word of God."

Cyprian says that it was inspired by the "Holy Spirit" and states that it is "Divine Scripture;" Ephrem and St. Chrysostom cites it; Eusebius says that it is a "Divine Oracle."

Today we have no such Scriptural passage as Daniel xiii; however, we find that Eusebius of Cæsarea and Ephrem both quoted it as "Holy Scripture." Why has it been taken out?

Lucifer cites, first, Maccabees for "Holy Scripture." Athanasius cites, first, Esdrad, whose author, Clement of Alexandria, said was a prophet; he says that Baruch is the word of the Almighty God; and cites it for inspired Scripture. This was in 370 A. D.

Alexandria of Thessalonica referred to it as "Divine Scripture." Cyril, who stated that "Thou must hate all heretics," said that its author was a prophet.

Such men as Cyril of Jerusalem, Clement of Alexandria, Origen, Cyprian, Ephrem, Eusebius of Cæsarea, and Lucifer of Cagliari, time and time again quoted from

such books as 1st Maccabees, Esdras, Epistle of Barnabas, Pastor of Hermas, Tobit, Peter the Preacher, Wisdom of Jesus the Son of Sirach, Wisdom of Solomon, etc., etc., and said that they were divine, "Holy Scripture," "Divine Revelation," "The Word of God," "Holy Spirit," and "Divine Oracle."

Today these books are not among the Scriptures, for they have been rejected.

This clearly proves the assertion made in the fore part of this work, that there are books that were included in the Canon of the Bible at one time, which are not there now, and that there are books now included that were excluded at one time.

On the past few pages it has been shown in more than one instance that quotations are made from books claimed to be divine and "Holy Scriptures," but that they are not so considered today.

Some books, of course, as we all know, have been kept in the Bible that is used in the Roman Catholic Church; while others have been eliminated from the Protestant Bible; but the truth of the matter is, many books that were at one time con-

sidered inspired and divine have been rejected from both.

These early Christian Fathers were not the only ones, however, who did not confine themselves to the writings and Gospels that are now in the Bible, for many of the New Testament writers were guilty of the same habit, and it will be shown here that they did not limit themselves to the books now in the Canon.

Paul must have quoted from some one of the Apocryphal books, or cited tradition when he said: "It is more blessed to give than to receive," for the Four Gospels *do not contain it*.

In Corinthians, first book, second Chapter, ninth verse, we read: "But it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."

This is quoted for Scripture, but the Old Testament *does not contain it*.

Jerome and Origen both agree that it was taken from "The Revelation of Elias," which is one of the Apocryphal books.

In first Corinthians, fifteenth Chapter, thirty-third verse, we read: "Be not deceived; evil communications corrupt good manners."

St. Paul has cited from "Thais of Menander," a wise man who belonged to the seven from Greece. "For in him we live, and move, and have our being; as certain also of your own poets have said, for we are also His off-spring."

The above, Acts seventeenth Chapter, twenty-eighth verse, has puzzled many as they could not believe it a Holy quotation. The truth of the matter is that it was copied verbatim for "Phenomena of the Greek poet Aratus" contain these same words.

Little this poet thought when he wrote these words that they would be handed down to us as "Sacred Gospel" or "Holy Scripture."

In the Epistle of St. Paul to Titus, first Chapter, twelfth verse, we read: "One of themselves, even a prophet of their own, said, The Cretians are always liars, evil beasts, slow bellies."

Epimenides, a Greek poet, wrote this

and the Apostle copied it word for word *and claimed its author was a prophet.*

The very language in this passage would be repulsive to any person of refinement, as it is *extremely coarse and vulgar*, stating that, "The Cretians are always liars, evil beasts, slow bellies." Any way that it might be considered, it could not be of any value as it is suggestive only of the most deplorable conditions, and the wonder is that people have been so hypnotized by Dogmatic Theology that they have failed to see that these words never could have come from a man who was "divinely inspired" or who entertained thoughts that were *impregnated with the sentiments of common decency*, let alone being the Sacred Word of God.

St. Matthew when he wrote, if he was the author, "That it might be fulfilled which was spoken by the prophet, I will open my mouth in parables; I will utter things which have been kept secret," he was quoting Apocryphal passages, and no such prophecy is to be found in the Old Testament.

Just why he should speak in parables, and what these secret things were, we have never found out and we never will, for that matter, for it has been ever thus with prophetic teachers and Gospels that they all speak in a far off sounding voice, mumble about parables, secret things, and hidden philosophies, and the mystical works of God; who will deliver us from evil works.

These Apocryphal books were held in high repute among the Christians in those times and were accepted as the word of God just as those in the Bible are now; even so late as the beginning of the third century, they were in use and looked upon as being authoritative by the ministers in Palestine, the abode of Jesus.

The fifth century saw the "Epistle of Clement" holding its own among the Gospels. Both Jerome and Eusebius lived when this book was read in the churches.

Eusebius states that the "Shepherd of Hermas" was opposed by some, but also says that the "General Epistle of James," and "The General Epistle of Jude," were also disputed and that, *although they were*

*considered forgeries*, the churches still allowed them to be read.

Now it should be noted that these three books were at one time all considered spurious, but that the "Shepherd of Hermas" fell from grace, while Orthodox Theologians have adopted the other two as the word of God.

The Gospel of Nicodemus, which now is in the Apocryphal New Testament, was read in the Cathedral at Canterbury, England, inside of the last two centuries.

The Gospel of the Hebrews was also read in the churches, but it was thought better to set it aside, and it was supplanted by the Four Gospels.

Judging these Four Gospels by some of the language used in them, it is difficult to say just whether the churches have been benefited or not.

What follows has been taken from page 63 of the "*Apocryphal New Testament*," 1820, *London edition*, by William Hone.

If my reader has any doubt that there were any numbers of forgeries and spurious Gospels in circulation, all he has to do is to make a private investigation of his



own and he will soon learn for himself that these statements are not overdrawn.

Christian Theology makes no charges of this nature for it would have us believe that all has been peaceful, all through the ages of the past, and during the history of religion, but because all is quiet now you should not get the idea that it was that way always.

Again, it should be understood that the New Testament has been altered and changed to *suit the beliefs and ideas of the time*, and it has not been the same at all times.

What has been said here about these books that are not now included in the New Testament, are the doings of the early Fathers, who knew all about these books, and many of the Fathers read from them in the churches.

The Testament that is used in the churches today was nothing like the one used then and was not even thought of, but was founded centuries after.

Colleges or Universities, such as Yale, or the University of Pennsylvania, always have their own particular text-books. No

one college claims that it has all the authentic books in existence and that all other books used by rival institutions are worthless.

Each school today has its own particular text-books and adheres to them.

So it was with the early Fathers—one would accept the Gospel that would be rejected by another and reject Epistles that some other Father would accept.

So it will be seen that our Bible as we have it today *did not really come from God, neither are its books inspired or the works of divinity*, for its contents and teachings depended exclusively upon the idea and opinions of the early Christian Fathers, and the question can well be asked without giving offence: "*Were they competent to found a religion for all men of all future ages?*"

These Fathers would reject or *mutilate by interpolation*,\* any book that did not

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\*The interpolation of new doctrines into old books, and the putting forth of modern figments under ancient names, is occultly alluded to by Jesus under the symbol of *new wine in old bottles*. Matt. ix. 17; Mark ii. 22; Luke v. 37, 38. It is wonderful that no man has as yet attempted to explain the numerous mystic sayings of "The Master Jesus," many of them deeply tinged with

agree with their views or preconceived doctrines.

It can be well said that the Bible had *no part or lot in the formation of the "faith" and "beliefs" that it enunciates, for the "beliefs" and "faith" founded the Bible* and modern Christian Theology says, accept and believe it or the curse of God will be upon you to the end of eternity.

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the symbolism of *Hindostan* and of *Pythagoras*, who is supposed by some to be the Shanskrit Bud'ha Gooros, or Teacher of Wisdom.



## CHAPTER XII.

### THE HETEROCLITES.

Christian Theology and Orthodox Theologians have one way in which they ever have attempted to answer or refute these facts, for they are facts as the records of history surely show.

Their one answer is that all the blame should be shouldered upon the heretics; heterodoxy, so they reply, is the fault of it all. Christian Theology will admit nothing but that it has inherited real religion; pure and unaffected, chaste and unadorned just as the Early Fathers preached it.

They claim that the New Testament as it stands today was accepted by the Fathers, and that what change has been made is the work of heterodoxy. "*Intra-canonical books*" were rejected and discarded; and "*extra-canonical books,*" were accepted exclusively by the heretical Fath-

ers, they would have it believed. This assertion is *not true*, as will be found on investigation, for the claim is absurd and groundless.

It has been shown here several times that of the books and Gospels, which early Orthodoxy claimed were inspired and of Divine origin, have since been voted out of the Canon, having been rejected as spurious, modern Orthodoxy now claiming that they are not inspired.

Further, it will be shown in the next chapter that these books, now included in the Canon and accepted as God's works, and, as a consequence, inspired, were discarded as spurious by the Fathers and early orthodoxy. Now, as the reader will discover, orthodox theologians speak much in condemnation of the "heretics," and say that all the trouble and disbelief is the fault of sectarian views and heresy; whether this is so or not, we will determine presently. It is my purpose to show that those very Fathers upon whom theology bases its truth were the greatest heretics the world has ever known.

Now, how could the Fathers be accepted

as an authority and give us a pure religion on one hand, as orthodoxy states they have; and on the other hand, be the greatest heretics of the past ages as history shows they were? However, we will proceed. Irenæus, a Christian Father, whom orthodoxy continually refers to as a great man, absolutely denies that St. Paul ever was the author of the "Epistle of Paul the Apostle to the Hebrews;" but orthodox theologians never think of accusing him of heresy.

The true facts are that he is an author of a work on heresies. Hippolytus, author of "Against all Heresies," does not hesitate to say that St. Paul never wrote the Epistle to the Hebrews.

It was no more difficult, in past times, to make a charge of heresy than it is for modern Christians to say that those who fail to accept their doctrines are disbelievers, sinners, devils and infidels. As we have seen, Tertullian helped to found the Canon of the New Testament; yet he turned to a Montanist; that is to say, he joined a sect whose mission it was to cleanse Christianity.

This made a heretic out of him; but he is not so considered by orthodoxy. Tertullian himself is also an author of a work on heresy, as was Justin Martyr, Epiphanius and Theodoret. It was a habit and custom during these times for every Father to accuse every other Father of being a heretic when he failed to agree or believe as he did.

It is thus that we observe the "Artlessness of early unsophisticated Christianity." Its founders, *on no other authority than the disputed and spurious books themselves*, convicted each other of a heterodoxy, even before these contested writings had become a part of "Holy Scripture."

None of the Latin Fathers, who lived before the year of 368 A. D., would say that St. Paul wrote The Epistle to the Hebrews. St. Cyprian most solemnly declared that St. Paul *was not* the author of Hebrews; Origen's disciple, named Dionysius, denied that the Apostle St. John wrote Revelation. Nobody thinks of accusing these men of being heretics; but if they lived today and would dare make such assertion they would be instantly accused

of heresy and unsound doctrines; and the Church would persecute them the same as the Christians of old did.

If these Fathers were right when they opposed these books and objected to their being included in the Canon of the Bible, they deserve great credit for such opposition. Such books as Revelation, Jude, Hebrews, James, Second Peter, Second and Third John, were looked upon, by critical orthodox writers, as belonging to the doubtful ones even as late as the first half of the third century.

Latin churches, even so late as the beginning of the fifth century, had not accepted The Second Epistle of John or the Epistle of James. The Greek churches (Syrian) did not have the Bible Canon completed up to the first half of the fourth century; no charge of heterodoxy has ever been made against any of these Christians.

Orthodoxy itself has been in the past more schismatical than those whom they now charge with being heretics. Orthodoxy would have you believe that its hands are clean and that the heretics are



guilty of all the falsifications that have contaminated the Scriptures. *This is not true.* The orthodox theologians accuse the heretics of forgeries and mutilations, claiming that they are innocent; and the heretics accuse the orthodox writers of corruption and forgeries. The charge made by the former cannot be consistently maintained.

Many advocate the alteration of the text of the Scriptures and thereby remove incongruities which modern critics have used so well to devastate and rend the claims of orthodoxy and Christian Theology. In referring to this matter Davidson, in the following, gives us his opinion :

“It is time that the text of these historical books should be rectified in those instances where an unquestionable necessity exists. If there be not manuscript evidence to warrant certain changes, we should not be deterred from making them. Common sense, the credit of the inspired writers, and, above all, their sacred authority, outweigh all scruples about correcting by *conjecture*. *Real contradictions* should never be allowed to tarnish a text written under the immediate supervision of the Holy Spirit.”

Clark, the well known Methodist annota-

tor, also advised that the texts in the Bible be changed. Orthodox savants, when making a revision of the Bible, have changed its text to suit their views; the heretics did the same; and claimed that they were improving by *correction*, and *not corrupting the Bible*.

They certainly were acting in the best of faith, but nevertheless Orthodox savants impugn and question their motives when they have done the same things themselves. What sort of a religion or creed is it, that looks upon an act as being wrong when committed by some one outside of their sect, but will authorize the act when committed by one of their own number?

What right has orthodoxy to regard these early Christian acts as opprobrious, just because they were charged with heterodoxy? To be charged with heterodoxy does not signify that one is debased, neither does it mean that you accept error for truth.

It does mean, however, that you are possessed of individuality *and dare assert it*. It means more than this: it means that you are man enough to *use your own judgment*

when it comes to choosing a belief or creed, instead of submitting it to some one else.

Those people who do attend church never stop to think that the church has selected their belief for them; and that because they happened to find it more congenial and convenient to join the Roman Catholic church, they have faith and belief in the doctrines which it preaches; whereas, if their father and mother had been Protestants, they would have embraced Orthodoxy instead. In other words, the Church fixes the beliefs, and the kind of a belief you will embrace depends upon what sort of a church you wander into.

The Church of today is fast losing the respect of the people (the reason is obvious), and in order to maintain itself and retain its power and influence over the people, it has attempted to dictate the belief by prescribing what its nature should be.

What Orthodoxy and the Church call a heretic is a person whose opinion and idea of belief differs from theirs. There are many instances where the church has been

wrong and the heretic right; in some instances the conditions have been reversed; in some cases both have erred.

The question to decide is, Has a man a right to do his own thinking and choosing in matters regarding beliefs?

“TO BE CENSURED, IS THE PRICE WHICH INTELLECT, ALWAYS, HAS BEEN FORCED TO PAY TO IGNORANCE, AND PURE STUPIDITY; AND TO TOLERATE THE TRIBUTE, WHICH MEDIOCRITY EVER DEMANDS FROM GENIUS.”

The individual, whether he be a churchman, theologian, minister or priest, who makes use of the word “heretic” to charge another with disbelief, simply parades his mental debasement and intellectual corruption.

Take two people and let one be orthodox and the other heterodox and the former is always more intellectual and, as a rule, more moral and magnanimous than the latter. This was invariably the case with those early Christians whom orthodoxy charges with being heretics and sectarians, and responsible for all the corruptions and forgeries of the Gospels. Orthodoxy ac-

cuses Carpocrates of being a heretic, yet he taught that men could receive salvation by acts of love and faith.

Cerinthus, who also fell under the ban, was accused of believing that Jesus, after his resurrection, would establish a Kingdom on earth. This doctrine orthodoxy has since embraced. Because Cerinthus believed this, St. John, "the disciple," refused to remain under the same roof with him.

As stated before, if the members of one faction differed with the belief of another, then there would be accusation and charges of heresy; and this becomes apparent on learning that Marcion was called heretical because he, being a disciple of St. Paul, opposed the doctrines and Gospel of St. Peter.

What is known of Marcion shows that he was a good man of excellent traits, yet those, whose beliefs he opposed, spared no effort to ruin his reputation. What he attempted was to have the Gospel of St. Paul preached in an original manner. For this, Polycarp, whose beliefs orthodoxy has never questioned, charged him with being

the "firstborn of Satan." Of course Polycarp knew all particulars regarding the genealogy of Satan just the same as he knew all about the circumspection of beliefs; and it is one of the regrettable things of history that any one dared differ with him.

Marcion informed his opponents that he did not desire to introduce anything that could be considered a departure from established precedent; only desiring to restore the Gospel to its original simplicity so that there would be less corruption and more discipline in church affairs. His opponents were afraid that if they allowed him to introduce any innovation, it would interfere with the emoluments of those who already held offices; consequently, they made every effort to blacken his reputation and defame his character.

The heretics were no more to blame for the early Christian vagaries and theological whimsicalities than were the orthodox early Christians. They (the heretics) in every instance were just as intellectual and quite as competent. It is difficult to understand just why they should be ad-

judged heretical, when they were the real innovators of those doctrines and beliefs which orthodoxy has since accepted; so why should they be called heretics?

History shows that the heresiarchs, which orthodoxy rails at, have in the past used many of the Gospels and books which are now considered canonical. In many instances they quoted from the New Testament which they themselves were the first to claim was sacred and inspired; and it was only through their zealousness that, as such, the books of the New Testament were put on a par with those of the Old Testament.

It was they who first introduced the idea that these books were inspired and the word of God. In time the Christian Fathers seemed to awaken and realize that the idea was a good one and that it could be turned to good advantage and utilized in the founding of a religion; they subsequently adopted it and it has from that day to this formed the most vital spark in "Orthodox" Christianity—theology's best drawing card.

Today the "orthodox" Christians claim

that the heretics are unorthodox and do not believe the New Testament inspired, but history shows that it was the heretics *who first claimed that it was inspired*. Their idea and views of inspiration were just as complete as those of modern orthodoxy; and they were first to suggest a Canon; and were the first annotators of the Gospel.

When the first list that was considered Canonical was adopted the most of those present were heretics. The "Orthodox" Christian council, which met at Constantinople in the year of 692 A. D., sanctioned these books by ratification. They were subsequently ratified by the council and Fathers of Aix-la-Chapelle.

Those whom Orthodoxy claim were heretics recognized the Gospels as an authority to settle all disputes. The Gospel now claimed to have been written by St. John had its birth among the heretics, but they always maintained that he never wrote it. Davidson's "Introduction, New Testament," *M. 104, Chicago Public Library*, shows that John's name was subsequently forged to it by the "Orthodox" Christians.



In order to disabuse the reader's mind of the fact that this charge is made at random, I have given above the shelf reference in the library where the statement can be verified. Historians have set down many interesting and novel facts on the pages of their valuable works and the wise student will do well if he investigates for himself; and he will find that Orthodox Christianity has inherited many of its beliefs and doctrines from those whom theologians now denounce as heretics.

Of course, modern "Orthodox" Christianity and theologians are very ungrateful when they continue to denounce the past actions of these so-called heretics by hurling denunciations at them for no other reason than because this was the custom among the early ecclesiastics in bygone ages. The time has come when modern theologians and Christian authorities should no longer echo the foolish maledictions of the incompetent founders of the Christian religion, any more than they should venerate their ignorant claims; for their conclusions and beliefs *are of very*

*little, or no value, to intelligent men of to-day.*

It is true, of course, that the writer has dwelt considerably upon this phase of primitive and modern Orthodoxy, but the circumstances and conditions of today justify it for the reason that Christians have attempted to have it appear that the books which now form the New Testament always have been accepted by the Orthodox Church as genuine, and that all criticisms and heterogeneous views and beliefs were held by the heretics.

This claim, as has been shown here, is absurd, irrational and untenable.



## CHAPTER XIII.

### THE FORMATION OF THE BIBLE.

In this chapter we will consider the creation of the Christian Bible or Canon, that is to say, take up the process of its evolution. It is our object to follow its evolution and descent by continuous differentiation, development, doctrine and development of inspiration; and its ascent from primitive Christianity through its ages of complexity to the founding of the Christian Canon.

That the founding of the Christian Canon was brought about by *ex cathedra*, and the dictatorial tactics and adroitness of priests and shrewd theologians, there is no doubt. The creation and founding of the Canon of the Old Testament by the Hebrews was considered in a former chapter, feeling that it would be less confusing to my reader to deal with founding of the

Canon of the Old Testament by the Christians at the same time that we go over the details of the New Testament, thereby preserving the unity.

History shows that during the first two centuries of its tumultuous existence the Orthodox Christian Church could not boast of a New Testament, as that term is now accepted. There were in circulation during this period upwards of fifty Gospels, as well as a larger number of Revelations, Epistles, Acts and other so-called sacred books.

If we believe all these manuscripts inspired, God must have been in personal touch clairaudiently with a large percent of the population all at one time. Besides this, he must have been kept busy as a portrayer of numerous visions and dreams which his potentates took upon themselves to record and hand down to less fortunate posterity. Of course, who knows but what this may be good and exactly as it should be, for people during this strenuous age have very little time to become experts in divination, interpret visions and dreams, and figure out parables said to have been

given "allegorically" by the "Holy Ghost."

Of course, it is justly wise that this is not so, for our people have about all they can do to hold their own among the gold-hunting hordes of the present generation. However, be this as it is, we will return to our inspection of the history and reminiscences of the Jews, prophets, and holy men of Palestine and Judæa, as they have come to us in the Bible.

The author of the Gospel as per St. Luke, *Chapter I*, tells us that:

FORASMUCH as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us,

2. Even as they delivered them unto us, which from the beginning were eyewitnesses, and ministers of the word;

3. It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus,

4. That thou mightest know the certainty of those things, wherein thou hast been instructed.

5. THERE was in the days of Herod, the king of Judæa, a certain priest named Zacharias, of the course of Abia; and his wife was of the daughters of Aaron, and her name was Elisabeth.

Now this shows that there were plenty of other Gospels in circulation at this time. The Books which are now in the New Testament were sorted out of this conglomeration of anonymous manuscripts. Let it be hoped for the sake of the faithful that the individuals upon whom fell the responsibility of making the selections from this assortment of writings were most excellent *connoisseurs*. Origen expresses himself as follows, about how the books were culled and forthwith delivered:

“And that not four Gospels, but very many were written, out of which these we have were chosen and delivered to the churches, we may perceive.”

To cull out the right books, set aside the inferior, and reject the spurious writings, seems to have been a huge task, as those who were engaged in completing the list consumed a great deal of time, for we are informed that the process was a very slow one and that it is difficult to determine at

just what time the Canon was completed. Westcott's remarks are given below :

“This result [the formation of the canon] was obtained gradually, spontaneously, silently. There is no evidence to show that at any time the claims of the apostolic writings to be placed on an equal footing with the Old Testament, which formed the first Christian Bible, were deliberately discussed and admitted. . . . Step by step the books which were stamped with apostolic authority were separated from the mass of other works which contained the traditions of less authoritative teachers.”

Somewhere between the years of 170 and 180 A. D. began the formation and founding of the Roman Catholic Church. At this period there seemed to be an inclination to cut down the number of books; and to look upon those that were selected as being inspired and divine. It will be recalled that the statement has been made in this work that the Early Christian Fathers inaugurated the idea that the books of the New Testament were of divine origin, and in a subsequent statement that it was in the minds of the heretics that the idea of inspiration and divinity had its first inception.

There is no incongruity in these statements for the reason that the heretics and Early Fathers were both Christians, for that matter. Of course, they both belonged to different denominations and sects, but this does not mean that either were not Christians. The Fathers belonged to the followers of St. Peter (Peterines they were commonly called), and during the struggle for mastery the followers of St. Peter were the stronger, and out of this denomination has grown the Orthodox church.

If it had so been decreed by fate that those who opposed this denomination had gained supremacy their Christian Fathers instead of the others would have become the authoritative head of Orthodoxy and Christian Theology, and those who now have that honor would have become heretics instead of the others.

It is an incontestable fact, however, that those whom Orthodoxy has chosen to call heretics *were the creators and first advocates* of the theory that the books in the New Testament were inspired and divine and just as much the works of God as those contained in the Old Testament.



This theory and doctrine, of course, would not be held today by Orthodoxy and modern Theologians if the Early Orthodox Fathers had not appropriated it into their denomination. There can be no question but that the followers and advocates of Christian Theology are the lineal descendants and progeny of this orthodox denomination; and whose beliefs they have had no lot nor part in forming for the Early Fathers originated them.

The Early Fathers, as had been shown, felt the need of the authority, prestige and moral influence which would be given them by the promulgation of the idea and theory of inspiration and divinity. Without this idea abroad they felt they would be unable to give authority to the peculiar doctrines and beliefs which were constantly being advocated.

The heretics *were already using* the theory of inspiration to help support their doctrines. All the books and Gospels during these periods, it should be remembered, were in the possession of the priests and Bishops.

They were never put into the hands of

the laity and even if they had been there were very few of them that had education enough to read them. The authority and influence that these supposedly inspired books had over the people were exclusively the result of their being read and used by the ecclesiasticals.

These early ambitious Fathers, who, after they had spread abroad the idea of inspiration and planted the seeds of divinity, gave out the impression that they were acting under Holy orders and that what they did was the dictates of divine authority.

This, of course, permitted them to include or exclude any book or Gospel they saw fit when it came to the question of its being identified with the then oncoming Bible. This inevitably resulted in there being in circulation as many different Bibles as there were ambitious ecclesiasticals to make them.

In the advancement of their different ideas as to what constituted suitable books to be included in the Canon of the Bible, the early Fathers made no effort to determine the comparative value of the books;

neither did they attempt to seek out a criterion to go by, any more than they concerned themselves about making a close investigation into their origin and history.

Westcott informs us that their Canon was "formed by instinct and not by argument." Instinct, as we all know, is a mighty poor factor by which to form even an opinion, let alone a Canon for a Bible. These so-called early authorities bickered and jangled until they grew weary of trying to agree as to just what books ought to be put into the Canon, and finally concluded that they could never agree, so the Church decided to have its councils decide by vote what books were most suitable to be put into the list.

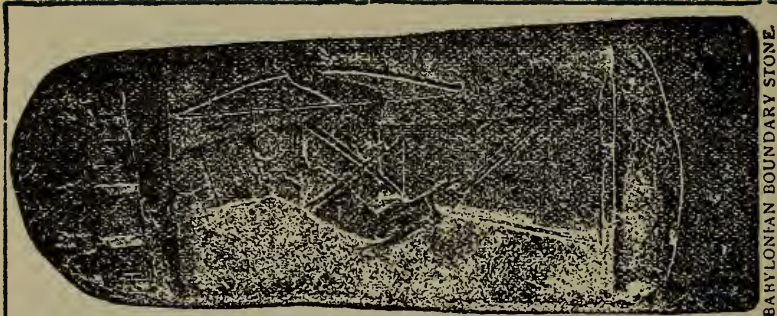
The books which received the largest number of votes were put into the Canon. It was St. Augustine's idea that those books favored by all the churches should go into the Bible. Those books on which there could be no amicable agreement were to be left for the churches to decide. New Testament revisions have been made since that time by Christian savants. Whenever a contested text came up for its first con-

sideration a vote by the majority could authorize an amendment; however, when there came a second and final consideration it was necessary to have two-thirds of the members vote for it.

This plan, however, failed to bring harmony in the church as the councils did not agree. Some councils would insist upon forming a list by including books which another had discarded; and discarding certain books which some council had adopted. This was kept up until finally the Church called a large council, decided upon what books should go into the Canon, and said: "This is the Holy Bible, believe in it or you will be eternally damned."

If we review the chronicle of the Bible we find, notwithstanding the denials of theologians and the protests of Christian theology, that in two thousand years there have been many vacillations and numerous alterations in its Canon.

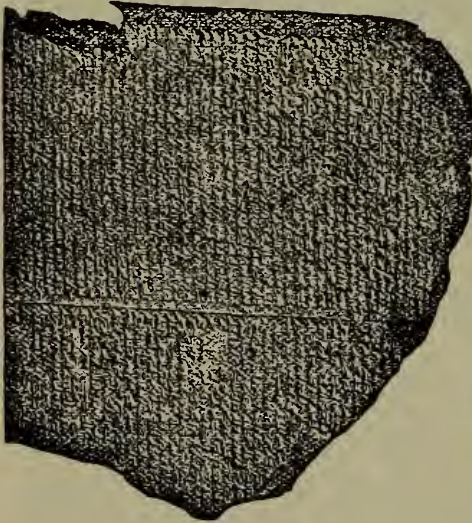
Somewhere around the year 145 A. D., Marcion, who has been accused of being a heretic, was the first to make a collection of New Testament books. His collection consisted of only one Gospel and ten



**PLATE L.—BABYLONIAN BOUNDARY-STONE OR LANDMARK**, recording the purchase of a plot of ground in Bit-Hanbi from Amil-Bél, the son of Hanbi, by Marduk-Nasir, an officer of the king of Babylon (about B. C. 1100?). (British Museum, No. 106.)

The figures upon the upper part of the stone are supposed to represent certain gods and signs of the Zodiac. States price of the land, viz., 816 pieces of silver, paid in kind, and names the surveyor (Shaplku, the son of Ilti-Marduk-baladhu). It closes with a series of curses upon any future governor of Bit-Hanbi, or officer of the government, or other person, who shall remove this "everlasting landmark" or attempt to interfere with the boundaries of the land described upon it. The gods Anu, Bél, Ea, Sin, Shamash, Ishlar, Marduk, Adar Gula, Rammanu and Nebo are entreated to destroy any such offender and his children for ever and ever.

**PLATE LVIII —ASSYRIAN ACCOUNT OF THE DELUGE.** A terra-cotta tablet, from the Library of Assur bant-pal, (B. C. 668-626, at Nineveh.) (British Museum, No. K. 3375.)



The Assyrian account of the Flood is told to the mythical hero Gilgamesh by Khasisadra the sage. The gods Anu, Bél, Ea, and Adar assembled together in the city Surippak on the Euphrates, decreed a flood, and they bade Khasisadra to build a ship or ark large enough to hold himself, his family, and his servants and cattle. When the ship was ready, Khasisadra entered with his possessions, and closed the door, and the floods came and destroyed mankind. The flood lasted six days and seven nights, when the goddess Ishlar having entreated the gods on behalf of mankind, the rain ceased. The ship sailed over the sea towards the land of Nazir, where it remained until the waters abated. After seven days Khasisadra sent forth a dove, but it returned. He next sent forth a swallow, and that also returned; and lastly he sent out a raven, which did not come back again. When Khasisadra saw this, he sent forth his family and servants from the ark, and upon an altar, set up upon a mountain peak, he offered sacrifices to the gods. The gods accepted the sacrifices, and rejoiced in them, as befitting Assur; they clustered about them like flies. The "bow of Anu" (the Sky-god) is mentioned.

Tablet which contained the fabulous account of the flood, and some mystical lies about what certain unknown gods will do. Christian Bibles contain many such superstitious illustrations.

of "The Epistles of St. Paul," none of which were looked upon as being inspired or having been sent direct from God.

"Faith in the divine authority or inspiration of current books had not yet arisen. . . . [Marcion] did not consider Paul's Epistles inspired or of divine authority."—(*Davidson.*)

Now the fact should be kept well in mind that this was almost eighty years after St. Paul the Apostle had died. The following are "The ten Epistles of St. Paul," which this heretic, so-called, selected and put into his collection: First and Second Thessalonians, Philemon, Colossians, First and Second Corinthians, Galatians, Romans, Ephesians, and Philippians. It will be noticed that he did not include First and Second Timothy, Hebrews nor Titus; these books are now in the English Bible and are called inspired.

Marcion's Gospel has at all times been subjected to considerable criticism by orthodoxy, which claims that it was the Gospel by St. Luke which had been mutilated. This, of course, is denied by the heretics, who claim that this Gospel was the original

manuscript and that the Gospel of St. Luke was afterwards compiled from it.

The truth of the whole controversy is that the Gospel which Marcion had did not have a name. *St. Chrysostom states, and there is no reason why he should be disbelieved, that not one of the Apostles ever signed his name to any of the Gospels said to have been written by them.* Their signatures were affixed by the Church many years later.

The Church says they are genuine, but we have only the Church's word for it. It seems to be a very peculiar circumstance, to say the least, that we find during the period when Marcion flourished, which was over one hundred years after the death of Jesus, that, even if there was a Gospel in existence said to have been written by St. Luke, *his signature had not as yet been affixed to it.*

If the Gospel which Marcion had was St. Luke's, the interesting question, in the mind of the student and critical investigator, is, *how did it so happen that Marcion, a heretic, got into his possession a Gospel, claimed to be genuine, before the*

*Orthodox Church got possession of it?* The Church's claim that Marcion was a heretic is untenable, for it has since adopted the same Gospel. Orthodoxy says that his Gospel was different from the one that it subsequently put into the Canon. *This is not true*, for his Gospel was the very same, passage for passage, with the exception of some passages which were added later to the Gospel now in the New Testament; this is the only difference between the Gospel that Marcion had and the present one which orthodoxy claims so much for.

Every person readily understands how comments, made on the border of manuscripts, eventually are, when re-copied, compiled into the whole. This, of course, adds passages to the original and makes it longer. When this happens, and there are in existence two Gospels from an original manuscript, the shortest one is genuine because it is older. Marcion's Gospel must have been the original, because it was shorter than the present one.

The charge that Marcion was a heretic is not well founded, for we find that he put no books into his Canon except those



he really thought were genuine. History shows that he was by far a more critical student of Christianity than Tertullian and Epiphanius, who violently attacked him for the crime of heresy.

The Epistle now in the New Testament, said to be "The Epistle of Paul the Apostle to the Ephesians," Marcion claimed should rightfully have been, "The Epistle of Paul the Apostle to the Laodiceans."

If he had not sincerely believed this to be true, he would have had no reason to say so, or take pride in the fact that he had been the means of having it restored to its right name. The Apocryphal New Testament, which contains the following superscription on its title page, *Translated from the original tongues, and now collected into one volume, compiled by Hone, London Edition, 1820*, contains, The Epistle of St. Paul to the Laodiceans, *page 94*. There is a very old translation of this Epistle in the British Museum, among the Harleian MSS. Cod. 1212.

Marcion did not include the parable about the prodigal son, *St. Luke xv., 11th verse*, or the last two chapters of "The

Epistle of Paul the Apostle to the Romans," because he either concluded they were spurious or they were not in the Gospel at that time.

By reviewing the charges made against Marcion, it is found that they are groundless. Tertullian accuses him of eliminating the following words of Jesus: "Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfill."

This instantly shows Tertullian's ignorance, as well as the worthlessness of his charge. For St. Luke's so-called Gospel does not contain this passage at all; and upon investigation it will be found in the fifth chapter of St. Matthew, 17th verse.

Tertullian's ignorance is glaring, for we find that he actually makes this charge in three different places.

However, orthodoxy tells us, in the face of this, that Tertullian was a great authority, who gives satisfactory evidence as to the authenticity and origin of the books now in the Bible; while Marcion was a "Heretic." The reader can draw his own conclusion.

Tertullian charges that Marcion be compelled to obliterate and expunge from the Gospel of St. Luke the following: "But he answered and said, I am not sent but unto the lost sheep of the house of Israel." "But he answered and said, It is not meet to take the children's bread, and to cast it to dogs." No such passages are to be found in St. Luke. They appear in the fifteenth chapter of Matthew, 24th and 26th verses.

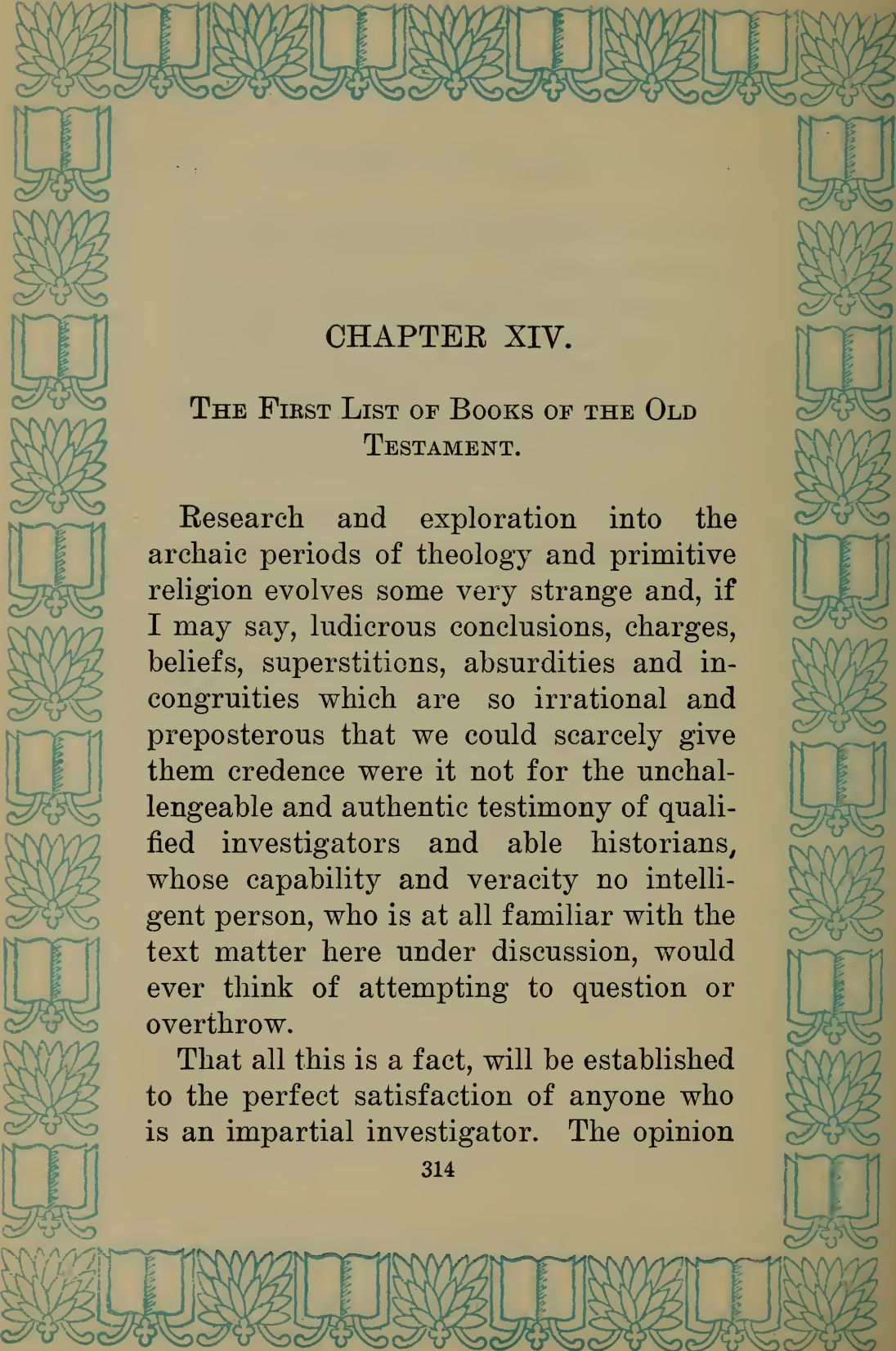
Epiphanius makes the same charge by accusing Marcion of leaving passages out of St. Luke which are in St. Matthew. As has been shown here, the accusations, that Marcion mutilated and altered the Gospels, are unwarranted and baseless. Another thing which has been observed, and taken into account by able historians and critical students is, that no author or writer who lived before Marcion *ever has made any mention* of the existence of this Gospel which is said "to be according to St. Luke."

Historians also show that no writer, who lived after Marcion, mentions a Gospel by

St. Luke until Irenæus speaks of it half a century later.

The above are the true facts. There are some who say that this evidence, as recorded by historians, is enough to found a suspicion that some individual later forged St. Luke's signature to the Gospel that Marcion had.

There are, of course, some who do not take this view of the matter. The student can draw his own conclusion; all I have done is to cite the facts and testimony as recorded by competent historians, whose word we have a perfect right to conclude is more reliable than the statements and denials of Theologians and Christian Theology who base their assertions on traditional reports, or because they agree with their Dogmatic or preconceived beliefs.



## CHAPTER XIV.

### THE FIRST LIST OF BOOKS OF THE OLD TESTAMENT.

Research and exploration into the archaic periods of theology and primitive religion evolves some very strange and, if I may say, ludicrous conclusions, charges, beliefs, superstitions, absurdities and incongruities which are so irrational and preposterous that we could scarcely give them credence were it not for the unchallengeable and authentic testimony of qualified investigators and able historians, whose capability and veracity no intelligent person, who is at all familiar with the text matter here under discussion, would ever think of attempting to question or overthrow.

That all this is a fact, will be established to the perfect satisfaction of anyone who is an impartial investigator. The opinion

of others, the writer cares nothing about. However, proceeding with our investigation, we return to the year 175 A. D. and find that the first list of Old Testament books which was made by a Christian authority and writer was by a Bishop named Melito of Sardis.

Eusebius' Ecclesiastical History contains the following, which will show that even at so late a period as 175 A. D. that this Bishop of the Orthodox Christian Church was at his wits' end to determine just what books the Old Testament contained until he went on a journey Eastward, for here follows his letter to Onesimus, as per the volume just referred to:

"As you . . . were desirous of having an exact statement of the Old Testament, how many in number, and in what order the books were written, I have endeavored to perform this. . . . When, therefore, I went to the East and came as far as the place where these things were proclaimed and done, I accurately ascertained the books of the Old Testament, and send them to thee here below. The names are as follows: Of Moses, five books, Genesis, Exodus, Leviticus, Numbers, Deuteronomy; Joshua, Judges, Ruth; four of Kings (1 Samuel, 2 Samuel, 1 Kings, 2 Kings), two of Chronicles, the Psalms of David; Proverbs of

Solomon, which is also called Wisdom, Ecclesiastes, Song of Songs, Job; of Prophets, Isaiah, Jeremiah; of the twelve prophets, one book; Daniel, Ezekiel, Ezra, Nehemiah."

As remarked above, we have the testimony of historians, and the keen student will have three circumstances brought to his attention which Christian theology will find it difficult to explain away, as the following questions will naturally be asked: First, why, at so late a date as 175 A. D., was it impossible for a Bishop of the Christian Church to tell what books composed the Old Testament until after he had gone to the East?

Why did he in giving "an exact statement," fail to give in his list "The Lamentations of Jeremiah" and "The Book of Esther?" If they were not in the list then, why are they in the Old Testament to-day? *Why are they now included in the Canonical list when they were not to be found by this Bishop of the Christian Church so late as 175 A. D.?*

Why was this Bishop so ignorant about the nature of the Sacred Gospels as not to know that "The Song of Solomon" and

“The Proverbs” are two separate and distinct books? Why, if they were not then considered as two books, are they found to be such to-day?

If this is not one of the incongruities under which Christian Theology is staggering, what is it? The individual who really founded the Canon of the New Testament was Irenæus; along about the period of 180-200 A. D. Irenæus has been often referred to in this work and the reader has, or will, become comparatively familiar with his character, intellect and general fitness to handle the subject. It might be well, for the interests of the reader, to remark that it was between the years 170-180 A. D. that the compilation of the Four Gospels now in the New Testament took place. It is said that the probable date of the compilation of the Gospels, said to have been written by the Apostles, whose names are signed to them, is as follows: St. Matthews, 180 A. D.; St. Luke, 170 A. D.; St. Mark, 174 A. D.; St. John, 178 A. D. Irenæus made use of these manuscripts about as soon as they began to be circulated, although it seems to have been



as late as 200 A. D. before he had all of them in his possession.

Irenæus' list, or Canon, was composed of First John, Thirteen Epistles, claimed to have been written by St. Paul, Acts, and Revelation. The Epistle of Paul the Apostle to the Hebrews he did not include. He added an appendix to his Bible and in it he put, The Second Epistle of John and The First Epistle General of Peter; and rejected The Second Epistle General of Peter, The General Epistle of James, The Epistle of Paul the Apostle to the Hebrews, The General Epistle of Jude, The Third Epistle of John, as well as The Shepherd of Hermas.

It is interesting to note that we have now arrived at the period in the history of the Bible where its books were for the first time formed into a Canon which bore any similitude to the Bible used today; although, as has been shown above, Irenæus excluded many books that have since been voted into the Canon and held to be inspired. Owing to the fact that Irenæus was the first Christian writer to refer to the Gospels that are in use today, Theo-

logians and Orthodoxy claim that they were in circulation before he mentions them; and that they were accepted as authoritative. Orthodoxy makes this claim, for it says that it would have been impossible (if, as heretics claim, there were older Gospels being used), to set aside older books and substitute the later ones.

Notwithstanding the claims of modern Theologians, this was not only within the limit of possibilities, *but it is just exactly what happened*, as the testimony of history will show. The struggles which were continuously going on between the different denominations and sects during the period of the first and second century, as well as the hatred and rivalry between the followers of St. Peter, St. John and St. Paul, showed these different factions that it was an impossibility for one sect to down the other, or for one denomination to demand that their particular books be adopted. In other words, there was, at this period, a deadlock which the leaders realized must result in a compromise. This same thing happens to-day in politics; when the advocates of the candidates who

are in the lead realize that it will be impossible for either to be nominated, they consolidate their votes and nominate some candidate not thought to have a chance.

It will be recalled that at this period (170 A. D.) the Roman Catholic Church was being founded by the merging of the smaller congregations into one great Church. Those who were the prime movers in the forming of the Roman Catholic Church soon recognized the necessity and importance of some list of books or a particular Bible that could be referred to as having divine authority, and which would be recognized and accepted by everybody.

It was the need, or rather the belief that it was needed, coupled with desire to supply it, that brought about the founding of the Canon. To accomplish this it was necessary to suppress and eliminate the older books entirely; it was then that *they were supplanted by the newer ones.*\* Subsequent to this no two denominations made use of the same Gospels. In fact many sects only read from one book; this was the case for quite a long time, even after the Four Gospels had been adopted.

The Gospel of St. Matthew was used exclusively by the Cerinthians and the Ebionites, while Marcion's Gospel was preferred by the Cerdonians as their only authority in divine instruction. The sect known as the Marcionites read from their own book.

The Gospel of St. John was opposed by the Theodotians and the Alogis. The adherents of St. Peter accepted the Gospel of St. Mark; it being Peterine. The followers of St. Paul were partisans of the Gospel of St. Luke for the reason that it advocated Paulism.

Under these circumstances the Church was destitute of that universal power and influence which was later obtained by the amalgamation of the different sects and divers denominations into one body, and the Canonization of books which would be received as Holy Scriptures and venerated by all. That the Bible as it stands to-day, amidst calmness and peace, begotten of the assumptions and claims of Modern Orthodoxy, had a most stormy career during those periods of agitation, sedition, and turmoil, which marked the epoch of its history, is a fact which its Apostolical letters

confirm. That it is the fruit of a conventional compromise made among the early Christian Fathers, whose reminiscence dates back to ages incomprehensible and unfathomable only to the starry hieroglyphics which the omnipotent Creator has written in the silvery dome of the ever-changing sky, *the unimpeachable testimony of history confirms.*

That these primitive souls, who long centuries ago finished their ecclesiastical labors and passed over the "great divide" to meet their future fate and destiny, believed they were justified in attempting to found a religion for the oncoming generations none to-day will ever know, for while we in this age hear much of "the wisdom of the ancient Jews," we can hardly reverence their doctrine and beliefs, which would have us think that the writings which they have left to posterity were received direct from the fountain of Divine Wisdom. For 'tis thus we find it in all the Wisdom of the ancient Hebrews, whose Mystical teachings, phantom characters, seals, observations, divinations, ramifications, allegorical form, and symbolical representations were

supposed to teach spiritual intuition, divine inspiration, inspired realization and direct spiritual communication and intercourse with God.

Men to-day, as of old, have long gazed far over the green fields, and then in their diligent search have turned their weary eyes to gaze once more at the stars in the spangled vault of heaven, vainly attempting to find God; but as yet none has ever seen him.

Again, men to-day, as in the days of yore, have mindfully turned an attentive ear to the gentle sighing breeze, and the tune of the murmuring brook in the vain hope that they would waft some lone message to them from the unknown God of the Scriptures; but none has ever come; and none ever will.

Men have shrunk in fear and terror; shuddering like a reed in an angry sea, before the blinding flashes of lightning; awed, they have cowered under the mighty rumblings of thunder, and held their breath in mental agitation for fear that the phantom God of Israel would smite them to the earth; but no petulant God has ever ap-

peared, and none ever will. Let mankind in their groping and fanciful wandering remember the mighty words of "The Master Jesus," who thundered forth this instructive message, "*Seek ye the Kingdom of God within you.*"

When men believe in "The Immanence of God" and learn to look for him in their own souls, they will find him, just as surely and truthfully as the limpid waters of the lake reflect the image of the sky with its shining lights in the dome of its sidereal throne. *Never until then, brother.* The fair green fields, the stars in the spangled vault of heaven, the sun and the moon, those blazing symbols in the sky's dome, the grand old ranges of the sacred and mighty Himalayas, the formation of the tender chalices of the pure lotuses that cling to the banks of the river Nile; the many planets which return to given points, ever reënacting their magical conjunctions in the blazing pathway of the Zodiac which is affected by the unceasing spiritual energy and force of the universe, ever pulsating, vibrating and blazing with divine light and glory, as it comes thundering down through

the ages of eternity; the starry symbols in their glittering dome; the earth, sea and air with their ponderous freight of organic and inorganic matter; the rivers, oceans, rocks, and valleys ever reflect their spiritual origin; and it is only in them that *we will ever find God*, for he is manifested here, there and everywhere, as is well expressed in the following, which is an extract from a discourse delivered recently by a very able man to a congregation.

#### GOD IN US AND WITH US.

“BUT SUBLIMER YET IS THE ASSURANCE THAT GOD IS MANIFESTED IN OUR PERSONAL, MORAL AND SPIRITUAL EXPERIENCES. OF COURSE THE LIGHTNINGS ARE HIS MESSENGERS, AND THE THUNDERS ARE THE HERALDS OF HIS MAJESTY, BUT ‘THE STILL, SMALL VOICE OF CONSCIENCE’ IS HIS AMBASSADOR, AND IN THAT SMALL VOICE WITHIN MAN GOD MAY BE FOUND ALSO. OF A CERTAINTY THE MOUNTAINS REVEAL A GOD, THE RIVERS AND THE OCEANS SPEAK OF HIM, THE FLOWERS MARK THE PATHWAY OF HIS POWER; BUT AS FOR ME, WITH EYES CLOSED I SEE HIM, WITHOUT THE OUTWARD EAR I HEAR HIM, WITH-



OUT EVEN LOOKING UPON THE HEAVENS THE WORK OF HIS HANDS, OR UPON EARTH THE FOOTSTOOL OF HIS GLORY, I BEHOLD HIM. 'I AM WITH YOU ALWAYS; I WILL NEVER LEAVE YOU NOR FORSAKE YOU,' IS HIS ASSURANCE. IN CONSCIENCE IS GOD MADE MANIFEST, CLOSER TO US THAN HANDS OR FEET AND NEARER TO US THAN BREATHING.'"

\* \* \* \* \*

The individual who wrote the manuscript, to which St. John's name was forged, was not blinded with those superstitions which dogmatic theology would have you think, for he said:

"*No man hath seen God at any time,*" but theologians have since his time attended to all this. However, this is only one of the pitiful incongruities of Orthodoxy which staggers along under the influence of the vapours of superstition and mysticism.

The God of Moses and Israel *are but reminiscences of a fragmentary absurdity;* while dogmatic theology invites that chill and blindness which comes from standing in the gloomy shadows of ignorance and ancient superstitions. Surely the day and

time must come when all mankind will know that the *Kingdom and image of God is within them*; for God is in the soul, and the soul is the reflex of God; and the fraternity of souls and the paternity of God, the original substance and essence of each being are the only true basis of brotherhood and religion.

It is thus we will close this chapter and proceed with the investigation of the Gospels with but little hope of finding, in the labyrinth of idle superstition and wild speculation which surrounds their history, the jewel of consistency; or hearing one accordant note echo to us from these mandatory Masters of ecclesiology.



## CHAPTER XV.

### SUPPRESSION AND SUBSTITUTION.

*St. Matthew, Sixteenth Chapter, 18th verse:* "And I say also unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it."

From the above it will be seen that the Gospel of St. Matthew adheres closely to St. Peter, just the same as the Gospel of St. Luke can be called Pauline, as it and the Fathers attest.

The book of Revelation, and the Gospel according to St. John, are Johannine; the Gospel of St. Paul is Pauline; that of St. Peter, Peterine. The statement has been made in this work, that the testimony of history shows that "suppression and substitution" was used and that the old Gospels were supplanted by the newer ones

later; if the reader is attentive he will be of the same opinion.

Bishop Serapion, 190 A. D., who lived at Antioch, was present during a meeting in the church of *Rhossus at Cilicia* and observed that they read from the "Gospel of St. Peter," which produced controversies; here follows an extract from *Eusebius's Ecclesiastical History* written by the Bishop, in which he expresses himself about how surprised he was to find a New Gospel being read in the church of *Rhossus of Cilicia*.

Now how does it come that the Gospel of St. Peter was a new and strange manuscript to a Christian Bishop? This was a new one on him and he as a Christian Bishop certainly must have been familiar with this Gospel if it previously had been included in the list.

That there were older and other Gospels in existence and that they were suppressed and supplanted by the modern ones, there can be no question. *Bishop Serapion's extract*:

"But when I came to you I had supposed that all held to the true faith; and as I had not perused

the Gospel presented by them under the name of Peter, I said, 'If this be the only thing that creates difference among you, let it be read.' But now having understood, from what was said to me, that their minds were enveloped in some heresy, I will make haste to come to you again."

Eusebius, in a roundabout way *acknowledges* this suppression and substitution, and other able authorities concede it. If previous to this period there were no Gospels in existence, as Orthodoxy claims, and God supplied them, he certainly must have been very neglectful of the children of the earth previous to this date.\*

Whether the doctrines of Judæa and Jewish Scripture have been the best thing in the world for generations who have lived after, is a question that none can answer; for no other religion or doctrine has ever been permitted to develop and be tried against the doctrines of Jewish antiquity. It is said that competition is essential to business success.

Why is it not so considered in Godly affairs. In the fifth century Theodoret,

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\*The true facts are that the people were better off before the so-called Christian era. See first chapter of this work.

who was overseeing the building of houses of worship, while engaged in this work discovered that the Gospel of Tatian (sometimes called the Diatessaron) was being used in many of the Christian Orthodox Churches; an extract from a work of which he was the author is given here:

“I found also myself more than two hundred such books in our churches which had been received with respect; and having gathered all together, I caused them to be laid aside, and introduced in their place the Gospels of the Four Evangelists.”

Here we have another statement from a Bishop who says that he found two hundred books and Gospels in circulation which he gathered together and caused to be laid aside and had them supplanted by the four Gospels.

It seems that these old Gospels must have had a wide circulation among the churches which had not as yet adopted the Gospels of the Four Evangelists. Davidson certainly seems to agree to this in the following:

“Not until the latter half of the second century did the present Gospels assume a canonical posi-

tion, *superseding other works of a similar character*, and receiving a divine authority."

Of course, it will be quite a shock for pious Christians to learn that suppression and substitution\* *were practiced in these days*, just as it will grind on their nerves to know that the Bible is the product of an

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\*It has been shown on other pages of this work, that the reason why the older books were mutilated or thrown out, was because they taught the "Unity of God," "The Infinity of God," that "God was Immanent," and *within the soul of all mortals*. This was in direct contradistinction to the superstitious dogmatic doctrine of the wrathful God of the Hebrews, which the church was determined to establish.

So it did away with those books of the ancient philosophers, and substituted the teachings of petro-paulism, taught in the so-called Jewish Scriptures and Gospels, which the Bishops and Priests claimed were inspired and the word of God, who like a farmer planted trees in the garden of Eden and appeared in person to Moses, Abraham and the whole clan of Jewish apostles and spurious prophets, whose writings are filled with absurdities, Oriental Myths and fabulous tales.

It is melancholy to think so many millions, in what is called "an enlightened age," should be gravely asked by high prelates and dignitaries to believe in these fables; but so it is. We are taught to put faith in the most foolish nonsense of the past ages, because forsooth the Jews are said to have believed it. Yet what did their belief achieve? So shocking were the corruptions, which that cancerous creed was scattering widely in the days of Jesus, as petro-paulism at present, that the Basilidians held that the God of the Jews was Satan himself.

The reader should understand the church is a "commercial establishment" and *operated as such*, and could not exist if it did not have the masses bound with the

Ecclesiastical compromise and *not the word and law of God*. Ministers and Priests will of course take notice. As we have seen, it was Father Irenæus who took upon himself the responsibility of limiting the Gospels, which were to be used by on-coming generations, to those of the Four Evangelists.

Of course he had sufficient reasons for doing this, as we shall see later; for a man who was competent to found a Canon for a "*Holy Bible*" should be able to give a very satisfactory reason for including only Four Gospels when he could just as well had six, eight or twenty had he cared to include them; *there were plenty in existence, as we have seen, so there can be no doubt on this score.*

Irenæus' excuse why he only allowed posterity Four Gospels will of course be the reason why orthodoxy has that num-

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strings of superstition and dogmatism. Preaching from spurious Gospels and forged books, is a money making business, that was founded on Hebrew fables and musty superstitions. Let every man learn, that he must save his own soul by seeking God within himself, and that if every so-called Minister and Priest, saves his own soul and preserves his Physical well being he has all he can do.



ber today. This early Christian Father, whose memory posterity is supposed to venerate, gave as his reason the following remarkable extract, which is to be appreciated for its brevity and explicitness if not for its logic.

Here follows what he said :

“It is not possible that the gospels can be either more or fewer in number than they are. For, since there are four quarters of the earth in which we live, and four universal winds, while the church is scattered throughout all the world, and the ‘pillar and ground’ of the church is the gospel and the spirit of life; it is fitting that she should have four pillars breathing out immortality on every side, and vivifying men afresh. . . . Therefore the gospels are in accord with these things. . . . For the living creatures are quadriform and the gospel is quadriform. . . . These things being so, all who destroy the form of the gospel are vain, unlearned, and also audacious; those (I mean) who represent the aspects of the gospel as being either more in number than as aforesaid, or, on the other hand, fewer.”

*Would not this look well on the fly-leaf of the New Testament?* Orthodoxy has, of course, turned the beacon lights of Christian Theology back into the past ages in a vain attempt to search out a reason

why there were only Four Gospels instead of a dozen.

The light must have flickered for it seems that theologians have never been able to discover just why God gave Four Gospels, instead of three, five or more. If Orthodoxy ever has discovered the reason they have kept the black cloth of secrecy closely drawn over its grinning face to conceal its ludicrousness.

The writer does not care to be farcical or attempt to get the reader to consider the subject under discussion a droll one, for it is far from it, as the sad records of superstition and Dogmatic Theology abundantly testify; it being a sad recital throughout.

The pages of history teem with the deeds of horror committed under the supposed sanction of God. Mysticism and religious superstition have claimed their victims in every age of the world, from the pitiful victim who has met a sickly death as a religious sacrifice on a funeral pyre during incantations and pow-wow in the Orient, to the deluded disciple of Romanism who has fallen face downward in death while

working to earn the fifty or so dollars which must be paid the priest before that individual's ecclesiastical services can be obtained to say mass, in order to preserve the departed soul of one who, the Church would have it believed, must suffer in Hell unless this money is paid and Holy oblation made.

No more mournful sight is to be found in all the world than to witness men and women, who on other subjects have most excellent sense, wasting their lives bowing before the superstitions and absurdities of Orthodoxy.

#### ORTHODOXY ILLOGICAL.

No theologian, minister or priest can give anything but an illogical explanation to the illegitimate Scriptures he advocates.

Of course they will hold doggedly to the claim that Irenæus was a man of most profound learning whose intellect was unusually charged with divine illumination, but as to the truth of this claim, those of us who decline to be swayed by their false doctrines, have *our own private well-founded opinion.*

His logic about the reason why there should only be Four Gospels they, of course, providing they know this much about the subject they are discussing, keep in the background.

Orthodoxy also feels mighty uncomfortable when interviewed as to its view of the fact that Irenæus stated that the age of "Jesus the Master" was fifty years when he died on the cross of Calvary, after serving twenty years of active ministerial life. *REMEMBER this statement, twenty years.*

*Now reader, please do not overlook the fact that he (Irenæus) was engaged in founding a Canon for the Bible which contained Gospels (which he claimed were divine) that state that the ecclesiastical function of Jesus only covered a period of about three years.*

Maratori formed a Canon; the church claims its date as at about the same period that Irenæus flourished. Into it went "The Second Epistle of John," "The First Epistle of John," "The General Epistle of Jude," "Revelation of St. John the Divine," "The Gospels of St. Luke," "St.

Mark," "St. Matthew and St. John," and "The Acts of the Apostles," "together with thirteen manuscripts by Paul the Apostle."

Maratori tells of two books which are now dead ones, viz., Wisdom of Solomon, and Shepherd of Hermas; he gives the interesting information that the Revelation of St. John the Divine and the Revelation of St. Peter were all right and acceptable as far as he was concerned, but were opposed by many.

It will be noticed that he fails to include the First Epistle General of Peter, The Second Epistle General of Peter, The Epistle General of James, and The First Epistle General of John. These books, of course, are now in the New Testament.

The Epistle of Paul the Apostle to the Laodiceans, which is now in The Apocryphal New Testament, is referred to as the Epistle to the Hebrews; it refers also to the Epistle to the Alexandrians and claims both are forgeries. It claims Paul's name was forged to them; something orthodox never mentions when it shouts so loud about the antiquity of this book.

This, of course, is amusing, and the investigator will easily see how orthodoxy will grasp at anything to strengthen its claims when it cites, as testimony, writings which we find were not mentioned until one and one-half century after the death of "The Master Jesus." When Clement of Alexandria formed his Deutero-Canonical list, 210 A. D., he put The Epistle of Paul the Apostle to the Hebrews, The Second Epistle of John, The General Epistle of Jude, now in the New Testament, on a par with The Epistle of Barnabas, now in The Apocryphal New Testament, and the Shepherd of Hermas, both of which have been rejected by Modern Theologians. Clement of Alexandria did not look upon any particular Canonical list as having divine authority; neither did he believe in rejecting certain books and adding others with the same seriousness as later authorities did.

We will now consider Tertullian's idea of a Canon. His time was ten years later than Clement of Alexandria, that is, 210 A. D. Into his list went The Gospel according to St. Matthew, The Gospel ac-

ording to St. Mark, The Gospel according to St. Luke, The Gospel according to St. John, The Acts of the Apostles, The First Epistle General of John, The Revelation of St. John The Divine, and thirteen of The Epistles of Paul the Apostle.

In a section, by themselves, he put The Apostle to the Hebrews, The General Epistle of Jude, The Second Epistle of John, The First Epistle General of Peter, The Shepherd of Hermas. These books he looked upon as nonauthoritative, but all of them, except the last named, are now in the Bible.

It will be noted that he rejected entirely The Epistle General of James, The Third Epistle of John, and The Second Epistle General of Peter. These books have since been voted into the Canon, although he regarded them as spurious.

The Syriacs, who were ancient Christians, when they formed their Canon did not include such books as The General Epistle of Jude and Revelation, and The Third Epistle of John, Second Epistle of John, and The Second Epistle of Peter. These are now all in the Modern Bible.

The Bible looked upon as authoritative by the ancient African Church, sometimes referred to as the original Latin version, rejected the Epistle of Paul to the Hebrews, The Second Epistle General of Peter, and The Epistle General of James.

Later it was decided to add The Epistle of Paul to the Hebrews, but only as a doubtful book. The list adopted by the Abyssinian Christians contained the Book of Enoch [called the Second Messenger of God, which was an ancient manuscript full of cuts and plates of ancient coins, sculptures, hieroglyphics, etc.], Asseneth-Jubilees.

The Ascension of Isaiah, Fourth Esdras, and The Book of Enoch are in existence to-day. The others are dead ones, so far as we are concerned. This list was altered from time to time and contained more books than has been given here, but as they are unknown to the reader it would be useless to name them.

The two Canons of the Bible founded in Egypt, at times referred to as the Memphitic and Thebaic Versions, both rejected The Revelation of St. John the Divine.



History now takes us on to a period thirty years later than the date of Tertullian's list, namely, 250 A. D. Origen at this time formed his list of Old Testament Books and left out the following books which we have in the Bible to-day: Haggar, Zephaniah, Nahum, Obadiah, Jonah, Habakkuk, Hosea, Milachi; but included First and Second Maccabees and Jeremiah, which have been left out of the modern Canon.

Why were these twelve books, if they were inspired and the work of God, left out? One hundred and fifty years later Rufinus included them. If Origen forgot to include them he was poor material for a Christian Father to be composed of. Origen divided his list into three divisions, grading them accordingly.

Into one division went The Gospels of St. Matthew, St. Mark, St. Luke and St. John, The Acts of The Apostles, and fourteen Epistles of Paul the Apostle; also, The First Epistle General of Peter, The First Epistle General of John; also, The Revelation of St. John the Divine. Into division two went such books as Barnabas,

Preaching Peter, The Gospels of the Egyptians, etc.

Into the third division went The Epistle General of James, The Epistle General of Jude, The Second Epistle General of Peter, The Second Epistle General of John and The Third Epistle General of John.

These are now in the New Testament and on a level with all the other Books, but he put them third or of least value.

Bishop Ulphilas made his version and called it Gothic. He left out The First Book of Samuel, The First Book of Kings, and The Second Book of Kings, because he thought they contained war-like passages which might excite the spirits.

Most any kind of a superstitious idea was sufficient to exclude a book from the Bible during his period, 360 A. D. Almost four centuries of strife, argument, and controversies, and no universal or official Canon yet, this of course made it apparent to all concerned that the Bishops could never be a unit on the subject as to just what books should be included and what should be excluded from the Canon.

About this time councils became active

in these matters, and a Christian conference, the first of its kind to consider the subject, met in the year of 365 A. D. in Laodicea. It should here be remarked that Tertullian claims that ecclesiastics had in his time assembled to consider the Canonization of certain books but there could have been no general assemblage for little if anything was done to bring about a universal agreement, as history shows.

Jerome also mentions that a synod was held in Nicea to decide on the Canonicity of the books of those times. There is a traditionary report, which some writers mention, to the effect that when the Bishops met at Nicea prayer and solicitation were given up, imploring God that their supplication would bear fruit, when all at once the Gospels and books, which had been placed under the table during the invocation, that is, those which were Canonical, were by some supernatural power thrown with great force from beneath the table, while those which were not Canonical remained under the table.

It is said that this was reported by a Lutheran named Pappus. When the coun-

cil of ecclesiastically endowed Fathers assembled at Laodicea all the churches were not represented. The list the first to be generally decided upon was, however, accepted later by the churches.

Referring again to the heretics, it might be well for the reader to know that a majority of those present who voted on this first Canonical list, which has since been adopted by the church, have since been numbered among the so-called heretics.

The number of Bishops who voted was about thirty, and their decree, as given in Westcott's Canon, follows here:

“Psalms composed by private men must not be read in the church, nor uncanonical books, but only the canonical books of the New and Old Testament. How many books must be read?”

It will be observed that this body of august clergymen in authoritative tone says what books are to be read and what are to be discarded. This Canon, which as has been stated, was decided upon while the Fathers were in session in Laodicea, 365 A. D., included two books in its list which orthodoxy has since discarded, namely,

the Epistle of Jeremiah and Baruch; and rejected Revelation, which orthodoxy has since adopted.

When Revelation was dropped Athanasius of Alexandria, who was not on good terms with the Bishops of the churches at Laodicea, compiled his own list, and included Revelation and rejected the Book of Esther, Jeremiah and Baruch. His list, he said, was composed of Godly works which none should alter.

Bishop Amphilochius rejected The Book of Esther and questioned several others, which he said were thought spurious.

All this shows that even after a list had been decided upon, as above, many Bishops and Divines were at variance; and that enmity existed between Eusebius and certain Divines.

Gregory, a Bishop who had great influence among the Eastern churches, rejected Revelation. In his New Testament list he included The Four Gospels according to St. Matthew, St. Mark, St. Luke, St. John, The Acts of The Apostles, all but one of the Epistles of Paul the Apostle, The Gen-

eral Epistle of James, The First General Epistle of Peter, The Second Epistle General of Peter, First Epistle General of John, The Second Epistle General of John, The Third General Epistle of John, The General Epistle of Jude, The Epistle General of James, the two of Peter, the three by John and The General Epistle of Jude—seven in number and sometimes referred to as “The Seven Catholic Epistles.”

The reason why these seven Epistles are spoken of in this way, no one can tell, and any attempted explanation by theologians is ambiguous. Epiphanius put into his list Baruch and Jeremiah; this was at the beginning of the fifth century.

St. Chrysostom, who also flourished about 407 A. D., rejected The Second Epistle General of John, also the Third, as well as the Second Epistle General of Peter, The General Epistle of Jude and The Revelations of St. John The Divine as spurious.

These are all in the Bible now.

From his Old Testament list he rejected The First Book of the Chronicles, The Sec-

ond Book of The Chronicles, The Book of Esther, The Book of Job, and Lamentations of Jeremiah.

Orthodoxy now has all these books under its wing and if anyone were to express a doubt as to their being genuine works and the Divine Word of God, he would very quickly be told that all such unbelievers would spend their eternal existence in Hades.

If this is true, why does not Orthodoxy express itself as believing that St. Chrysostom, who was one of the Early Bishops, has been damned because he did not accept all the books that are now in the Bible as being the inspirational enunciation of God, as he showed his ignorance of certain titles now in the list and included some not there now.

Theodore, who has been mentioned elsewhere in this treatise, a Bishop of Mopuestia, likewise eliminated from his Canon The Book of Job, The General Epistle of James, The Second Epistle General of Peter, The Second Epistle of John, The General Epistle of Jude, and The Revelation of St. John The Divine.

Modern theologians now swear by these books. Bishop Theodoret, who, as you have been informed, previously held forth in Cyrus, turned away from his list The Second Epistle General of John, The Third Epistle General of John, The Second Epistle General of Peter, The General Epistle of Jude. These are now accepted as genuine.





## CHAPTER XVI.

### MANUSCRIPTS OF CENTURIES AGO.

There are in existence what Christians claim to be three famous Manuscripts and they refer to these writings as an authority to settle all controversies; consequently, they are looked upon with great reverence. They are reminiscences of those Bibles used by the ancient Greeks and said to be very important. Whether their existence is essential to the present generation's spiritual and physical well-being is to be doubted, as their teachings and wisdom are about as suitable for our use in matters of health and soul's satisfaction as the implements and tools of antiquity would be for our present day farmers and mechanics.

However, Orthodoxy says back to the stone age and the musty manuscripts of the ancients, who were masters in super-

stitious doctrines and chicanery, we must go for instruction in all matters of the here and the hereafter, or it's damned we will be. Believe in the doctrines of ancient Judæa and the ritualism of the Jewish Scriptures or woe be unto you, chants Dogmatic Theology, for all will be chaos if you doubt.

The three lists referred to above, and, as has been remarked, are supposed to be the oldest extant, are as follows: The Vatican List, Alexandrine List and Sinaitic List. The Alexandrine List is said to be of Egypt 500 A. D., and the following books are listed in its Old Testament: Wisdom of Jesus, Wisdom of Solomon, The Four Books of the Maccabees, Book of Judith, Book of Tobit, Book of Esdras. In its list of New Testament books are to be found Clement's Two Epistles, all of which were excluded from the Bible of modern Orthodoxy.

The Vatican List is now on deposit at Rome, in the library which also bears its name. This ancient list is similar to the Alexandrine list with the exception that it terminates at the ninth Chapter of He-

brews, 14th verse. What the balance contained is unknown, for it has been destroyed.

## SINAITIC NEW TESTAMENT LIST.

Tischendorf discovered this compilation of religious manuscripts at Sinai, St. Catherine's Convent, about 1860. It is said to be the most aged codicil of its kind in existence, being the product of the Fourth Century. It contains the Gospels of St. Matthew, St. Mark, St. Luke and St. John, fourteen of the Epistles of St. Paul the Apostle, The Acts of The Apostles, The Epistle General of James, The First Epistle General of Peter, The Second Epistle General of Peter, The First Epistle General of John, The Second Epistle General of John, The Third Epistle General of John, The General Epistle of Jude, The Revelation of St. John the Divine, Shepard of Hermas, part of which has been mutilated, and The General Epistle of Barnabas.\* The last named is now included

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\*Superscription of THE GENERAL EPISTLE OF BARNABAS. This superscription has been taken from the Apocryphal New Testament, London Edi. (1820).

in the Canon of the Apocryphal New Testament and bears the following superscription, which states that this book is genuine and just as Canonical as others. Yet it and Hermas have been excluded from the Modern Bible. For what reason Orthodoxy, of course, knows best.

The Clermont Tablet or Manuscript, which held sway in the African Church about 300 A. D., excluded from the Old Testament The First Book of the Chronicles, The Second Book of the Chronicles,

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Barnabas was a companion and fellow preacher with Paul. This Epistle lays a greater claim to Canonical authority than most others. It has been cited by Clemens Alexandrinus, Origen, Eusebius, and Jerome, and many ancient Fathers. Cotelerius affirms that Origen and Jerome esteemed it genuine and Canonical; but Cotelerius himself did not believe it to be either one or the other; on the contrary, he supposes it was written for the benefit of the Ebonites (the Christianized Jews), who were tenacious of rights and ceremonies. Bishop Fell feared to own expressly what he seemed to be persuaded of, that it ought to be treated with the same respect as several of the books of the present Canon. Dr. Bernard Savilian, professor at Oxford, not only believed it to be genuine but that it was read throughout, in the churches at Alexandria, as the Canonical Scriptures were. Dodwell supposed it to have been published before the Epistle of Jude, and the writings of both the Johns. Vossius, Dupuis, Dr. Cane, Dr. Mill, Dr. S. Clark, Whiston, and Archbishop Wake also esteemed it genuine: Menardus, Archbishop Laud, Spanheim, and others, deemed it Apocryphal.

The Lamentations of Jeremiah, and included The First Maccabees, The Second Maccabees, The Third Maccabees, The Book of Tobit, The Book of Judith, The Wisdom of Jesus, and Wisdom of Solomon. These have since been excluded by later authorities.

From his New Testament list he excluded The Epistle of Paul the Apostle to the Philippians, The First Epistle of Paul the Apostle to the Thessalonians, The Second Epistle of Paul the Apostle to the Thessalonians, books now in the New Testament, and added The Revelation of Peter, Acts of Paul, and The Shepherd of Hermas. The Epistle of Paul the Apostle to the Hebrews, which Orthodoxy now gives an honorable position in the New Testament, went into this list under the name of "The General Epistle of Barnabas," referred to just previously in this work. Numerous other Bishops and Saints might be mentioned as playing the game of "include and exclude" while founding a Christian Canon, but these will do for now, but we will deal with the subject again later on.

Enough, however, has been shown to

prove that during the early centuries Gospels *were accepted which the Bishops and churches knew were spurious*, not being included in the Canon. Some of these books were included later. Didymus, who flourished at about the close of the fourth century, states that The Second Epistle General of Peter was not in the Canon during his ministry, being looked upon as being spurious, *yet it was used by many churches*. Orthodoxy of the present day brand *accepts it as a divinely inspired book*, since it has been counted among the ecclesiastes.

If any present day Orthodox Clergyman or Roman Priest should ever come out of the stupor, which Dogmatic Theology has thrown over him, long enough to believe, as some of these Bishops did, that it was not genuine but spurious, and wished to say this, he never would dare to say it, for it "would disturb the belief of his flock." He would then be cited for heresy, stripped of his frock and his name stricken from the pay-roll. This would take away the money needed for the wife and babes, which would be something he could never

stand in connection with being ostracised by the church and his friends.

'Tis thus the minister is forced to give up any personal opinion he may have, for he must merge his individuality into that of ecclesiasticism and thunder forth from the pulpit beliefs and doctrines he does not believe to be true. That Christian Theology (so-called, only, of course) forces many clergymen to live a pharisaical life is so glaring as to need no further comment here.

ST. AUGUSTINE IN THE ROLE OF CHIEF POTENTATE AND HIGH PRIEST.

That St. Augustine was the whole head and shoulders and then something besides in any Christian Council in which he took part is plainly shown, for he ruled with a hand of steel that would make a modern statesman take a back seat, for he was chief potentate and head pontiff, and would tolerate no pragmatism on the part of his constituents, as we shall soon see.

This great, bright and brainy Christian, whose soul we are supposed to believe God

charged with inspiration and "Wisdom Divine," put into his list The Book of Judith, The Book of Tobit, The Wisdom of Solomon, First and Second Maccabees, and Ecclesiasticus. These are all excluded by the Protestants, but included by Roman Catholics. The Lamentations of Jeremiah he would have none of, but it has been adopted by Catholic and Protestant.

The assumption is that they need it to save souls from the infernal regions, but just how he got on without it has never been explained *and never will be*.

St. Augustine's New Testament list was the same as that now in use. The power and authority of this man, in the formation of the Bible, was far superior to any of the other Bishops or prelates and was not to be gainsaid.

The truth of the matter is that it was St. Augustine's power *and not God's that established the Bible*. It is one of the sad mistakes that theologians insist upon making in attributing to the Almighty God that which was simply the product of St. Augustine's tyrannical rule; for when it came to establishing a vade-mecum of recondite



and transcendental religion that would hold oncoming generations spellbound by its phantasmatical doctrines he is without a peer.

History shows that while Christian cabinets voted on the Canon of the Bible and their conclusions later *became the incorporeal sentiments of piously inclined people*, the ratification *was simply that of St. Augustine*, the illustrious potentate who never failed to exercise his dictatorial power.

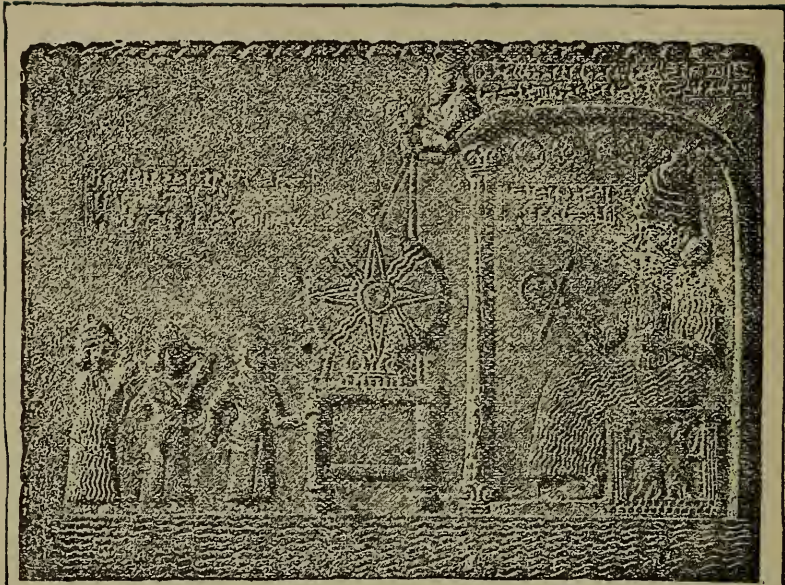
If questions arose about the genuineness of a Gospel, St. Augustine decided it. Davidson, in remarking on this custom, tells us:

“In relation to the New Testament, the synods which drew up lists of the sacred books show the opinion of some leading Father like Augustine, along with what custom had sanctioned. In this department no member of the synod exercised his critical faculty; a number together would decide such questions summarily. Bishops proceeded in the track of tradition or authority.”

A council was called at Hippo, Africa, to consider the Canon of the Bible in the year of 393 A. D. St. Augustine was there and his list was ratified forthwith, as it

was at the council of Carthage held in the year 397 A. D. His presence was all that was needed to have his views accepted. Another council held at the same place (Carthage) twenty-two years later meekly indorsed St. Augustine's Canon. That these Saints of the by-gone years, who, some would have us think, were all wise, knowing all the greater secrets and wishes of God, and to whom were unfolded his law, they being the recipients of divine light, knowledge and wisdom; and thereby becoming illuminated with psychic promptings, and mental impressions; were not blessed with a nature which was peaceful and angelical, but which was coarse, vicious and truculent, *will be shown and absolutely proved before the reader has perused many more pages of this treatise.*

The Church to-day vents its spite and hatred upon those who refuse to assimilate and absorb its doctrines into their daily life; thus mimicing the tyrannical conduct and tactics of its founders, who were irreverent, and guilty of the most flagitious and nefarious acts which are recorded on history's page.



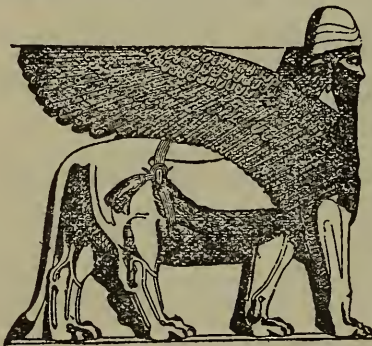
**PLATE LI.—WORSHIP OF THE SUN-GOD.**

From a stone Tablet in the British Museum, recording the restoration of the Temple of the Sun-God at Sippara, near Babylon, by Nabu-pal-iddina, king of Babylonia (about B. C. 900).

The inscription on the left, which appears to be a description of the whole scene, reads: "The image of the Sun-god, the great lord who dwelleth in E-barra which is in Sippara." The three figures approaching the Sun-disk placed on an altar, are probably two of the priests of the temple and the king. The inscription above the shrine reads: "The Moon-god, and the Sun god, and Ishtar, are placed in opposition to the Abyss, between . . ."

and has reference to the three symbols in the shrine. The inscription in front of the deity seated in the shrine reads: "O Moon disk, O Sun, illuminate the face of Shamash."

On the obverse and reverse of the tablet is an inscription enumerating the king's gifts, with rules for the dress of the priests, &c.



**PLATE LIV.—ASSYRIAN WINGED MAN-HEADED LION.**

(From a doorway in the palace of Assur-nasir-pal, king of Assyria (B. C. 885-860), discovered at Calah (Nimrud), now in the British Museum.)

According to an inscription of Esar-haddon, the colossal figures which flanked the doorways of the royal palaces turned back the enemy and protected and blessed the paths of the kings who set them up.

Plate of Mystical Gods and sacred ghosts of the past, now sheltered under the cloak of religion to impress the faithful.

People of this age should not make the mistake of assuming that these so-called Christian councils were composed of venerable, wise and sagacious prelates, who prided themselves on being possessed of gentlemanly instincts and clerical dignity, who met to discuss in a dignified manner such important and sacred matters as came up for their consideration.

It was just the reverse to this; many of the prelates and Bishops were bigoted, vicious ruffians, who were supported by factions that would not hesitate to commit the most vicious acts, such as assault and murder, when opposed by some question of the Scriptures.

How Orthodoxy and modern Theologians can consider these Bishops' asperity consistent with the sacredness which their subject is supposed to possess, has never been explained; for history shows that when these individuals assembled there occurred scenes which are best described in the words of able historians themselves, which are given in what follows.

Dr. Philip Schaff, in his "History of the Christian Church," now on the shelves

of the *Chicago public library*, tells us some interesting facts not generally known about these Christian cabinets, which literally overwhelm Christian Theology.

He tells us :

“Together with abundant talents, attainments, and virtues, there were gathered also at the councils ignorance, intrigues, and partisan passions, which had already been excited on all sides by long controversies preceding, and now met and arrayed themselves, as hostile armies, for open combat.”

Does this not verify the assertion made by the writer that controversies were as common during the founding of Christian religion as daisies in a pasture field? Dean Milman, that able and eminent historian, tells us in his celebrated work, “The History of Latin Christianity,” some interesting facts which clergymen try to bury by their eloquence and inspirational pulpit thunder. He says :

“It might have been supposed that nowhere would Christianity appear in such commanding majesty as in a council, which should gather from all quarters of the world the most eminent prelates and the most distinguished clergy; that

a lofty and serene piety would govern all their proceedings, and profound and dispassionate investigation exhaust every subject; that human passions and interests would stand rebuked before that awful assembly; that the sense of their own dignity as well as the desire of impressing their brethren with the solemnity and earnestness of their belief would at least exclude all intemperance of manner and language. . . . History shows the melancholy reverse. Nowhere is Christianity less attractive, and if we look to the ordinary tone and character of the proceedings, less authoritative than in the councils of the church. It is in general a fierce collision of two rival factions, neither of which will yield, each of which is solemnly pledged against conviction. Intrigue, injustice, violence, decisions on authority alone, and that the authority of a turbulent majority, decisions by wild acclamation rather than by sober inquiry, detract from the reverence, and impugn the judgments, at least of the later councils. The close is almost invariably a terrible anathema, in which it is impossible not to discern the tones of human hatred, of arrogant triumph, of rejoicing at the damnation imprecated against the humiliated adversity. . . . The degeneracy is rapid from the council of Nicea to that of Ephesus, where each party came determined to use every means of haste, manœuvre, court influence, bribery, to crush his adversary; where there was an encouragement of, if not an appeal to the violence of the populace, to anticipate the decrees of the council; where each had his own tumultuous foreign rabble to back his quarrel; and neither

would scruple at any means to obtain the ratification of their anathemas through persecution by the civil government."

The unmanly conduct of the Bishops who attended these Christian councils seems to have "got on the nerves," figuratively speaking, of a Christian Father by the name of Gregory, from Nazianzus; and he withdrew, severing all connection with any collection of Bishops, for he tells us in a very few words his opinion of them. It follows here:

"To tell the truth, I am inclined to shun every collection of bishops, because I have never yet seen that a synod came to a good end, or abated evils instead of increasing them. For in those assemblies (and I do not think I express myself too strongly here) indescribable contentiousness and ambition prevail. . . . Therefore I have withdrawn myself, and have found rest to my soul only in solitude."

Ephesus was the place where the council again convened; this was in the year 431 A. D. and history shows that it could boast of no better conduct on the part of its members.

If any one event in the founding of Christian religion has left the stigma of

shame and dishonor upon its history it was the disgraceful proceedings which took place at this assemblage of Christians. Each denomination or sect had a following of the canaille, which formed itself into turbulent mobs; composed of bathmen, seamen, slaves, etc.

Mixed with the rabble were the armed guards which the factions had to protect them. The ministers and priests of to-day speak from the pulpit and condemn those scenes which occur when poor half starved and under-paid workingmen are striking for more wages in order to be able to pay high rents and buy the bread and butter for wife and children *but you never hear them tell of the riots and shameful conduct of which their progenitors, in the religious game, were guilty.*

When this, the third universal council of the Christian church, was assembled, everybody was prepared for violence, and the city of Ephesus was in an uproar, as it was necessary to have armed troops patrol the streets.

John, a Bishop of Antioch, and Bishop Nestorius had body guards to shield them



against the attacks and violence of the adherents of Cyril. When the reading of the "imperial decree" took place the proceedings were so riotous that the prelates and Bishops were placed under arrest and told to "*come along.*"

This took place after the two contending factions had clashed on the public streets, which resulted in bloodshed and broken heads. The Bishops shortly after these disgraceful doings attempted to hold a council at Constantinople, but so fearful were they of another riot that they were forced to adjourn.

Eighteen years after these riots another assemblage of ecclesiastics took place at Ephesus. *The doings of this synod are among the most odious that satirize the records of Theology.* The proceedings were so infamous that this synod has since been known as the "*Robber's Council.*"

Armed soldiers guarded Bishop Dioscorus, whose despotic rule cowered his opponents, who were so fearful for their personal safety that they did not endeavor to take any active part in the proceedings. Theodoret was rejected from the council.

Eusebius also came in for his share of violence, for when a communication was read from him it was met with howls of "*Let Eusebius be burnt, let him be burned alive, as he has cut Christ in two, so let him be cut in two.*"\* Leo, of Rome, had sent a communication, but those who were there for the purpose of presenting it were afraid to read it.

When a Bishop was charged with unchastity Dioscorus smothered the complaint by saying, "If you have an accusation to make against his Orthodoxy, we will receive it; but we have not come together to pass judgment concerning his chastity." This Christian Cabinet had met for the express purpose of deciding, "Did Christ have two natures after his incarnation?"

If a question of this nature is not the caprice of a superstitious mind and unworthy of the attention of an intelligent man, what is it?

However, it was most seriously considered by those Bishops. Dioscorus, together with his adherents, wanted Flavian and his followers to agree to the belief that he did

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\**Dr. Philip Schaff's History of The Christian Church.*

not have two natures, and to sign their names to a statement to this effect.

This Flavian and his disciples would not agree to, when all at once a body of armed soldiers followed by a howling mob, crowded in.

Flavian and the other Bishops of his party were assaulted and forced to sign the confession before the sword's point.

Dioscorus' object was now accomplished, for there were two factions in the field before the signing, but only one now. After the confession had been signed by Flavian, Dioscorus brutally struck him. It was indeed cowardly for him to thus strike his opponent who had already been overcome. When he struck Flavian, his mob of sympathizers, a band of angry monks, fell upon Flavian, yelling, "Kill him, kill him." So brutally did they strike and kick the poor man that he died\* later as the result of the murderous assault made upon him by Bishop Dioscorus and his kind.

Historians inform us that this is not the

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\**Dr. Philip Schaff's History of The Christian Church.*

last council that was disgraced by blood and riot. A council of Bishops held at Nicea was so hostile that the emperor forced it to adjourn and go in session at Chalcedon, where the armed soldiers could keep order.

Here the Bishops were so ungentlemanly in their conduct that the laymen reproached them for their lack of dignity. Dr. Philip Schaff, in his "*History of the Christian Church*," says in reference to a council held at Chalcedon:

"The introduction of the renowned expositor and historian Theodoret provoked a scene which almost involuntarily reminds us of the modern brawls of Greek and Roman monks at the holy sepulchre under the restraining influence of the Turkish police. Theodoret's Egyptian opponents shouted with all their might: 'Away with him, this teacher of Nestorius.' His friends replied with equal violence: 'They forced us [at the Robber Council] by blows to subscribe, away with the Manichæans, the enemies of Flavian, the enemies of the faith. Away with the murderer Dioscorus. Who does not know his wicked deeds?' The Egyptian bishops cried again: 'Away with the Jew, the adversary of God, and call him not bishop.' To which the oriental bishops answered: 'Away with the rioters, away with the murderers! The orthodox man belongs to the council.'"

The soldiers were at last called to stop these disgraceful proceedings. A synod held 785 A. D. at Constantinople was denounced as a lot of madmen and fools by a council held at the same place two years later. One of the most irrational things in the world and the most stupendous absurdity that humanity has ever seen, is that Christian councils would attempt, by a vote of confirmation, to decide a fact which had already been decided; of course a body of men or women can vote on a question which has not been decided and by vote can make it an established fact, that is to say, they can decide who is to be put in office or what laws shall be enforced, but they cannot decide by vote a fact which their vote cannot alter.

For a council to attempt to decide by vote whether "The Master Jesus" had one or two natures is anomalous to this. If he had two natures then he had them. If he had only one, then it's one he had, and a vote by a lot of ignorant Bishops could not make either a fact if it were not already so.

They might just as well attempt to de-

cide five hundred years after this noble soul's death on the cross of Calvary whether his death was a fact or not. If he died there, then it is a fact. *If he did not die there then it is not a fact, and all the voting by Bishops in the world can not change it.*

They might just as well attempt to decide the fact whether Jesus had an abnormal birth and settle by vote whether he was born of a virgin. Bishops and Ministers discuss these things with the utmost seriousness without seeing how absurd they are. They spend their lives trying to doctor up and keep alive a dead religion, closing their eyes to the facts piled up around them which literally overwhelm and defeat the doctrines of Christian theology.



## CHAPTER XVII.

### MORE ABOUT THE CHRISTIAN CANON OF THE BIBLE.

As we have learned something about what eminent historians have to say regarding the character of those Bishops and prelates which assembled at the Christian Councils, held to vote on the Canon of the Bible, we will now take up a further consideration of the Christian Canon.

Jerome states that in the year of 420 A. D. the following books were not in the Canon list: Book of Judith, Book of Sirach, Two Maccabees, Book of Tobit, Book of Wisdom. On the say so of older authorities, he included in his New Testament list The Revelation of St. John The Divine, and The Epistle of Paul the Apostle to the Hebrews.

This shows that up to as late as 420

A. D., which was the time of Jerome, *that it was not an unusual thing for these two books to be excluded from the Canon.* Another list of his includes "The General Epistle of Barnabas," The Second Epistle General of Peter, The Second Epistle General of John, The Third Epistle General of John, The General Epistle of Jude. These are all accepted today.

The First Epistle of Clement to the Corinthians was, he says, read in the churches; it is now in the Apocryphal New Testament. The following is his superstitious and illogical reason for refusing to recognize the Apocryphal writings of the Old Testament, as the following from Westcott's Canon will show.

"Both the Syriac and Chaldaic languages testify that there are twenty-two letters in the Hebrew alphabet. . . . Moreover, there are five double letters, . . . whence it is also thought by many that there are five double books, Samuel, Kings, Chronicles, Ezra with Nehemiah, and Jeremiah with Lamentations. In the same way, therefore, as there are twenty-two elements by which we write all Hebrew which we speak, so there are twenty-two volumes, by which letters, as it were, the beginner is instructed in the doctrine of God."



Regarding the foolish idea of numbers, Westcott further remarks:

“The desire to see a mystery in numbers finds a curious illustration in the confession of Metrophanes Critopulus, where it is said that the Bible should contain “thirty-three books in all, equal in number to the years of our Savior’s life.”

Many of the ancients believed in the potency of numbers; indeed this old superstition is still held by many to this very day. People to-day whose eyes have not been blinded by superstition and Dogmatic Theology do not have any faith in these mystical ideas which the ancient Hebrew revered so much; but to those who have embraced the faiths of Christian Theology and Romanism, and thereby become spiritually hypnotized, *nothing is too illogical or absurd for them to reverence.*

The reason that the Roman Catholics have more books of God in their Bible than the Protestants can boast of, is because the Roman Catholic list or Canon was decided by St. Augustine while the Canon of the English Protestant Bible was founded by Jerome. Martin Luther and

his adherents followed the Protestant Canon.

Regarding the ability and spiritual qualifications of these early Christian theologians, St. Augustine and Jerome, to found these lists, the reader can read what Davidson thinks, as his opinion follows here as it appears in his Canon :

“Both were unfitted for the critical examination of such a topic. The former (St. Augustine) was a gifted spiritual man, lacking learning and independence. Tradition dominated all his ideas about the difficult or disputed books. . . . His judgment was weak, his sagacity moderate, and the absence of many-sidedness hindered a critical result. Jerome, again, was learned but timid, lacking the courage to face the question fairly or fundamentally, and the independence necessary to its right investigation. Belonging as he did to both churches, he recommended the practice of the one to the other. He, too, was chiefly influenced by tradition.”



## CHAPTER XVIII.

### THE APOSTOLIC CONSTITUTIONS.

The Apostolic Constitutions is a sort of *vade-mecum* for clergymen and priests, that is to say, it is a book of rules to keep divines in line, having been written about 500 A. D.

This so-called "Apostolic Constitutions" *was never written by the Apostles; their names having been forged to the work, which shows how Christian Theology has attempted to give authority to manuscripts and books by affixing the names of supposed great Christians to them.*

The "Apostolic Constitutions" is as inconsistent as many other religious documents which placard theology, for it drops from the New Testament list The General Epistle of James, The First Epistle General of Peter, The Second Epistle

General of Peter, The First Epistle General of John, The Second Epistle General of John, The Third Epistle General of John, The General Epistle of Jude, and The Revelation of St. John the Divine.

This is very peculiar, as it contains in a very precise manner all rules and directions for carrying on Church services and gives the names of those books to be used. Another of these Apostolic lists puts in its Testament list The First Book of Maccabees, The Second Book of Maccabees, The Book of Maccabee, The Book of Judith, The Book of Wisdom of Jesus.

From its New Testament list it drops The Revelation of St. John the Divine, and adds The Two Epistles of Clement (*which are admitted forgeries*), Clementine Constitutions. Today these books are counted among the dead ones; although this list and the one given previously are not the same, though in the same Canon. Cosmas Idicopleustes drops eight of the New Testament list he had. He is the individual who claimed that the world was flat and wanted to know how, if the world was round, those on the opposite side of the

earth would be able to see Jesus descend from Heaven. At about the beginning of the seventh century, so great was the controversy about the Canonization of certain books, that in order to have more harmony a council was held at Constantinople and ratified the lists of Laodicea, and about all the other Canons they knew or ever heard of. This was done in a desperate and final effort to please all, notwithstanding the inconsistency of adopting so many lists that did not agree.

However, about all the books in the several lists were contained in the following three: *The Apostolic List*, *The Laodicean List* and *The Carthaginian List*. In order to cover up the incongruity many claim that only these three were really ratified. *This is not so*; but even admitting that it were true, *no two lists out of the three agree at that*.

This council turned down "The Clementine Constitutions," because they claimed it contained many interpolations. At a council, the fourth held at Toledo in the year of 632 A. D., St. Augustine's Canon was again adopted. Damascenas,

one hundred and eighteen years later, founded a list, and left out The Lamentations of Jeremiah from his Old Testament, and included in his New Testament list those titles in the Apostolic Constitutions. Nicephorus, at the end of the eighth century, held the Book of Baruch as genuine, and discarded The Book of Esther as spurious. He thought no better of The Revelation of St. John the Divine than he did of some books now in the Apocryphal New Testament. Theophylact, Photius and Œcumenius all regarded The Revelation of St. John the Divine as spurious. A remarkable instance by the way certain books and Gospels, which used to be accepted as the word of God and looked upon as being inspired, is "The Epistle to the Laodiceans," which was received as genuine and read in the churches for over one thousand years, beginning with the sixth century. Bishop Haymo and Gregory both said it was Paul's, as did Bishop John at Salisbury; this was also Alfric's opinion.

This manuscript, which so many Bishops and early fathers said was genuine, was

translated into Latin, and was in the list of the "Gothic Bible at Toledo," 800 A. D., also in Charlemagne's, which was once considered a great Bible; the same can be said of the Gothic. Charlemagne's list is now on deposit in the British Museum. Twelve or more versions of it were published in German during the period which Martin Luther flourished. It was also included in many other great and magnificent Bibles, but today it is not mentioned. *How is this?* If it was the word of God, *why has it not been preserved among the other Gospels, which are said to be his word?* If it was not the word of God, why did it occupy such a prominent and honorable position in all these great Bibles? Orthodoxy, of course, will have some kind of a vague, but well lubricated explanation to offer, if you get it in the corner on this point.

That intelligent critics, who live today, are not all the fools that have ever existed is proven by the fact that men way back in the eleventh century were curious on these very same questions, so when Orthodoxy flies into a spasm of rage at anyone having

individuality enough to do their own thinking, it has only to look back over its own records and it will find that intelligent men centuries ago have had very serious doubts indeed about whether all these heterogeneous writings really were inspired and the word of God, as the following will show.

Back in the twelfth century Henry the First sent a communication requesting Thomas Becket's secretary, who was none other than "John of Salisbury," to inform him as to the names of the books which should be in the Bible, giving the names of their authors. The answer he received gave the list as it is at the present time, only he added "The Epistle to the Laodiceans," spoken of above. But when it came to the question of Canon, he said:

"I consider that it is not of much importance either to me or to others what opinion be held. For whether we hold this opinion or that, it brings no damage to our salvation. But to indulge in a fierce controversy on a subject which is either indifferent in its result or of little moment, is as bad as a sharp discussion about goat's wool between friends."



This shows that it was with "John of Salisbury" as it was with others of the day; it mattered very little what books the Canon contained or whether they were genuine or spurious, just so they had a Bible.

Bishop Ebed, as late as the fourteenth century, founded a Canon which he declared was composed of "divine and inspired books;" it contained: "The Book of Judith, The Story of Susanna, Lesser Daniel, The Book of Baruch, Wisdom of Solomon, and the Ecclesiasticus, The Fables of Esoph, King Herod's History, Book of Asiatha, and several other books which it would be useless to name here. However, a review of his idea shows that his list was nothing like those of today. *A Christian Council at the beginning of the fifteenth century ratified his Canon.*



## CHAPTER XIX.

### THE REFORMATION.

We have now arrived, in our review and investigation of the religion of olden times, which has been overhauled and polished until it goes along fairly well today where doctrines of "spiritual insight" and "testimony of the spirit" thrive, unless hit by the searchlight of truth, to the period of the "Reformation." Just why a religion founded upon the word of God should *need reforming*, the reformers, headed by Martin Luther, have failed to explain. Of course, all good Catholics and the blind followers are supposed to accept meekly the statement that there were sufficient reasons why it needed to be restored to a good state, that is to say, it needed forming anew.

The Reformation was a great religious revolt, which took place in the 16th cen-

ture. This rebellion and insurrection, which was caused by the mighty Luther, resulted in the establishment, over a large section of Europe, of the Protestant religion. What is known among Protestants today as the "Reformed Church" is a church which has been restored to a good state; or that section of the Protestant church which, on the ground of doctrine and discipline, separated from the section named of Martin Luther, adopting the Calvinistic theological system and ecclesiastical polity.

We shall now return to the time of the beginning of the revolt. For almost fourteen hundred years nothing but strife and controversies had grown in the fields of religion; and it was with the wish and idea of eliminating these that attempts were made to remove dissension and substitute peace and harmony in its place.

The idea seemed all right and one that would bear good fruit, but those who advocated it had failed to reckon with the tyrannical characters and petulant dispositions of the Prelates and Bishops, as the history of ecclesiology shows. Instead of

those questions which had caused disputes, revolt and murder being amicably settled among the Bishops and Christian magnates, so harmony would blossom around the Church, open revolt broke forth more violent than ever before.

When Martin Luther attempted to advocate the right of individual judgment, insurrection and mutiny were smoldering on all hands. The Bishops realizing this, and as the Church had already gained authority by proclaiming certain works the word of God, it took upon itself the whole and entire question of dealing with the Canon and settle for all time the question of the Canon and not tolerate any interference from individuals. During the 16th century there were two councils held at Trent.

It was about this time that Martin Luther said that the Bible should be looked upon to decide all questions. This was opposed by the church, which considered traditional reports just as official and reliable a source as the Bible, when it came to the matter of authority. Tradition, that is, oral report from one generation to an-

other, or from age to age, was what suited the Church, for its very life, then, as it does today, depended upon traditionary conditions. The Bible is filled with such ambiguous sayings as "According to," "for it is said," "so it was written," or their equivalents. The Church was keen enough to know that tradition was one of its most reliable corner stones and it opposed any movement which would not make it equal in authority to the Bible itself.

Martin Luther wanted the Bible to be the absolute source of authority, and only to contain such books as had been generally accepted as genuine. He also was opposed to the Apocryphal books. The Church would not agree to the elimination of the Apocrypha. After several meetings, at which there were about thirty Bishops and Fathers present, who were divided into four cliques, there was another compromise on what books was to go into the Canon. The four cliques present all tried to get their ideas adopted, but as they were all different, this was impossible. They were all a unit on one point, however, and that was that "oral report from one genera-

tion to another” or “from one age to another” was equal in authority to written reports or manuscripts. The *absurdity of this is apparent, and it really is remarkable* that modern theologians and ministers will insist upon having us believe that these men were great Christian scholars.

Their absurd decision was equivalent to saying that rumor, gossip and hearsay, were equal to written evidence. On those matters which intelligent men *would have agreed upon* they were divided; and on those questions, which *they should have* different views upon, they agreed. Faction number one insisted upon the books being divided into two lists; one list to contain the Canonical books; the other, the uncanonical. Faction number two wanted the books divided into three sections; viz., those which were considered genuine Apocryphal books, and those books of the New Testament which had been questioned, and all uncanonical books rejected.

Faction number three was not inclined to waste time by being critical; all they cared for was that the books be listed without making any inquiry as to whether they

were authoritative or not. Faction number four insisted that all books, genuine, questionable, Apocryphal, and disputed, be listed together and called the word of God; having "Divine authority."

History shows that councils held previously to this did some very peculiar things and this one was no exception. Usually at a synod, where "divine insight" and "spiritually endowed mentalities" rule, pure stupidity predominates, and so it did at this council. About the seventh of March, 1546, faction number one and faction number two consolidated, but it so happened that eight days later faction number three had the most votes, and the decree which follows here was made effective, as Westcott's Canon will show:

"The holy oecumenical and general council of Trent, . . . following the examples of the orthodox Fathers, receives and venerates all the books of the Old and New Testaments, . . . and also traditions pertaining to faith and conduct, . . . with an equal feeling of devotion and reverence. . . . The synod thought proper, therefore, to annex to this decree a catalogue of the sacred books, lest any doubt might arise concerning those that were approved of. They are the following:

[Then are given the names of the books exactly as they stand in the Catholic Bible today, and the decree proceeds:] Now, if any one reading over these books in all their parts, as they are usually read in the Latin Vulgate edition, does not hold them for sacred and canonical [observe "canonical," not "inspired"] and, knowing the aforesaid traditions, does industriously condemn them, let him be anathema."

The reader's attention is especially drawn to the *last word* in this remarkable decree, *the ban and imprecation it places upon those who do not believe these books inspired*. Here is the origin of the doctrine that if we disbelieve in the superstitious, "indecent" writings in the Old and New Testament, we will "be damned." *No person who knows the history of the Bible believes this grotesque lying doctrine,, for it is far too bizarre.*

It will be noted that the author, in referring to the Bible, used the term "indecent." This term can be justly applied to several books in the Bible, for it is the most unclean book that circulates in the respectable home, and were some of the narrations contained on its pages circulated outside of this so-called inspired



book, the federal government would exclude it from the mails as obscene matter. The indelicate rites of circumcision;\* the abominable and monstrous story of Lot and his daughters is a case in point.

The Roman Catholic Church never has insisted upon inspiration, but stands pat on the fact and authority of rumor and tradition. However, as we all know, "rumor and inspiration" do not get on well together. If "the faithful," that is,

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\*The nauseous covenant God is said to have made between himself and Abraham, that every man-child in Abraham's household should be circumcised, (Genesis xviii), together with the whole ritualism of circumcision, which is disgusting and loathsome, as well as what follows here, is an obscene and indecent story.

The next chapter (Genesis xix) contains the account of the destruction of Sodom and Gomorrah, and of the events connected with their destruction. The first part of the chapter tells us that two angels visited Lot at Sodom, and eat with him, and that before the angels lay down for the night, the men of Sodom compassed the house round, both old and young, all the people from every quarter, and demanded that Lot should bring the men out, that they might make use of them in the commission of an unnatural crime.

This I regard both as a gross and palpable falsehood, and as a most loathsome, filthy and indecent story. The idea that all the men in the city, both old and young, all the people, from every quarter, should come and make such a demand, is monstrous. The following verses make the story still more monstrous and nauseous. Lot goes out to the men of the city, and tells them that he refuses to give up his guests to be thus abused, and says, "I

those who bow so meekly to Christian Theology and believe that peace and soul's satisfaction are not to be enjoyed outside of the church for fear of being damned, knew more about the real character of these fifty-three ignorant Bishops and prelates who met in the Council of Trent, March 15, 1546, they would not pay much attention to the saying, "believe the Bible or be damned."

By reading a passage taken from West-

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have two daughters, which have not known man; let me, I pray you, bring them out unto you, and do ye unto them as is good in your eyes, only unto these men do nothing."

Could any mortal man make such a proposal as this? And if any man on earth could be found capable of making such a proposal, should we call him righteous? Impossible. I cannot believe that a man could make such a proposal, much less can I believe that a person who could make such a proposal would be called by God himself a righteous man.

Then follows the story of the destruction of the place by fire and brimstone from heaven, the conversion of Lot's wife into a pillar of salt, for looking behind her on her escape from the city to the mountains. I question the truth of this part of the story also. I think it very probable that the state of the soil in that neighborhood, where Sodom and Gomorrah are supposed to have been situated, abounds with bitumen pits. It was oily, pitchy. And there are frequent eruptions of a bituminous or oily matter from the lake near that place. From this state of things in the neighborhood, the story or fable very probably had its origin. But the idea that a man who could offer his daughters to be abused at pleasure

cott's Canon, my reader will learn something of the real character of those individuals who adopted this dismal decree, which now follows:

"This fatal decree—in which the council, harassed by the fear of lay critics and 'grammarians,' gave a new aspect to the whole question of the canon—was ratified by fifty-three prelates, among whom there was not . . . one scholar distinguished for historical learning, not one who was fitted by special study for the examination of a

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by a whole city of men—men of the filthiest and most abominable character—should be called a righteous man, and set forth as an example to others, is monstrous. The idea that a book containing such a story could be appointed by God as an infallible guide to truth and righteousness, is almost unaccountable.

The story that follows is, if possible, more palpably false, and more grossly indecent and disgusting than what has gone before. I refer to the story *respecting Lot and his daughters* while they were living in a cave in the mountains. I won't repeat it, for though I am wishful to reveal the true character of the Bible, I cannot induce myself to pollute the pages of this tract with an account so filthy and horrible, obscene and ill-omened.

But let it be observed, in the first place, that the elder daughter of Lot is represented as saying to the younger one, "Our father is old." Let the age of the father be taken into account, and then let the reader of the story judge whether that which follows could be true. I not only regard the story as merely improbable, but as absolutely impossible.

The thing recorded never could take place. But if such a thing had taken place, it ought never to have been recorded in any book, much less in a book intended to be read by all mankind as a guide to truth, to virtue,

subject in which the truth could alone be determined by the voice of antiquity.”

After reading this what is there to say, what can one think? Of course “graft” and “bunk” might float within mental range, indeed it does approach so near that one is inclined to give expression to some such terms when all the cold facts become known. Just think these matters over to yourself. Just picture to yourself these

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and to heaven. I believe the story originated in the hatred which the Jews had to the Moabites and Ammonites, the reported descendants of Lot. (*“Immanence of God,” Part One, page 57.*) Also read *First Kings, 2d and 3d verses, about old King David and the virgin Abishag.*

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If the reader desires to go further into the writer’s opinion of these books, such as Genesis, he can obtain a copy of “The Immanence of God.” This work the writer had published previous to the present volume. In it will be found his opinion of these books, individually, where Jacob is shown to be a magician and Abraham a very deceitful man, when he denies Sarah, his wife.

The church today speak of Abraham as one of the Hebrew heroes of early Christianity, and a God-fearing man, but the truth is that he was an *infamous barterer* of his wife’s modesty, which he sold to two kings to gratify his own avarice and gluttony.

Of course clergyman while preaching about this patriarch, of the so-called holy Scriptures, never *mention* how he unhesitatingly exposed Sarah to the danger, and crime of adultery.

coarse, illiterate, ignorant, bigoted, superstitious and overly ambitious individuals, whom the Church pleases to call Bishops, having the audacity and insolence to say that "if we do not hold them sacred" (the forged and mutilated books which they voted into the Canon), we will be damned.

These books which are now in the Bible contain passage after passage which has been copied from Oriental manuscripts and the fanatical writings of the Hindus. If the reader doubts this statement he is doing his doubting because he is ignorant of the true facts, or, in other words, he only assumes they are not true for he really does not know that they are not. However, they are, and if he ever reads a set of "The Sacred Books of the East" (twenty-four volumes), he will have an opportunity to see for himself, which will be better than taking my say so for it. He will then see that many passages now in the Bible, which are thought Sacred, have been copied from the mythical books of India.

However, just keep a mental picture of these Bishops and Prelates in your mind,

these faded buds of religious authority, and begin to learn *to do your own thinking* about matters pertaining to the present and the hereafter. If the church would devote one-tenth of the time it spends in trying to fan breath into a mystical religion in helping the people with their physical and worldly affairs, the spiritual ones would take care of themselves. If threats of being damned are necessary to keep from getting damned, then Christian religion is indeed bad off.

However, there is a whole lot of consolation and soul's satisfaction in knowing that it is all a fabulous tale and superstitious lie, founded on ambition and stupidity, without one whit of truth in it. No need to worry. No, not half as much need for us disbelievers to worry as there is for the ministers, for it keeps some of them busy to keep out of the hands of the grand juries, as all will agree who have been reading the Chicago papers this year.

Then again don't overlook the fact of considering the character and fitness of those who palmed off these books on their fellow-beings, representing that what they

did was the work of God. Those books, which are now in the Bible, are not there because God put them there; they are there because just ordinary ambitious men put them there. These men said such and such books shall go in, and then they called it the Bible and said believe it or "you know." "*God had nothing to do with the subject.*" If he had, he would have turned his face in shame at the conduct of those who established the Bible.

It is also a noteworthy fact that this decree, called "*The holy œcumenical and general council of Trent,*" the first of its kind, came like a bolt from a clear sky, for this was the first time that the Church had attempted to say to the people that what had heretofore only been accepted as an opinion, *without proof*, should now be embraced as a belief, which positively must be assented to or those who refused would suffer "eternal damnation."

As we all, who have studied the subject, know, this belief in eternal punishment is too *absurd and grotesque* to be given serious consideration.

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Once the Church established this superstitious belief and dogma, *which the Bible itself does not teach*, there immediately followed in its wake a horde of supernatural doctrines and myths, which disseminated the belief that God is operating a private Hell, somewhere in the lower regions with the devil as chief in charge. God is also supposed to be at the head of a special supernatural divine agency, working miracles in connection with the revelations and fabulous myths taught in the Gospels. These beliefs and superstitions hold sway with many until this very day.

This decree, which enunciated a religion of fanaticism that is purely chimerical, decided the list and Canon, as far as the Roman Catholic Church was concerned. Years later many resented it, but their efforts to alter it were fruitless, as they could not overcome the dictates of the Roman Church. In order to *carry out the farce and consummate the absurdity*, the Church of Rome, after positively declaring for thirteen hundred years that the "Revelation of St. John The Divine" was a forgery and never was written by John,



and as a consequence of this should be rejected from the Canon, deliberately turned coat and in 1672 at Jerusalem decided to adopt the council's decree made at Trent, which included The Revelation of St. John.

The Eastern Church to-day looks upon this book as being just as sacred as any in its list.

It was here that the dogma of believe in the Bible or "be damned," as taught in the Church to-day, had its first inception, and it is needless to say that it has been well nursed and mothered ever since by those who make their bread and butter by its promulgation.

Protestants kneel at the shrine of the Holy Bible, believing it infallible; being a sect of "Bible worshipers," making a fetich of it. Roman Catholics are not so strongly adhered to fetichism, in fact, they don't look upon the Bible as being the whole thing in religion and never have. Catholicism would still continue to flourish if the Bible were to be swept out of existence; the Church would lose none of its influence. The reason of this is that, as has been shown here, the Church estab-

lished the Bible, *the Bible did not create or establish the Church.* That the Bible should be the creation of "belief," and not "belief" the creation of the Bible, is absurd. Belief, inspiration and divinity *were never thought of until years after the books which compose the Bible had been written,* so it can be fully appreciated that the book created the belief, and not "belief" that created the book.

The Orthodox Protestant Church saw that it must have a Bible that was infallible, because it, the Church, was infallible; so it made the Bible infallible, something it had not been previously considered, by saying that it was of divine authority and inspired. This the Church was really forced to do, for unless the Protestant Church had a Bible which it could claim as infallible it would not last long.

The history of the world shows that among different nations there are divers superstitions and beliefs. The Chinaman believes in his "Joss Stick," while the Hindu believes in Buddha or his equivalent. If anything happens to overthrow one belief another rises in its place. Again,

to kill out one superstition or belief, you generally have to do it with the promulgation of another. Beliefs change with the ages of the world. There are very few today, however, who have been able to put aside the superstition and belief in Theology and remain without some kind of a belief in the dogmas of to-day. *Not many there are who can peacefully, calmly and truthfully reject all dogmas and believe in the divine power (God) within their own soul.*

When men and women learn to *have "belief" in themselves*, then they will find the true God and not until then. He who believes in himself will hear God's word, but it will never be found in the moldy myths and fabulous tales contained in the book known as the Bible.

The Roman Catholic Church had the advantage, for antiquity gave it influence and at the same time added to its prestige. For this reason it set out claims of being the original and official church of God, notwithstanding the fact that its doctrines were chatoyant. Because of its prestige, Catholicism threatened the adherents of

Martin Luther with everlasting damnation and eternal punishment.

MARTIN LUTHER AND JOHN CALVIN.

The people those days were illiterate and superstitious enough to believe this horrible fate would be upon them, because the church said so; at least very many did. Martin Luther, John Calvin, and their friends saw that they must do something to overcome this, so they claimed that the books in the Bible were inspired by God. The books had been in existence so long by this time that their origin was about forgotten by the masses who were ignorant and little versed in these matters, so it was not a difficult matter to get men and women to believe that these books and Gospels which had been written in an impressive and mystical manner about God was really the word of God and written by him. "*All is not gold that glitters.*" *Remember that if the Bible is a book about God it was not necessarily written by God.*

Those who had attempted to bring about the Reformation claimed that the Bible was the whole authority, while those who

opposed them claimed that the Church was the only source of the law.

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The next scenes are almost too horrible to describe, for the threats and noise from Vatican Hill in Rome was responded to by the boom of guns and the angry roar of artillery.

Armed troops fought, while all around them was the sickening sight of the wounded, dead, and dying, many lives were sacrificed so that belief and faith in the fabulous doctrine of inspiration and divine authority of the Bible could go on. Think of it *quietly, and sensibly*, my reader, and see if you can give *any good reason* why it was necessary to establish God's word and found a religion at the point of a bayonet and mouth of a cannon belching forth death and misery. The doctrine of "infallible and divine inspiration" *is a myth* and had its origin in the minds of ignorant men (*no, they were not saints*), who were living in a superstitious and phantom age, and so fantastical that they would maim and kill their fellow beings in order to have their grotesque beliefs established.

Those who say this is not true are requested to carefully and thoughtfully read the following. This fanatical decree was adopted by the adherents of John Calvin at Switzerland, 1675, and was taken from *Col. Conf. by Niemeyer*. After you have read it we will then carefully go over its true import, not that the writer cares to be too analytical but to have you fully understand just how inconsistent it is; and to give you the exact truth about Christian theology if you want it.

*The decree of John Calvin and his adherents:*

“Almighty God not only provided that his word, which is a power to every one who believes, should be committed to writing through Moses, the Prophets, and Apostles, but also has watched over it with a fatherly care up to the present time, and guarded lest it might be corrupted by the craft of Satan or any fraud of men. . . . The Hebrew volume of the Old Testament, which we have received from the tradition of the Jewish church—to which formerly the oracles of God were committed—and retain at the present day, both in its consonants and in its vowels, the points themselves, or at least the force of the points, and both in its substance and its words, is divinely inspired, so that, together with the volume of the New Testament, it is the single and uncorrupted rule of

our faith and life, by whose standard, as by a touchstone, all versions which exist, whether Eastern or Western, must be tried, and wherever they vary, be made conformable to it."

There are three points in this supercilious dogma that show its morbid ferociousness. The reader will notice that it states "that Almighty God watched over it (meaning the Bible) with a fatherly care up to the present, and guarded lest it might be corrupted by the craft of Satan or any fraud of 'men;'" yet it is known that Griesbach made a collection of nearly two hundred thousand different readings and writings in the New Testament manuscripts and books alone. Now a large proportion of these must be spurious and corruptions; as there cannot be several correct readings for one passage. Yet it says that God always guarded it.

Next this remarkable decree speaks of the vowels being divinely inspired, when the language and literature of the ancient Hebrews *contained no vowels*. Again it states that "both the consonants and its vowels, or at least the force of the points of them were divinely inspired, when they

were not used *until seven hundred years after Jesus was dead*, and it was *four hundred years* later before they were perfected.

This last is in keeping with the fabulous and superstitious idea that those who copied and translated the books and Gospels were divinely inspired. Another council about the middle of the 16th century stated that, we embrace the Holy Scriptures of these two volumes of the Old and New Testament, which are called Canonical books, about which there is no controversy." It refers, of course, to the general list *which had been contested for fifteen centuries*; this, however, did not prevent them from altering the decree so it read, "about which there never was any controversy." Further it states, "And we believe all those things contained in them, because the Holy Spirit witnesses to our consciences that they emanated from God." Reader, think this over. I have laid the facts before you.

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Orthodoxy tells us that we should not depend on our reasoning faculties to de-



cide about divine works, "for it is necessary to feel the evidence of the divine spirit" before we can have faith in its dogmas. Evidence of the spirit is the only testimony we can rely on, so it says. How can theologians expect intelligent people to experience the testimony of a thing known to be untrue or intangible to our senses? We have an amusing spectacle in seeing the church offering and believing in testimony, which they say is "of the spirit," when it is false.

"Testimony of the spirit" is as absurd as an overdrawn dream. Christian Theology claims to possess it, but this is one of the many of its delusions. Of course, an individual can be sincere in his belief in a thing when the thing itself is a delusion and false. The Christian religion is false in all its premises, and the deluded disciple of Christianity allows his imagination to give its doctrines the appearance of truth.

People suffering from mental diseases have an hallucination and imagine that they see certain things, but of course they are not tangible and only exist in their im-

agination. People who insist upon believing that the Bible is inspired and the word of God are suffering from a moral hallucination, so much so that they, like some of the deluded ancients, really believe that they have seen God and felt the influence of the spirit. This, of course, is nothing but a case of self-hypnotization. Orthodox while claiming that the Bible is the word and works of God had great trouble in finding out just what the Bible ought to be.

Christians in the past were so vicious in their denunciation of all who opposed their views that, for a time, criticism was about suppressed; however, their methods of forestalling legitimate investigation into their claims have had very little effect on the writer, who has received some very vulgar and threatening communications from people who professed to be protecting religion and defending the priests and ministers. Of course for all attempts to suppress this work and the one which preceded it, "The Immanence of God," the writer cares nothing. No effort on the part of the Church will ever suppress these

books and they shall be published in all languages.

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The writer is about ready to bring this treatise to a close, but before doing so will cite several more facts that will justify any intelligent person in believing that the Christian Religion is resting on false and hollow claims that cannot stand the search-light of absolute truth to be turned back over the pages of its history, until all facts are known. When the men and women of to-day understand that Orthodoxy is a farce and that the God of Christian Theology has no existence, they will put men in the pulpits of the churches who will preach a true religion,\* and not a false one

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\*The Guiding Power—What every man needs is a guiding power. A religion that will allow him to make a practical personal demonstration. A Christian religion that will prove equal to the demands of his earthly existence.

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

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

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

which has been founded on superstition and fabulous myths. People will some day learn how the true teachings which mankind should receive, have been, by ignorance, stultiloquence, and successful stupidity, distorted and misstated by bigoted Bishops and Prelates who have, in order to give them authority, substituted the

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

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

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

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

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

In the Legends and Myths of the Church man only sees Darkness and Eternal Torment. One is the purely ideal. The other inadequate and crude. The true religion of the Master attracts men, while Dogmatic Doctrines repel them. "The Immanence of God, Know Thyself." Pages 116-117-118.

spurious doctrines of Paganism, Catholicism and Dogmatic Theology for the true and original teachings of "Jesus The Master," who taught "Seek the Kingdom of God within you."

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Those who wish to know more of the writer's idea and opinion of what kind of a Church and religion we should have, instead of Orthodoxy and Theology, are referred to "The Immanence of God," "Know Thyself," "God, The Soul and The Man," "The Book of Self (God)," "Faith (The Primary Will)," as taught by Jesus, "The Master," 430 Pages, of which the writer is the author.

This volume has had a most remarkable sale, orders having been received for it from all over the world, from England, from Canada, from South Africa, from India, from British West Indies, etc., etc. This book is now accepted as a "Text-Book" of "The Congress of Ancient, Divine, Mental and Christian Masters," which grand brotherhood will encircle the globe.



## CHAPTER XX.

### MORE CLAIMS AND CONTRADICTIONS.

Again we will return to the Canon of the Bible. Bishop Erasmus, who was, during the Reformation, a leader among literary men, proclaimed that "The Epistle of Paul The Apostle to the Hebrews" had not been written by The Apostle Paul. He also at this time, the fifteenth century, said that The Revelation of St. John the Divine, The Second Epistle of John and The Third Epistle of John were never written by the Apostle John. Another man by the name of John wrote them, so he claimed. This, of course, might not amount to much, but he seemed to talk like he knew something about it, and he must have been looked upon as an authority on account of his literary ability. He was a Roman Catholic and after he had made these statements he was attacked by the "theological brains of Paris," known as the "Sarbonne."

He was forthwith singled out and severely censured, being told that no matter if there was doubt about certain books being genuine and thought spurious during the early centuries, they had since been indorsed by the church and accepted as genuine, and it was preposterous for any one to question them.

Bishop Bodenstein, at the beginning of the 15th century, was a reformer and close friend to Martin Luther until enmity sprang up between them, when Luther became his persecutor. He separated the books into three different divisions. Into section one went the five books of Moses, which follow here, they being known as the Pentateuch or "The Law": "The First Book of Moses," "The Second Book of Moses," "The Third Book of Moses," "The Fourth Book of Moses," and "The Fifth Book of Moses." He also put into the first section: The Gospel according to St. Matthew, The Gospel according to St. Mark, The Gospel according to St. Luke\*

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\*The question may well be asked, *Who was Saint Luke?* Was he indeed a Jew? Was he not more likely some forging priest of Rome, who assumed the name of one of the Apostles of Jesus.

and the Gospel according to St. John.

Into the second division he put all "The Prophets" (Nebiim), which comprises all the books of Joshua, Judges, First and Second Kings, Jeremiah, Ezekiel, and the twelve Minor Prophets, now in the Old Testament; with these he also put thirteen of "The Pauline Epistles" of the New Testament, The First Epistle General of Peter, The First Epistle General of John; while in the third section, as having the smallest amount of authority, he placed those books contained in the last of the three Jewish divisions of the Old Testament, which is known as Hagiography, and embraces Psalms, Proverbs, Job, Daniel, Ezra, Nehem, Lam, Esther, Chronicles, Cant, Lamentations. He also put in this section from the New Testament, The Epistle of Paul the Apostle to the Hebrews, The General Epistle of James, The Second Epistle General of Peter, The Second Epistle General of John, The Third Epistle

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No one in his senses, in the present days, who has interested himself and studied the subject, *believes* that any one of the Apostles wrote any of the Gosepls to which their names have been forged, though they contain certain things respecting The Master Jesus.





General of John, The Book of Jude and The Revelation of St. John the Divine.

It will be noticed that he rejected The Acts of The Apostles. Martin Luther claimed that the "First Maccabees" was of just as much authority as any of the other books. To-day it is tabooed. "The Book of Wisdom" stood well, too, with Martin, while "The Book of Sirach" had, he said, been written by a wise man. Of course, as wise men and prophets were as common then as tramps are nowadays, we should not doubt this. "The Book of Esther" he did not consider Canonical. However, it has since been considered legitimate material to put into the Canon. Martin Luther also stated that The Epistle of Paul the Apostle to the Hebrews was never written by any Apostle and that the Apostle Paul's name was forged to it.

He contended that it should not be included in the Epistles. He maintained that it was copied from ancient manuscripts (*he must have known then, what is well known to-day, that many of these books were copied from preëxisting manuscripts and records used by the ancient Hindus*),

and that there were some good things in it, but that it was fabulous in spots. A claim he was perfectly justified in making.

Luther said that The General Epistle of James was an "Epistle of straw," that no Apostle ever wrote it; that it was not a good book for the Bible. The General Epistle of Jude was, he claimed, copied from The Second Epistle General of Peter; compare the beginning of the Third Chapter of The General Epistle of Jude with the Second Chapter of The Second Epistle General of Peter; they are similar. Luther also questioned The Revelation of St. John The Divine, claiming that it had neither Apostolic nor Prophetic character; and should be cast with The Fourth Book of Esdras into the stream Elbe. *If they had all of them been thrown into the river Elbe with their lying doctrines of superstition and ignorance our jails and bride-wells would have fewer inmates.*

Years later Luther declared that Revelation was a "dumb Prophecy" and all who cared to could accept it as having been written by St. John the Divine, but personally he would never accept it as such, *nor*

*he never did.* The Epistle of Paul The Apostle to the Hebrews, The General Epistle of James, The General Epistle of Jude and The Revelation of St. John The Divine, he relegated to a section by themselves, stamping all as questionable.

John Calvin claimed that The Epistle of Paul the Apostle to the Hebrews was never written by the Apostle; that Peter never wrote The Second Epistle to which his name had been signed; that a student or disciple of his must have written it. The truth of the matter is, that he did not know who wrote it and *they were all guessing.*

Martin Luther, and those who succeeded him, divided the books into two classes, viz., those "generally acknowledged genuine" and those that "were questioned or controverted." At Trent the council eliminated this distinction between the Books of the Old Testament, while the followers of John Calvin removed it from those of the New Testament.

The followers of Luther, commonly known as "The Lutherans," also obliterated his views, that is to say all the books were put on a level. This was the first

time that all the books in the Bible were accepted by all the Protestants throughout the world, as having equal authority and placed on the same basis.

In the year 1647 the council held at Westminster adopted the books that are now in the Bibles used in the Presbyterian and Congregational Churches of the United States of America, England and Ireland; in fact, this list has been accepted and adopted by the Orthodox Church and all Protestants, Evangelists and teachers of the Gospels who make pretense to adhering to the letter of the Gospel. The Bible used in all Roman Catholic Churches includes all books in the Protestant Bible and also the Apocryphal Books of the Old Testament. These books used to be in the Protestant Bible but were in an appendix. Possibly some of my readers who are getting quite old recollect having seen the Apocryphal Books in those old Bibles that were in circulation when they were young. In the year 1827 the Foreign and British Bible Society concluded to exclude the Apocrypha from the Protestant Bibles in those countries. After this was done the Amer-

ican Bible Society decided to exclude it entirely from the Protestant Bibles in this country.

SUMMARY OF THE APOCRYPHAL BOOKS.

These books form part of the sacred literature held in high esteem by the Alexandrian Jews, and appended by them to the LXX translation of the Old Testament. They are, *so it is claimed*, for the most part, if not wholly, the product of the era subsequent to the commencement of the Captivity; part having their origin in Babylonia, during or after the Captivity, part belonging to the last three centuries B. C., when prophecy, oracles, and direct revelation had ceased. They formed the historical link between the Old and New Testament, and have also a linguistic value in connection with the Hellenistic phraseology of the latter. They differ from the former in the marked absence of prophetic teaching, of Divine revelation and of religious poetry; while they point (as in the Book of Wisdom) to a spiritual kingdom which shall be eternal. (*So those who pretend to know all about*

*these books say.*) The account there given of the Exodus suggests the existence of traditional narratives (besides that which is contained in the Pentateuch), from which certain additions found in the New Testament, e. g., in Stephen's speech, were derived. The LXX had been formed on a Hebraic mould, so that Hebraisms were sure to manifest themselves; but in the Apocrypha (much of which was originally written in Greek) we find the same Hebraic cast of thought and expression. Thus the Hellenistic phraseology of the New Testament was not a new thing, even when applied to original composition, but had become habitual.

As to their Canonical authority, Josephus seems to reject it. The early Christians differed in opinion respecting them, but received them as part of the sacred literature. Melito, referring to the Hebrew Canon, separated them from the authoritative and Divine records. Jerome called them "apocryphal" (hidden, secret, and so spurious), affirming that "the Church doth read them for example of life and

instruction of manners; but yet doth it not apply them to establish any doctrine.”

In the Western Church they gradually rose in esteem, until the Council of Trent affirmed the Canonicity of the major part; but they are treated by the more critical Roman divines as “deutero-canonical.”

It is not generally supposed that the books were written by those whose names they bear, but rather that the names of men illustrious in Hebrew history, e. g., Ezra and Solomon, whose writings bore most resemblance to them, were affixed to them by the writers. They are valuable historically, as supplying us with the struggles of the Jews under the Syrian Kings, of which the records elsewhere are scanty.





## CHAPTER XXI.

### SUMMARY AND CONCLUSION.

To briefly sum everything up it can be readily seen that, as was stated in the first chapters of this work, a majority of the Books in the Bible of today are surely anonymous. Nobody really knows anything about when nor by whom they were written.

They are copies, forgeries, mutilations and reminiscences of preëxisting manuscripts. Men for centuries back have been unable to trace the origin of the original records and find out who were their authors. We have many passages in Hindu and Oriental literature, such as the "Vedas" and "The Sacred Book of the East," which are almost identical with those in the English Bible and claimed to be the word of God. However, it is a fact, that no theologian, minister or priest can gain-

say, that when these writings and books first began to circulate *nobody considered them inspired or the word of God*. This came later and is the result of an after-thought.

That this idea of "inspiration" and "faith" was used to found an *ethnic* religion is no longer a question which can be denied. Of course the clergyman will roll his eyes, look both thunder and lightning at the same time and think something a little stronger than he would care to say in your presence, if you were to say these things where his divinely charged ears would hear them. So thoroughly are the members of the clergy imbued with the idea that, as long as they can make an easy living, it is their moral duty to save souls, that any remark to the contrary "gets unto their nerves," so to say.

Ministers and priests know no more about God or the hereafter *than the most ignorant laborer that carries the hod, or the most illiterate cab driver on the street in New York*.

They preach the Gospel with the same *understanding* that a parrot will holler

“fire,” “fire.” When a trained parrot yells fire it does so because it has been *taught* to say the word “fire,” but at the same time it has no real knowledge of the meaning of the word. So with a clergyman, he thunders forth from the pulpit, “Believe the Bible,” or you will be “eternally damned,” with just as much understanding about what it really means to “be damned” as the parrot knows what a fire means when it yells “fire,” “fire.” Did any clergyman ever see a soul after it was damned? *Can they describe the process?* CAN THEY PROVE THAT THEY ARE JUSTIFIED IN MAKING THIS HORRIBLE THREAT, OR THAT IT IS BASED ON ANYTHING BUT A SPURIOUS DOCTRINE AND FORGED SCRIPTURES? The Church today claims more for the Bible, as far as its being inspired is concerned, than the men did who wrote the books that are in it; even more than did the early Christian Fathers, *even more than did Jesus*. Why? Answer. *Money*.

Once let the faithful congregations stop clinking the coin into the contribution box, or write checks to pay pew rent and the ministers, and priests would leave their

congregations as quickly as rats desert a doomed ship. Very little would they care how many souls were damned, after the regular collections ceased.

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History shows that when these books, which clergymen preach the so-called Gospel from, first circulated and come into use, *nobody claimed that they were inspired or the works of God.*

There are a number of Books of Revelation, Epistles and Gospels which used to be read in the churches but now they are unheard of. For over two hundred years these books were in use and were simply looked upon as "The Law" (Torah) by the ancient Jew, that is a sort of a code or guide for one's moral conduct until the Roman Catholic Church, then forming felt the need of something that would give it authority and influence among the masses. This church, which has since become the strongest denomination, as far as money is concerned, in the world, then originated the idea that particular books and Gospels were inspired. How well the churches of

the world have kept the people hypnotized with this idea needs no description here. The church at that time claimed inspiration for certain books which Christian Councils have since decided were not inspired. The fathers rejected and disputed many books which the church has since claimed are impregnated with divine inspiration.

This kind of a doctrine even from a church is mighty illogical and some day orthodoxy and theology will perish of imbecility. He who honestly investigates the History of the church will find that its record *is not immaculate*. The fierce contentions and controversies between denominations and sects, as shown in a previous chapter in this work, convinced the Fathers that the Church could never become a unit and agree about the old original Gospels which first come into use. These were then laid aside and the Four Gospels of St. Matthew, St. Mark, St. Luke and St. John supplanted them. Now right here it must be admitted that these primitive Fathers and ambitious Bishops were not to be sneezed at when it came to fashioning a religion that would fascinate its disciples.

That they were most trenchant and shrewd on this point is true.

Here is just exactly what these sagacious Christians did. They knew that these Gospels would be more authoritative and *ex cathedra*, besides giving them the (ecclesiastic's), sacerdotal, imperious and dictatorial powers, if the names of those men (Christ's disciples), who had been associated with The Master Jesus, was forged to them. It will be well for the reader to recollect that historians tell us that *mutilation of manuscripts, literary theft and forgery, were not* in those times looked upon as being anything unusual or a crime.

These early Christians in stating that the Gospels were inspired was not directed or guided by intelligence, nor extraordinary ability. The guiding power that founded theology *was deceit, and ambition linked to ignorance, stupidity and superstition.* These men were not noted scholars of great literary, or critical ability; they were just the reverse, being disgustingly credulous, and of a low grade of intelligence. It is always difficult to deal with a superstitious or an ignorant individual,

nothing is ever satisfactory to him; so it was with these men; they always failed to agree on just what books should go into the Bible. Then Christian Councils attempted to decide the matter and for almost twelve hundred years they jangled over it, and were most inharmonious, as we have seen. To end the controversy the Roman Catholic Church took the bull by the horns, and at the council of Trent, it, together with the Greek Christian Church at its council at Constantinople, settled the question by deciding what books should be used in the churches affiliated with them.

The Protestants had their English Bible *dictated* to them by the *Westminster Assembly*. Many people suppose that the Bible in circulation today is quite old, dating back into the early centuries; such, however, is *not the case*; for as it stands today it is only a little over three hundred years old. Previous to the Roman and Greek Churches laying down an unalterable law, which is still in force, the idea as to just what books should compose the Bible and what should be counted spurious and rejected, was vague and indefinite, in

the minds of the Bishops and those claiming to have Sacerdotal powers. Among the divines, who were on the ground, and didn't know what books were inspired and what was spurious, as late as the middle of the fourth century, was Eusebius, the famous author of "*Eusebius' Ecclesiastical History*," and Bishop Cyril of Jerusalem, noted divine of the Eastern Church, 356 A. D. Eusebius was also a Bishop of this church. Now the question is, if these men could not decide whether the books and Gospels were inspired, what right have men, now in the ministry, and who would better be in commercial life, for all the real good they do the people, only to assist the suffering and toiling masses "*to be fleeced*" by the iniquitous system, which denies to mankind the fruits of its toil, to be so *almighty sure* about the Scriptures being of divine authority; inspired, and the word of God?





PART FOUR.  
CHAPTER XXII.

SOME THINGS CONCERNING PRIESTS AND  
CATHOLICISM AS RELATED IN "THE SECRET  
HISTORY OF THE OXFORD MOVEMENT," BY  
WALTER WALSH.

Father Faber. When he commenced his work at Elton, as Rector, he determined, says his biographer, "to model his pastoral operations on the system pursued by the [Roman] Catholic Church, and to work his parish, as he expressed it, 'in the Spirit of St. Philip and St. Alphonso.'"<sup>1</sup> No doubt these two "Saints" were "St." Philip Neri, founder of the Oratorian Order, of which Faber subsequently became a member; and "St." Alphonsus Liguori, author of the *Glories of Mary*. Faber circulated amongst his parishioners a *His-*

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<sup>1</sup> Bowden's *Life of Faber*, p. 179.

*tory of the Sacred Heart*,<sup>2</sup> in which he advocated the adoration of the material heart of our Lord—a modern custom invented by the Jesuits. His biographer has to admit of this practice that it cannot “be said that it belongs to the genuine spirit of the Established Church.” After he had been at Elton about six months, Faber found that it was not so easy as he expected to pervert his parishioners to his Romanizing views. On March 24th, 1844, he wrote to a friend:—“I feel impatient, *thinking I could do all things in my parish as if I were a Roman*” After a time, a measure of success attended his efforts, and he was able to start in his parish the Religious Community to which I have already alluded. The mystery and secrecy with which Faber shrouded this Community cannot be better described than in the words of Father Bowden:—

“A number of persons, chiefly young men, began,” writes Faber’s biographer, “to go to confession to him, and to receive Communion. Out of the most promising of these penitents he formed

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<sup>2</sup> *Ibid.*, p. 180.

a sort of Community. *They were accustomed to meet in the Rectory every night at twelve o'clock, and to spend about an hour in prayer, chiefly in reciting portions of the Psalter. On the eves of great feasts, the devotions were prolonged for three or four hours. The use of the DISCIPLINE was also introduced on Fridays, eves of festivals, and every night in Lent, each taking his turn to receive it from the others.*"<sup>3</sup>

It may be well to explain here, for the benefit of the Protestant reader, who may be pardoned for want of information on the subject, that the "Discipline" secretly used by the fanatics at Elton, is a kind of cat-o'-nine tails, knotted, and made with either cord or steel, with which each penitent is whipped on the bare back, either by himself or another, as a penance for his sins. Very early in his career the late Dr. Pusey seems to have fallen in love with this form of Romish superstition; but his early regard for it remained concealed from the public gaze, until the publication of the *Memoirs of James Robert Hope-Scott*, in 1884, when a letter from Dr. Pusey to Mr. Hope-Scott, dated September 9th, 1844, first saw the light of day.

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<sup>3</sup> *Ibid.*, p. 183.

The latter was travelling abroad at the time he received this letter, which contained two or three commissions for him to execute while on the continent. One of these was to purchase a number of Roman Catholic books, for Dr. Pusey's use; the second, to collect information concerning "the system as to Retreats" amongst Roman Catholics; and the third, was to purchase a specimen "Discipline." The latter commission was put into the post-script of his letter, and was as follows:—

"There is yet a subject on which I should like to know more: if you fall in with persons who have the guidance of consciences,—what penances they employ for persons whose temptations are almost entirely spiritual, of delicate frames often, and who wish to be led on to perfection. I see in a spiritual writer that even for such, corporal severities are not to be neglected, but so many of them are unsafe. *I suspect the 'Discipline' to be one of the safest, and with internal humiliation, the best.* Could you procure and send me one by B.? What was described to me was of a very sacred character; *5 cords, each with five knots*, in memory of the 5 wounds of our Lord. I should be glad also to know whether there were any cases in which it is unsafe, *e. g.*, in a nervous person."<sup>4</sup>

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<sup>4</sup> *Memoirs of J. Hope-Scott*, Vol. II., pp. 52-53.

One cannot help wondering, if a cat-o'-nine tails, or rather of five, with five cords, was not thought too severe for persons of "delicate frames," what would be the penance inflicted on those who possessed strong constitutions?

About two years after his letter to Mr. James Hope-Scott, Dr. Pusey appears to have commenced the use of "Hair Cloth" and "Disciplines." On the "Feast of St. Simon and St. Jude," 1846, he wrote to the Rev. J. Keble, who at about that period became his Father Confessor,—“Will you give me some penitential rules for myself? I hardly know what I can do, just now, in a bodily way, for nourishment I am ordered; sleep I must take when it comes; cold is bad for me; and I know not whether *I am strong enough to resume the Hair Cloth.* However, I hope to try.”<sup>5</sup> The word “resume” in this letter proves that Pusey had used “Hair Cloth” before the date of his letter; but for how long I cannot tell. Later on in the same year he wrote again to Keble:—

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<sup>5</sup> *Life of Dr. Pusey*, Vol. III., p. 99.

“I am a great coward about inflicting pain on myself, partly, I hope, from a derangement of my nervous system. Hair Cloth I know not how to make pain: it is only symbolical, except, when worn to an extent which seemed to wear me out. *I have it on again, by God’s mercy.* I would try to get some sharper sort. Lying hard I like best, unless it is such as to take away sleep, and that seems to unfit me for duties. Real fasting, *i. e.*, going without food, was very little discomfort, except in the head, when the hour of the meal was over, and Dr. Wootten said and says, ‘It was shortening my life.’ Praying with my arms in the form of a cross seemed to distract me, and act upon my head from this same miserable nervousness. *I think I should like to be bid [i. e., by Keble as his Father Confessor] to use the Discipline.* I cannot even smite upon my breast much because the pressure on my lungs seemed bad. In short, you see, I am a mass of infirmities.”<sup>6</sup>

## DR. PUSEY WEARS HAIR CLOTH.

This is, indeed, a most pitiful letter, and one to be wondered at. Instead of saying that he was wearing Hair Cloth again, “by God’s mercy,” it would have been more accurate to have said that he was wearing it through his own folly and superstition. He certainly could not plead either Scriptural or Church of England

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<sup>6</sup> *Ibid.*, p. 100.

authority for the practice. One might make some excuse for Dr. Pusey on the score of his then enfeebled state of health, were it not that when he regained his ordinary health there is no evidence to show that he gave up the use of either Hair Cloth, or the Discipline. On the contrary, in his *Manual for Confessors*, published in 1878, he recommends both as penances for sinners. His biographer informs us that "with Keble's sanction" Pusey made it a rule "to wear Hair Cloth always by day, unless ill"; and that "he was very anxious to use 'the Discipline' every night with Psalm li. Keble did not advise it. Pusey entreated. 'I still scruple,' wrote Keble, 'about the Discipline. I could but allow, not enjoin it to any one.'"

The use of the "Discipline," and of other penitential "articles of piety," as they are sometimes termed, is, almost of necessity, kept secret by those who adopt them. Some idea, however, of the extent to which these articles of torture are used at the present time within the Church of

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<sup>r</sup> *Life of Dr. Pusey*, Vol. III., pp. 104, 108.

England may be gained from the following article, which appeared in the Westminster Gazette, of September 9th, 1896—a paper which cannot be accused of any undue partiality for Protestantism:—

“John Kensit, ‘the Protestant Bookseller,’ has given Paternoster Row a new sensation this week. For some days past a large part of his window has been used for the exhibition of a large sheet displaying half a dozen ‘instruments of torture’ *said to be used and recommended by ‘Members of the Church of England.’*”

“Whoever they are used by—and it is pretty certain they are not mere ornaments or playthings—these ‘instruments of torture’ by no means belie the name Mr. Kensit has bestowed upon them. Take that broad stomacher of horse-hair, for example, and place it next to the skin; imagine the discomfort of the first five minutes as each bristly hair presses against the body, and picture the torture of each succeeding five minutes it is worn. Then turn from this mild ‘Discipline’ to the severer penance of the Barbed Heart. This is a maze of wire, the size of the palm of one’s hand, upon one side of which barbs project, finer than the ends of the barbed fences of our fields. How many of these are pressing to-day against lacerated breasts? Of similar construction, and equally fiendish in purpose, are the Wristlets and Anklets and the broad band of netted barbs which the penitent fastens around his or her leg. All of these may possibly be worn under conditions which



will mitigate the severity of the torture; but there would seem to be no way of softening the lash when applied to the bare skin, so what can be said of the two Scourges exhibited by Mr. Kensit? One is of hard knotted ropes, half a dozen ends attached to a pliant handle; the other is of well-hardened and polished steel, each end of the five chains neatly finished with a steel rowel. Every blow from this, when the penitent swings it over his shoulder upon his bare back, must produce five wounds, bruises, or sores. No wonder the crowd gazes incredulously until ordered to 'move on.'

"Since this queer little exhibition opened, the bookseller has stood a running fire of questions and expostulation. The instruments had not been on view an hour before a gentleman entered the shop and delivered himself after this fashion:—

"'Look here, sir, whoever you are, if you're the proprietor of this place take those things out of your window. It's a lie. It never could be done. I believe it's just one of your advertising dodges. I won't believe that those things were ever made to be used in this day.'

"Mr. Kent is accustomed to that sort of salutation, so he waited till his visitor had ended a long tirade, and then quietly remarked:—

"'Will you take the trouble to go into the shop next door and ask the shopman to show you a selection of these things? Ask him [a Roman Catholic publisher] to name his price, and let him tell you who buys them. Then you can come back and apologize to me.'

"'The gentleman,' said Mr. Kensit, when he told a representative the story on Monday, 'went

into the shop next door. In five minutes he was back again with a bundle under his arm. 'Mr. Kensit,' he said, 'you're right. They sell them, and I've bought a few to take home and show to my family. They'll never believe it unless I do.'

"'Well,' said Mr. Kensit, 'did you ask who purchases them?'

"'I did,' said the gentleman, 'and if you'll believe me *the shopman said that for every one he sold to a Catholic he sold three to Church of England people!*'

"'I not only believe it,' said Mr. Kensit, 'but I know it.'"

There is certainly, as I have already said, no Scriptural authority for the use of the "Discipline." We do read that "By His stripes we are healed" (Isa. liii. 5); but never that we are spiritually healed by the stripes and bruises inflicted by ourselves. How far the use of the "Discipline" has spread amongst Ritualists at the present day is one of those secrets which have not been fully revealed. Yet there is reason to fear that it is on the increase, and is much more widespread than is generally supposed. There is cause to believe that in some Ritualistic Convents the "Discipline" is not unknown. Dr. Pusey, as is well known, in

conjunction with the late Miss Sellon, founded several Convents, and retained spiritual authority over them until his death. In his *Advice on Hearing Confession*, for the use of Ritualistic Father Confessors, directions are given as to the penances to be imposed by the Confessor on Ritualistic Sisters of Mercy. One of these, if "the Superior of the Convent approves," is as follows:—"For mortifications; the Discipline for about a quarter of an hour a day."<sup>8</sup> It may here be asked, if a Sister refused to undergo this severe and cruel penance, would she be considered as having broken her Vow of Obedience? The answer to this question is given by Dr. Pusey himself. His advice to Sisters of Mercy is:—"Study to be perfectly obedient to your *spiritual father*. . . . Now perfect obedience implies prompt, punctual, willing, *unquestioning* obedience, unless the thing commanded be evident sin."<sup>9</sup> There can be no doubt, therefore, that the Sister would feel it a bounden duty to take the "Discipline for

<sup>8</sup> Pusey's *Manual for Confessors*, p. 243.

<sup>9</sup> *Ibid.*, p. 245.

about a quarter of an hour a day," if ordered to do so by her "Spiritual father," the Confessor. The subject is not a pleasant one to those who hate cruelty; but it is of so secret a character that it seems almost impossible to discover the priestly culprits who order English ladies to be thus whipped on their bare backs, as *they* may think right and proper. One of these cases has fortunately come to light, in which the Discipline was used most cruelly and shamefully in a Ritualistic Convent, inflicted on the Sister, not by command of her Confessor, but by a "Mother" of the Convent. The story is related by Miss Povey, who, as "Sister Mary Agnes, O.S.B.," was for seventeen years a Nun in Convents controlled by the notorious "Father Ignatius." She writes:—

"One day I was coming from Nones at 2.45 P. M. This 'Mother' ['Mary Wereburgh of the Blessed Sacrament'] commanded me to stay where I was, and not return to work, and then said: 'You have got the Devil in you, and I'm going to beat him out.' All left the sacristy but myself, the Mother Superior, and one Nun, who was ordered to be present at the casting out of the devil. I was commanded first to strip. I saw

'*the Discipline,*' with its seven lashes of knotted whipcord in her hand, and I knew that one lash given (or taken by oneself) was in reality seven. I should mention that at certain times *it was the rule to Discipline oneself.* . . . Then I began to undress; but when I came to my vest, shame again overcame me. 'Take that thing off,' said the Mother Superior. I replied, 'I cannot, reverend Mother; it's too tight.' The Nun who was present was told to help me to get it off. A deep feeling of shame came over me at being half-nude. The Mother then ordered the Nun to say the '*Miserere,*' and while it was recited *she lashed me several times with all her strength.* I was determined not to utter a sound, but at last I could not restrain a smothered groan, whereat she gave me one last and cruel lash, and then ceased. Even three weeks after she had 'Disciplined' me, I had a very sore back, and it hurt me greatly to lie on it (our beds were straw put into sacks). There was a looking-glass in the room I now occupied (Nuns do not usually have them), and I looked to see if my back was marked, as it was so sore. Never shall I forget the shock it gave me. I turned quickly away, for *my back was black, blue and green all over.*"

Many of my readers, on reading this horrible yet true story, will naturally ask themselves, are there any other Mothers Superior who act in a similar manner? If

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<sup>10</sup> *Nunnery Life in the Church of England*, by Sister Mary Agnes, O.S.B., pp. 97-99.

the secrets of Convents were revealed, how many more tales of "Discipline" cruelty should we hear? We need not make rash and wholesale assertions, but is there not cause for inquiry and anxiety?

Faber, to whom we once more return, not only used the "Discipline" himself; he also, as a penance, wore "a thick horse-hair cord tied in knots round his waist."<sup>11</sup> He still, however, continued to act as Rector of Elton. On August 12th, 1844, he informed Newman:—"I seem to grow more Roman daily, *and almost to write from out the bosom of the Roman Church*, instead of from where I am."<sup>12</sup> By December he made the discovery—which he ought to have made long before—that his position in the Church of England was a dishonest one. "I feel as if I was living a dishonest life,"<sup>13</sup> he wrote to Newman. And yet, strange as it may seem to some, with this conviction upon him he continued for nearly another year to officiate in the Church of England.

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<sup>11</sup> *Life of Faber*, p. 178.

<sup>12</sup> *Life of Faber*, p. 187.

<sup>13</sup> *Ibid.*, p. 189.

The reader's attention is called to the fact that in his *Manual for Confessors* Dr. Pusey recommends as a mortification for Sisters of Mercy "The Discipline for about a quarter of an hour a day"—that is, the use of cat-o'-nine tails on the Sister's bare back for that period! Instead of being heartily ashamed of such cruel advice the *Church Review* says not one word against it. "If," it writes, "Ritualists are more ascetic than Romanists, provided they do not injure their health, and the health and comfort of others, what harm is done?" What harm is done by the Discipline? What a question to ask! I wonder the *Church Review* is not heartily ashamed of asking it. Instead of this it actually declares that "to scourge a woman" is "A PUNISHMENT SANCTIONED IN THE BIBLE BY GOD HIMSELF!" Hear that, ye people of England, and do not forget it! My critic refers me to Leviticus, chap. xix., in proof. I turn to it and read:—

"And whosoever lieth carnally with a woman, that is a bond-maid, betrothed to an husband, and not at all redeemed, nor freedom given her, she shall be scourged."

Does the *Church Review* imply by its assertion that this sin is committed in Ritualistic Convents, and therefore that the guilty one should be "scourged" with a "Discipline for about a quarter of an hour a day?" Are there "bond-maids" in these Convents, who deserve that such a punishment should be inflicted upon them? And is the Levitical law binding on Christians? It is true that the *Church Review* says:—"We are not advocating such treatment of women," but it takes care not to say one word against the use of the cruel "Discipline."

It tries, however, to get out of the difficulty in another way. "Mr. Walsh," it remarks, "does not tell his readers that what he calls Dr. Pusey's 'Advice on Hearing Confession' is not his 'advice,' but a translation by somebody else of the Roman Catholic Abbé Gaume's manual on the subject, which Dr. Pusey prefaced and published." Why should I tell my readers that it was not his advice, when it really was his? It was his by adoption. He states on the title-page that it is "Adapted to the Use of the English



Church," and he pleads in the preface that he has omitted from it everything in the original contrary, in his opinion, to the teaching of the Church of England. If I adopt another man's "advice," I make it my own. It is pitiful to see what straits the *Church Review* is driven to to get out of an awkward difficulty.

One remarkable feature of the *Church Review's* criticisms is the number of charges brought against myself which are utterly without foundation. I am charged, for instance, with making my readers "understand that the Ritualists are in some way responsible for, or are mixed up in" the work of the Order of Corporate Reunion. Now, as a matter of fact, I did nothing of the kind. On the contrary, I expressly stated (*Secret History*, p. 110) that "The schemes of the Order of Corporate Reunion *did not* receive the approval of the great majority of the Ritualistic party," and that "even the secret Society of the Holy Cross has taken up arms against the Order of Corporate Reunion." The *Church Review*, being utterly unable to prove that I have made

a single misstatement, finds it necessary to charge me with offences which are the product solely of its own imagination. Again, it charges me, in common with others, with persisting in "foully slandering some of the purest women in England who go to Confession." I should be very sorry to slander any pure-minded woman, or anybody else, and I ask in astonishment when and where have I done so? There is nothing of the kind in my book, and the *Church Review* produces no evidence in support of its charge. The same charge, in different words, is brought out in another part of the criticisms, where my critic says:—

"We have now, we think, printed enough in refutation of the cowardly, wicked, scandalous insinuations and charges made against priests and penitents, to the effect that the former pollute, and the latter submit to have their minds polluted, in the Confessional."

What it has "printed" is a few of the cautions given in *The Priest in Absolution* as to care, in questioning the penitent, not to impart any knowledge of sin. Every

one, who has read the book, knows that such cautions are given, and certainly are very much needed. They are to be found not only in *The Priest in Absolution*, but also in Dr. Pusey's *Manual for Confessors*, and in my book I have printed several such cautions, which the *Church Review* would not like to reproduce in its columns. Such, for example, as the following:—

“Nothing more shows the fearfulness of Satanic devices than that it is possible that a Sacrament which was instituted to drive forth from Souls, sin and the Devil, and make them temples of the Holy Ghost, *may be profaned by abusers of its ministrations to the grossest iniquity*” (*Priest in Absolution*, Part II., p. 77).

Could any Protestant say anything stronger than this? The Ritualistic Confessional may be profaned to “the *grossest iniquity*”! And the unpleasant truth for the *Church Review* is that I have proved that it has already been so used. The *Church Review* cannot be ignorant of a very abominable instance of the kind which took place a short distance from the Convent with which it boasts a connection

extending over thirty years. The Convent and its authorities had nothing to do with the case; but would the *Church Review* like the private evidence given in the case to be published on the house-tops? And what are we to say about Dr. Pusey's testimony? which, if it had been given by myself, would have been denounced by the *Church Review* as "cowardly, wicked, scandalous insinuations and charges made against priests." This is what Dr. Pusey wrote, adopting it as his own from the Abbé Gaume, as suitable for the guidance of Ritualistic Father Confessors:—

"It is a sad sight to see confessors giving their whole morning to young women devotees, while they dismiss men or married women, who have, perhaps, left their household affairs with some difficulty, to find themselves rejected with 'I am busy; go to some one else'" (Pusey's *Manual for Confessors*, p. 108).

No doubt Dr. Pusey knew very well what need there was for advice of this kind, and also for telling the Ritualistic Confessor that he might pervert the Confessional "into a subtle means of feeding evil passions and sin in your own mind"

(p. 102); and make himself therein “the cause for temptation to others, thereby proving yourself no spiritual father, but rather a ravening wolf; no minister of God, *but of the devil*; no physician, but *the murderer of souls*” (p. 99). Under such circumstances I do not wonder that Dr. Pusey had to make the following awful acknowledgment:—

“Be assured that this is one of the gravest faults of *our own day* in the administration of the Sacrament of Penance, that *it is the road by which a number of Christians go down to hell*” (p. 315).

My advice to any Ritualist who may read this article is, if you do not want to “go down to hell,” keep out of “the road” to it. One would suppose, to read the *Church Review* and the statements of interested Father Confessors, that such awful things could never result from the use of the Ritualistic Confessional. That organ of the Romanizers terms those Protestants who protest against the evils of the Confessional “prurient cowards,” and asserts that “they lie, and that knowingly.” But was Dr. Pusey also amongst

the "liars"? Or the editor of *The Priest in Absolution*? It is said that Protestants who never go to confession are not qualified to give an opinion on this subject. But that can hardly be said of Dr. Pusey and the Rev. J. C. Chambers, both Ritualistic Confessors of many years' experience. The *Church Review* treats me as though, in my book, I had desired to make out every Ritualistic Father Confessor a villain, and every woman who goes to confession a depraved character. I have done nothing of the kind, and I should be very sorry to do so. A penitent need not say anything about sins of which he or she is not guilty. But I do assert that private conversations in the Confessional on sins against the seventh commandment are abominations which ought not to be tolerated, and that in *The Priest in Absolution* certain questions are suggested, to be asked from wives, under certain circumstances, which if they were known to their husbands, would make their blood boil with just indignation. If I were to challenge the *Church Review* to meet me on a public platform, in an audience of men

only, and argue the matter out, I have no doubt as to the verdict of the majority. No doubt it would be said, in pious horror, that modesty forbids this, even between persons of the same sex. But, if so, how much more should modesty forbid these things to be talked about at their discretion—or want of discretion—between priests in the Confessional and our wives, sisters, and daughters?

#### THE CONFESSOR AS A FOX.

“The most responsible office of the priest of God,” writes Father Augustine Wirth, O.S.B., “is the hearing of confessions . . . in the pulpit he can touch certain sins only with kid gloves, in the Confessional he probes the sores to the very bottom. In the pulpit he must be a lion, in the Confessional a Fox.”<sup>14</sup>

#### NEWMAN WRITES AGAINST POPERY.

Extracts as cited by Newman, in his famous letter to the *Oxford Conservative Journal*, January, 1843. In the *Lyra Apostolica*, published in 1833, he declared

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<sup>14</sup> *The Confessional*, adapted by the Rev. Augustus Wirth, O.S.B., p. v. Fourth edition. Published at Elizabeth, New Jersey, 1882.

that the Church of Rome was a "lost Church." At page 421 of the first edition of his work on the *Arians of the Fourth Century*, he wrote of "the Papal Apostasy" In No. 15 of *Tracts for the Times*, in 1833, he wrote:—

"True, Rome is heretical now. . . . If she has apostatized, it was at the time of the Council of Trent. Then, indeed, it is to be feared the whole Roman Communion bound itself, by a perpetual bond and covenant, to the cause of Anti-Christ"

Again, in the same year he wrote, in *Tract 20*.

"Their [Papists'] communion is infected with heresy; we are bound to flee it as a pestilence. They have established a lie in the place of God's truth, and by their claim of immutability in doctrine, cannot undo the sin they have committed."

In 1834 Newman affirmed that:—

"In the corrupt Papal system we have the very cruelty, the craft, and the ambition of the republic; its cruelty in its unsparing sacrifice of the happiness and virtue of individuals to a phantom of public expediency, in its forced celibacy within, and its persecutions without; its craft in its falsehoods, its deceitful deeds and lying wonders; and its grasping ambition in the very structure of its policy, in its assumption of universal dominion;



old Rome is still alive; nowhere have its eagles lighted, but it still claims the sovereignty under another pretense. The Roman Church I will not blame, but pity—she is, as I have said, spell-bound, as if by an evil spirit; she is in thralldom.”

In the same year, in No. 38 of *Tracts for the Times*, Newman termed the Church of Rome “unscriptural,” “profane,” “impious,” “blasphemous,” “gross,” and “monstrous” In the year 1838, in his lectures on *Romanism and Popular Protestantism*, he said of the Church of Rome:—

“In truth she is a Church beside herself, abounding in noble gifts and rightful titles, but unable to use them religiously; crafty, obstinate, wilful, malicious, cruel, unnatural, as madmen are. Or, rather, she may be said to resemble a demoniac, possessed with principles, thoughts, and tendencies not her own. . . . Thus she is her real self only in name, and till God vouchsafe to restore her, we must treat her as if she were that evil one which governs her.”

What Protestant could utter abuse of Popery more fierce than is contained in the above extracts from Newman’s own words.—*Newman’s Letters*, Vol. 11, p. 153.

PROTESTANTISM.

(*This shows the hatred the Catholic church has for the Protestant.*)

“He forgets what has been humorously pointed out, that the first Protestant of all was the Devil. . . . Just as the first Non-Catholic and Anti-Ritualist was Judas.” — *The Congregation in Church*, p. 78. New edition. London: Mowbray.

“Heretic means a choice, and it is not always perceived that heretic and a Protestant are much the same thing.”—*Ibid.*, p. 187.

“Protestants can be shown to detest Jesus Christ and His teaching, and to prefer immorality, polemics, and cant thereto.”—*Brainless, Broadcast Benevolence*, p. 17. Brighton: H. and C. Treacher.

THE IMPORTANCE OF RITUAL.

(*This shows how the Protestants fear the advances of the Roman church.*)

“The Protestant is quite right in recognizing the simplest attempt at Ritual as the ‘thin end of the wedge.’ It is so. . . . It is only the child who is not terrified when the first creeping dribble of water and the few light bubbles announce the advance of the tide, and the Protestant is but a child who does not recognize the danger of the trifling symptoms which are slowly and surely contracting the space of ground upon which he stands.”—*Church Review*, June 24th, 1865, p. 587.

“The Ritual question is one which, you will agree with me, is of great importance. To abolish Scriptural and Catholic Ritual, and at the same

time to hope to maintain *unimpaired* the Catholic Faith, is, in my humble opinion, a great delusion. They both go together; and if one falls, both will fall. . . . With the abolition of the symbolic *ornamenta* of the Church, doctrinal loss will be the result; and the great Movement now going on will become stationary, and will gradually cease.”—The *President of the English Church Union*—*Church Review*, April 25th, 1868, p. 402.

“Nor, again, are we merely contending for the revival among ourselves of certain ceremonies because they are practiced by the rest of the Catholic Church; but we contend for our Ritual for the precise reason which is urged for its suppression—because it is the means, the importance of which becomes clearer every day, which the Church has seen fit to employ to express the truth of Christ’s Sacramental Presence amongst His people.”—The *President of the English Church Union*—*Church Review*, June 20th, 1868, p. 583.

#### THIS PRIEST SAYS GOD SITS ON THE ALTAR.

“Now, there are, of course, many Catholic practices that necessarily result from a belief in the Real Presence of our dear Lord upon the Altar. Among the minor ones are bowing and genuflecting. Bowing to the Altar at all times, not because it is so much wood or stone put together in a certain shape, covered with handsome cloths, decked with flowers and lights; not for this, were it all ten times as gorgeous. Not for this, but because the Altar is the Throne of God Incarnate, where *daily* now, thank God, in many a church in the land He deigns to rest. . . . And genuflect-

ing, not to the Altar, but to the '*Gift that is upon it*'; to the God-Man, Christ Jesus, when He is there."—*Six Plain Sermons*, by Richard Wilkins, Priest, p. 57. London: E. Longhurst.

## DISSENT.

[We are told here that the Holy Ghost goes visiting and makes formal calls. So much for superstition and ignorance which would make a south sea islander quit the game.—The Author.]

"Nevertheless, although not actually schism, it is schismatical to attend Dissenting Meeting Houses, or to subscribe to, or assist the sectarian objects of Dissenters in any way. The same cannot be said of Roman Catholic Churches, and their objects, because the Roman Catholics are a branch of the true Church."—*The Congregation in Church*, p. 202. New Edition. London: Mowbray.

"The Catholic Church is the home of the Holy Ghost. It is His only earthly home. He does not make His home in any Dissenting sect. Sometimes people quarrel with the Church, and break away from her, and make little sham churches of their own. We call these people Dissenters, and their sham churches sects. The Holy Ghost does not abide—does not dwell—with them. He goes and visits them perhaps, but only as a stranger."—*A Book for the Children of God*, p. 77. London: W. Knott, 1891.

"The Bible is the Book which God has given to His Church, and it belongs to the Church alone, and not to any Dissenting sect. No one but a

Catholic can safely read the Bible, and no Catholic can read it safely who does not read it in the Church's way."—*Ibid.*, p. 100.

#### THE POWER AND DIGNITY OF SACRIFICING PRIESTS.

"They [priests] are peacemakers under Him who carry on this work for Him, applying the precious Blood to the souls of men by the Sacraments for the remission of sin."—*The Evangelist Library: Exposition of the Beatitudes*, edited by the Cowley Fathers, p. 31.

"The priest is permitted to share certain sorrows of Christ in which the laymen has no part."—*Ibid.*, p. 32.

"But those priests who worthily fulfil their office shall be more specially called the sons of God, because they shall have an especial likeness to Him, having been made partakers in a chosen way of the priesthood of His only begotten Son."—*Ibid.*, p. 33.

"You are not, then, to look upon him [the Confessor-Priest] as a friend only, or a constant sympathizer, but as one who is over you in the Lord—one who should sometimes reprove, and you to accept it without feeling as though the rebuke was given by an equal, who may sometimes encourage you, but rather as a guide than a friend; one with whom you are to be on terms of intimacy different to your relation to all other persons on earth; with whom you are not to talk as you would to others, as on an equal footing, but as speaking to one to whom respect and obedience is due. He is neither to be spoken to nor of, in any manner

approaching to familiarity."—*Hints to Penitents*, p. 128. Third edition.

"The priest, as far as his priesthood is concerned, is Christ Himself the Sovereign and Eternal Priest."—*A Brief Answer to Objections Brought Against Confession*, Translated by the Feltham Nuns, p. 23.

"The priest perpetuates Jesus Christ in our midst to endless ages, that is why we should go to him as Jesus Christ, and to Christ by him."—*Ibid.*, 21.

"Learn to perceive Almighty God concealed for you in His priests."—*Ibid.*, p. 23.

"A penitent, prostrate at the feet of the priest, is a man raised, and elevated, and supremely honorable."—*Ibid.*, p. 24.

[What a pitiful sight to see intelligent men and women bound by the chains of superstition, to thus far forget and ignore their own power (God) within their soul as to kneel before a robed priest who is no more moral than they themselves.—The Author.]

"Fear the eye and the voice of the priest."—*Ibid.*, p. 24.

"The priests are, on earth, the spiritual police of Almighty God; they must hunt out, track, pursue, and arraign sinners, as the police pursue and apprehend thieves and rascals."—*Ibid.*, p. 26.

#### SECRET POLICY OF THE TRACTARIANS.

I do not think that I could more appropriately close this book than by citing a very accurate description of the secret pol-

icy of the early Tractarians, given by one of the party, the Rev. William Maskell, Vicar of St. Mary's church, in a letter which he published, in 1850, shortly before his secession to Rome.

“As a fact,” wrote Mr. Maskell, “the evangelical party, plainly, openly, and fully, declare their opinions upon the doctrines which they contend the Church of England holds: they tell their people continually, what they ought, as a matter of duty towards God and towards themselves, both to believe and practise. Can it be pretended that we [Tractarians], as a party, anxious to teach the truth, are equally open, plain, and unreserved? If we are not so, is prudence, or economy, or the desire to lead people gently and without rashly disturbing them, or any other like reason, a sufficient ground for our withholding large portions of Catholic truth? Can any one chief doctrine be reserved by us, without blame or suspicion of dishonesty? And it is not to be alleged, that only the less important duties and doctrines are so reserved: as if it would be an easy thing to distinguish and draw a line of division between them. Besides, that which we are disputing about cannot be trivial and unimportant; if it were so, we rather ought, in Christian charity, to acknowledge our agreement in essentials, and consent to give up the rest.

“But we do reserve vital and essential truths; we often hesitate and fear to teach our people many duties, not all necessary in every case or to every person, but eminently practical, and sure to

increase the growth of the inner spiritual life; we differ, in short, as widely from the Evangelical party in the manner and openness, as in the matter and details of our doctrine. Take, for example, the doctrine of Invocation of Saints; or, of Prayers for the Dead; or, of Justification by Faith only; or, of the merit of good works; or, of the necessity of regular and obedient Fasting; or, of the reverence due to the blessed Virgin Mary; or, of the Propitiatory Sacrifice of the Blessed Eucharist; or, of the almost necessity of Auricular Confession and Absolution, in order to the remission of mortal sin;— and more might be mentioned than these. Now let me ask you; do we speak of these doctrines from our pulpits in the same manner, or to the same allowed extent, as we speak of them one to another, or think of them in our closets? *Far from it*; rather, when we do speak of them at all, in the way of public, ministerial, teaching, *we use certain symbols and a shibboleth of phrases, well enough understood by the initiated few, but dark and meaningless to the many.* All this seems to me to be, day by day and hour by hour, more and more hard to be reconciled with the real spirit, mind, and purpose of the English Reformation, and of the modern English Church, shewn by the experience of 300 years. It does seem to be, daily, more and more *opposed to that single-mindedness of purpose, that simplicity and truthfulness and openness of speech and action, which the Gospel of our Blessed Lord requires.* We are, indeed, to be ‘wise as serpents’; but has our wisdom of the last few years been justly within the exceptions of that law? Let me not be understood as if supposing that any mo-



tive, except prudence and caution, has caused this reserve; but there are limits beyond which Christian caution *degenerates into deceit*, and an enemy might think that we could forget that there are more texts than one of Holy Scripture which speak of persecution to be undergone, for His sake, and for the Faith.

“And if reserve in teaching carried to such an extent be, as I conceive it to be, unjustifiable, it is equally wrong, and to be condemned, in the practice of those who listen to, and endeavour to obey such teaching. What can we think—when honestly we bring our minds to its consideration—what *can* we think, I say, of the moral evils which must attend upon and follow conduct and rule of religious life, *full of shifts and compromises and evasions?* a rule of life based upon the acceptance of half one doctrine, all the next, and none of the third; upon the belief entirely of another, *but not daring to say so*; upon the constant practice, if possible, of this or that particular duty, *but secretly and fearful of being ‘found out’*; doing it as if under the pretence of not doing it; if questioned, explaining it away, or answering with some dubious answer; creeping out of difficulties; ANYTHING, IN A WORD, BUT SINCERE, STRAIGHTFORWARD, AND TRUE. It would really seem as if, instead of being Catholics—as we say we are—in a Christian land, we were living in the city of heathen Rome, and forced to worship in the Catacombs and dark places of the earth.”<sup>14</sup>

<sup>14</sup> *A Second Letter on the Present Position of the High Church Party in the Church of England*, by the Rev. William Maskell, pp. 65-68. Third Edition. London: Pickering, 1850.



## CHAPTER XXIII.

### THE SECRECY OF THE RITUALISTIC CON- FESSONAL.

The Confessional always a secret thing—Confessional Scandal at Leeds—Dr. Pusey on the Seal of the Confessional—Ritualistic Sisters teach girls how to confess to priests—Secret Confessional books for penitents—Dr. Pusey revives the Confessional—Four years later writes against it—He hears Confessions in private houses—His penitent's "burning sense of shame and deceitfulness"—Bishop Wilberforce's opinion of Dr. Pusey—A Ritualistic priest's extraordinary letter to a young lady—How Archdeacon Manning heard confessions on the sly—"A hole and corner affair."

Auricular Confession is always a secret thing. Both penitent and Father Confessor are expected to respect the secrecy of the Confessional. Were it a public transaction it would lose its attraction to a certain class of minds, and the power of the priest would cease to exist. It gives to the

priest a power over the penitent which nothing can destroy but the grace of God. "I could never bear to meet him in the street," was the exclamation of a poor woman who had gone to Confession to her Vicar for more than a dozen years, but who, when I knew her, had learnt to be content with confessing her sins to Jesus Christ, and receiving direct from Him His all-sufficient absolution. She told me that whenever she saw her Father Confessor coming down the street towards her, she always went down a side street to avoid meeting him. The obligation of silence on the part of the penitent is thus taught in a widely circulated little book, edited by the Tract Committee of the secret Society of the Holy Cross:—

"There is a mutual obligation between the Confessor and the person making Confession, to keep secret what is said. He is solemnly bound to secrecy, and you also are bound to observe a reverent and religious silence upon what has been said. Be very careful yourself on this point. If you talk about what has passed in Confession, the priest may get the blame of its being known."<sup>1</sup>

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<sup>1</sup> *Pardon Through the Precious Blood*, edited by a Committee of Clergy, p. 31. Fifty-fourth thousand, 1883.

The Confessional frequently interferes with the confidence which should exist between husband and wife. The wife will tell her Father Confessor things which she would not dare to mention to her husband; nor would she be expected ever to repeat to him the secret conversations between herself and her Confessor. An illustration of this took place in a Puseyite Church at Leeds, as far back as 1850. The Bishop of Ripon (Dr. Charles T. Longley, afterwards Archbishop of Canterbury) held an official and public inquiry as to a Confessional scandal connected with the Church of St. Saviour's, Leeds. After the inquiry he wrote, and published, a letter to the Vicar, the Rev. H. F. Beckett, from which I take the following extract:—

“It appeared in evidence,” wrote the Bishop, “which you did not contradict, and could not shake by any cross-examination, that Mr. Rooke, who was then a Deacon, having required a married woman who was a candidate for Confirmation to go for Confession to you as a priest, you received that female to Confession under these circumstances, and that you put to her questions which she says made her feel very much ashamed, and greatly dis-

tressed her, and which were of such an indelicate nature that she would never tell her husband of them.”<sup>2</sup>

Instead of trying to place the matter before Dr. Longley in a more favourable light, Mr. Beckett’s reply to the Bishop seemed to make the case even darker against himself, for he declared:—

“Your lordship cannot but see that Mrs. ——’s not mentioning what had passed between her and myself to her husband is nothing at all to the purpose, since NO WOMAN WOULD, I SUPPOSE, EVER TELL HER HUSBAND WHAT PASSED IN HER CONFES-  
SION.”<sup>3</sup>

On the part of the Ritualistic Father Confessor, secrecy must be observed, no matter what the consequences may be. Rather than divulge the secrets entrusted to him the Confessor is recommended by the Rev. Dr. Pusey to resort to that which common-sense people would call lying and perjury.

“No Confessor,” writes Dr. Pusey, “should ever give the slightest suspicion that he is alluding to

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<sup>2</sup> *A Letter to the Parishioners of St. Saviour’s, Leeds*, by the Bishop of Ripon, p. 37. London, 1851.

<sup>3</sup> *Ibid.*, p. 38. London, 1851.

what he has heard in the tribunal; but he should remember the canonical warning: 'What I know through Confession, I know less than what I do not know.' Pope Eugenius says that what a Confessor knows in this way, he knows it 'ut Deus'; while out of Confession he is only speaking 'ut homo'; so that, 'as man,' he can say that he does not know that which he has learned as God's representative. I go further still: 'As man he may swear with a clear conscience that he knows not, what he knows only as God.'"<sup>4</sup>

This is fearful teaching. Imagine the Confessor in an English Court of Justice. He is sworn to "tell the truth, the *whole* truth, and nothing but the truth" concerning the charge against the prisoner at the bar. He is asked, "Did the prisoner ever tell you that he stole those boots?" The Confessor has heard from the prisoner, in the Confessional, a full acknowledgment of his guilt, yet when asked this question he may, according to Dr. Pusey, "swear with a clear conscience that he knows not, what he knows only as God." There is another alternative, which Dr. Pusey does *not* advise the Confessor to adopt. He might respectfully but firmly decline to

<sup>4</sup> Pusey's *Manual for Confessors*. "Adapted to the Use of the English Church," p. 402.

answer concerning what he had heard in the Confessional, and then take the consequence like a courageous and honest man. But, instead of this, he is recommended to "swear," calling God's holy name to witness to the truth of a statement which he knows is a lie, and an abominable perjury! Is this the kind of teaching which ought to be given to the clergy of the Reformed Church of England? The book which contains it is a standard authority with Ritualistic Father Confessors.

Every effort is made by Ritualistic Confessors to bring young children, as well as adults, to the Confessional, even at a very tender age. Dr. Pusey teaches that it is "the ordinary and right custom among the faithful to bring young children to Confession from the time they are *seven years old*; and it is a great negligence of parents to omit doing so."<sup>5</sup> Sisters of Mercy sometimes help to bring the children to Confession. The "Sisters of the Church," otherwise known as the

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<sup>5</sup> Pusey's *Manual for Confessors*. "Adapted to the Use of the English Church," p. 159.

“Kilburn Sisterhood,” and sometimes as the “Church Extension Association,” have published several little books to teach little ones how to Confess to Priests.”<sup>6</sup> The Sisters of St. Margaret’s, East Grinstead, are expected to urge the girls under their care to make a full and complete Confession of their sins. Here are their instructions on this point, being the advice to them of their Founder and Father Confessor, the late Rev. Dr. Neale, as contained in their privately printed book, entitled, the *Spirit of the Founder. Dicit Fundator.*

“And this I say not so much about you, as about the confirmed girls. Whoever of you prepare these for their Communion, this above all things teach them, the great danger of a sacrilegious Confession: the utter uselessness as well as wickedness of each succeeding one, while that first sin remains unwiped out. And this more especially, that if any one of them leaves us in that state, in all human probability she will never come out of it. Because, even granted that she is pressed about Confession, after she has gone out into the world, the

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<sup>6</sup> Such as their *Manual for the Children of the Church*, which has passed through several editions, but was suppressed when publicly exposed. It is also taught in several of their “Catechisms.”



sin will grow more and more terrible to look at; and if she kept it back from her first priest, small chance is there that she will have courage to make it known to a second.”<sup>7</sup>

It is not uncommon for Ritualistic Father Confessors to circulate privately printed Manuals of Confession, for the use of children as well as adults. I have come across several of these. One is entitled *A Manual of Confession for Children*. “Translated and Adapted from the French. By a priest of the English Church. Privately printed.” Even the printer’s name is not given. As a specimen of the awful teaching thus imparted to our little ones, I quote the following from this *Manual*:

“A good Confession ought not only to be humble and sincere, but also *full*. You must tell your Confessor *all* the sins you can remember. For if you hide one sin on purpose, you lie to God; you would be guilty of a great crime; and you would not even receive the pardon of those sins which you have confessed.”<sup>8</sup>

<sup>7</sup> *The Spirit of the Founder*, p. 24. Privately printed for the use of the Sisters of St. Margaret’s, East Grinstead.

<sup>8</sup> *A Manual of Confession for Children*, p. 12. Privately printed.

When the practice of Auricular Confession was revived, about five years after the birth of the Tractarian Movement, great care was taken in keeping secret the numerous little books of devotion and manuals for Confession circulated amongst the Tractarians. The author of *Five Years in a Protestant Sisterhood, and Ten Years in a Catholic Convent*, published in 1869, relates her own experience in this matter, some fifteen years after Auricular Confession had been reintroduced. After mentioning some particulars concerning one of her lady friends, she proceeds:—

“We drove out together frequently, and from her I learned much of the habits and customs of the High Church party. She had all the little books of doctrine, which at that time had been ‘adapted’ from ‘foreign sources;’ all the little wonderful compilations about ‘How to Prepare for a First Confession,’ ‘Prayers for the Penitential Seasons,’ ‘Devotions for the Holy Eucharist,’ ‘Hours for the Use of Members of the English Church,’ which were ‘privately printed,’ and handed about with a thousand injunctions to secrecy, from one to another of the initiated.”<sup>9</sup>

<sup>9</sup> *Five Years in a Protestant Sisterhood, and Ten Years in a Catholic Convent*, p. 15. London: Longmans, 1869.

To the late Dr. Pusey is due the blame of reviving Auricular Confession in the Church of England. He commenced hearing Confessions in 1838. In 1850, Dr. Pusey wrote:—"It is now some twelve years, I suppose, since I was first called upon to exercise this office"—of Father Confessor,<sup>10</sup> that is, in 1838. Again in 1851, he wrote to the Bishop of Oxford:—"What I say of Confession, I say upon the experience of *thirteen* years."<sup>11</sup> In a letter which he wrote to the *Times*, November 29th, 1866, Pusey remarked:—"During the *twenty-eight* years in which I have received Confessions, I never had once to refuse Absolution." Twenty-eight years from 1866 brings us back again to 1838. It seems almost incredible that four years after that date Dr. Pusey wrote a learned and thoroughly Protestant treatise to prove that in the early Church not a single trace can be found of private Confession to priests, with a view to thus obtaining God's pardon for sins! This appeared in

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<sup>10</sup> *Life of Dr. Pusey*, Vol. III., p. 269.

<sup>11</sup> *Ibid.*, p. 335.

1842, in the form of lengthy "Notes" to the works of Tertullian, in the *Library of the Fathers*, extending from page 376 to page 408. In these notes, Dr. Pusey quotes with decided approval the opinions of St. Chrysostom on the subject of Confession:—

"There could," wrote Dr. Pusey, "if Romanists would fairly consider this, be no way in which Confession to God alone, *exclusive of man*, could be expressed, if not here. S. Chrysostom says, 'to God alone,' 'apart in private,' 'to Him Who knoweth beforehand,' 'no one knowing,' '*no one present save Him Who knoweth*,' 'God alone seeing,' 'unwitnessed,' '*not to man*,' 'not to a fellow-servant,' 'within,' 'in the conscience,' 'in the memory,' 'Judging thyself' (in lieu of the Priest being the Judge), 'proving ourselves, each himself, not the one to the other,' 'in Church, to God' (*i. e.*, in the General Confession). Accordingly, one Romanist writer boldly pronounces all these passages spurious; and (since they are unquestionable) another of great name, Petavius, condemns them as 'being uttered in a declamatory way to the ignorant multitude for the sake of impressiveness.' But certainly, poor as such an excuse would be for what, according to Romanists, is false teaching, the passages are too numerous and too uniform to admit of it; 'they manifestly contain S. Chrysostom's settled teaching,' and Petavius condemns

them as 'devoid of sound meaning, if fitted to the rule of the exact truth.'"<sup>12</sup>

Dr. Pusey thus summarized the whole question from an historical point of view:—

"The instances, then, being in each case very numerous, the absence of any mention of Confession in the early Church under the following circumstances, does, when contrasted with the uniform mention of it in the later, put beyond question that at the earlier period it was not the received practice."<sup>13</sup>

Who would have thought that the man who thus held up to the admiration of English Churchmen the teaching of St. Chrysostom, of "Confession to God alone, exclusive of man," was at the very moment hearing Confessions himself, and had been hearing them for four years previously! The utmost caution was exercised by Dr. Pusey in his Confessional work, and his very great dread of publicity led to practices which were anything but straightforward. His underhand proceedings disgusted some of even his warm-

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<sup>12</sup> "Library of the Fathers." *Tertullian*, p. 401. Oxford: J. H. Parker, 1842.

<sup>13</sup> *Ibid.*, p. 405.

est friends. As early as 1850, the Rev. W. Maskell, one of his disciples who subsequently seceded to Rome, published a *Letter to Dr. Pusey*, in which he exposed his secret Confessional tactics:—

“What, then,” wrote Mr. Maskell, “let me ask, do you conceive that the Bishop of Exeter would say, of persons *secretly received* [to Auricular Confession] *against the known wish of their parents*, of Confessions heard in the houses of common friends, or of *clandestine correspondence* to arrange meetings, under initials, or in envelopes addressed to other persons?—and more than this, when such Confessions are recommended and urged as a part of the spiritual life, and among religious duties; not in order to quiet the conscience before receiving the Communion. Think not that I write all this to give you unnecessary pain; think not that I write it without a feeling of deep pain and sorrow in my own heart. But there is something which tells me, that, on behalf of thousands, this matter should now be brought before the world plainly, honestly, and fully. I know how heavily the *enforced mystery and secret correspondence regarding Confessions*, in your Communion, has weighed down the minds of many to whom you and others have ‘Ministered.’ I know how bitterly it has eaten, even as a canker, into their very souls: I know how utterly the specious arguments, which you have urged, have failed to remove *their burning sense of shame and DECEITFULNESS*” (p. 21).

We get a further peep into Dr. Pusey's cautious mode of hearing Confessions, in Miss Cusack's ("the Nun of Kenmare") *Story of My Life*. This lady, in her early life, before her secession to Rome, was an inmate for some years of one of Dr. Pusey's sisterhoods.

"It was," writes Miss Cusack, "notable that no matter what the Doctor [Pusey] thought or said about the necessity of availing oneself of the 'Sacrament', he was very careful to whom he administered it. Further, it was well known that he administered the Sacrament of Confession, for the most part, in open defiance of the Bishop of the Diocese, where *he met his penitents, literally, 'on the sly.'* I believe that *the secrecy, and concealment,* and devices which had to be used to get an audience with the Doctor, for the purpose of Confession, had a little, if it had not a good deal, to do with his success. The lady (few men went to Confession) who availed herself of the privilege, or who could obtain it, was looked upon with more or less holy envy, and felt correspondingly elated."<sup>14</sup>

"A Confession [*i. e.*, to a priest] avails which contains all you can recall. If other sins come back to your mind afterwards, which you would have confessed had you remembered them, they should be confessed afterwards, because *the forgive-*

<sup>14</sup> *The Story of My Life*, by M. F. Cusack, "The Nun of Kenmare," p. 63. London, 1891.

*ness is conditional upon the completeness of the Confession.*<sup>15</sup>

The High Church Bishop of Oxford (Dr. Samuel Wilberforce) on November 30th, 1850, wrote to Dr. Pusey:—

“You seem to me to be habitually assuming the place and doing the work of a Roman Confessor, and not that of an English clergyman. Now, I so firmly believe that of all the curses of Popery this is the crowning curse, that I cannot allow voluntarily within my charge the continuance of any ministry which is infected by it.”<sup>16</sup>

If the Bishops of the present day would only act as Bishop Wilberforce did, they would, unfortunately, find their hands full of this kind of work. The Confessional is now taught (in quite as Romish a form as that which was condemned by him) by thousands of nominally, Church of England clergymen, who glory in what Dr. S. Wilberforce so truly termed “the crowning curse” of Popery. Had the Bishops done their duty this “curse” would have been stamped out long ago.

<sup>15</sup> *Hints for a First Confession*, by Dr. Pusey, p. 14. Edition, 1884.

<sup>16</sup> *Life of Bishop S. Wilberforce*, Vol. II., p. 90.



A few other typical illustrations of the secrecy of the Confessional may here be added, out of many more which could easily be brought forward; the first from the year 1847; the second from the year 1853; and the third from 1872. The author of that well-known book, *From Oxford to Rome*, published in 1847, and written by one who was in full sympathy with the Tractarian Movement, informs us:—

“Confession the young Anglican has been accustomed to regard as one of his *secret privileges*. *Scarcely ever spoken of, even in the most confidential intercourse*, it is yet practised very extensively, and, as we believe, most beneficially, in the English Church.”<sup>17</sup>

This is an important testimony, as coming from one who believed in the Confessional, and was not ashamed to acknowledge the mystery which surrounded its practice in his time.

The second instance is connected with the experience of the Rev. Lord Charles

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<sup>17</sup> *From Oxford to Rome: and how it fared with some who lately took the Journey*, p. 205. London: Longmans, 1847.

Thynne, who was for several years a clergyman in the Church of England, but seceded to Rome in 1853. After taking this decisive step his lordship addressed a lengthy letter to his late parishioners, giving his reasons for leaving the Church of England. The secrecy practised by the Tractarians with regard to Auricular Confession was one of those reasons.

“THE VERY SECRET STEALTHY WAY.”

“I believe,” wrote Lord Charles Thynne, “that in order to obtain the remission of our sins by Absolution, it was necessary to confess them to some one possessed of authority to receive Confessions, and to give Absolution. I believe this to be necessary for all who have fallen into sin after Baptism. But when I had recourse to the only means within my reach, when I was a member of the Church of England, *I was pained by the very secret stealthy way in which alone my necessities could be met*, showing that so far as the Church of England was concerned there was something unreal and unauthorised in the act.”<sup>18</sup>

The next illustration contains the unwilling testimony of a Ritualistic Father Confessor himself. At a meeting for the

<sup>18</sup> Browne's *Annals of the Tractarian Movement*, p. 296. Third Edition.

election of Proctors to Convocation, held at Durham, February 19th, 1874, the late Rev. G. T. Fox, a clergyman of high personal character, read to the audience a letter written by the Rev. Charles Jupp, a Ritualistic Father Confessor, to a young lady, making an appointment with her to receive her confession. The following was the letter read:—

“HOUGHTON-LE-SPRING, May 26th, 1872.

“MY DEAR MISS —,—As usual, important letters are always delayed, and I fear my reply to yours of last week’s date will not reach London till after you have left. I will, therefore, only say that I was very glad indeed to hear from you, and particularly on the subject you mentioned. I shall be quite ready and willing (in virtue of my office) to see you as you desire. *Mrs. — has left, and we have the house to ourselves.* Parishioners are so constantly coming on business of one kind or another, that your visits would not be noticed. *Please do not hint anything to Mrs. Jupp,* as I think all parochial affairs, of whatever kind, ought to be known to the priest only, and his lips sealed to every enquirer. We should be so glad to see you back after your long absence.

“In great haste,

“Yours faithfully in Christ,

“CHARLES JUPP.”<sup>19</sup>

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<sup>19</sup> *Church Association Monthly Intelligencer*, March, 1874, p. 98.

The late Cardinal Manning, in his Anglican days, while Archdeacon of Chichester, heard Confessions in the same stealthy manner. Mr. Purcell, his Roman Catholic biographer, relates that:—

“In his Diary, 1844-47, and in his letters to Laprimaudaye and Robert Wilberforce, Manning constantly makes use of the somewhat mysterious terms—*Under the Seal*, and *In Sacro*. To the initiated amongst High Church Anglicans these symbolic terms signified the Sacrament of Penance or Confession, and the Eucharistic Sacrifice; outside the Anglican community commonly called the Mass. These holy and wholesome Catholic doctrines Manning, as an Anglican, held and *taught*, if not in public, *in private*. In his sermons and Charges, he practised ; or *spoke under reserve*, or in mere outline, of Confession and the Eucharistic Sacrifice. But in his *private* exhortations he inculcated these Catholic doctrines *in all their fulness*. The Archdeacon of Chichester practised what he preached.

“Hostility of the authorities of their own Church, compelled the unhappy High Church Anglicans *to cast a veil of mystery or secrecy over the practice of Confession*. Instead of being an ordinary or commonplace act of duty practised *coram ecclesia*, Confession among the Anglicans was, if I may so speak, *a hole-and-corner affair, spoken of with bated breath, and carried on under lock and key.*”<sup>20</sup>

<sup>20</sup> Purcell's *Life of Cardinal Manning*, Vol. I., p. 489.

There were other difficulties which Father Confessors had to contend with. The Rev. William J. Butler, Vicar of Wantage, and subsequently Dean of Lincoln, writing to Archdeacon Manning, August 29th, 1840, remarked: "*The difficulty with which, as Vicar of Wantage, I am confronted in the practice of hearing Confessions IS THE OPPOSITION TO BE FEARED ON THE PART OF THE HUSBAND to the wife's 'opening her grief' to another man.*"<sup>21</sup> It is hardly to be wondered at that husbands should object to their wives going to Confession, more especially to bachelor priests, since, according to the opinion of one of those Father Confessors quoted above (p. 57), "no woman would, I suppose, ever tell her husband what passed in her Confession." A married woman will tell her Father Confessor things which she would never dare to talk about to her own husband.

#### THE CONFESSOR AS A FOX.

"The most responsible office of the priest of God," writes Father Augustine Wirth, O. S. B.,

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<sup>21</sup> *Ibid.*, p. 490.

“is the hearing of confessions . . . in the pulpit he can touch certain sins only with kid gloves, in the Confessional he probes the sores to the very bottom. In the pulpit he must be a lion, *in the Confessional a Fox.*”<sup>22</sup>

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<sup>22</sup> *The Confessional*, adapted by the Rev. Augustus Wirth, O. S. B., p. v. Fourth edition. Published at Elizabeth, New Jersey, 1882.



## CHAPTER XXIV.

### THE SECRET HISTORY OF "THE PRIEST IN ABSOLUTION."

Part I. *Of the Priest in Absolution*—Praised by the Ritualistic Press. Part II. Secretly circulated amongst "Catholic" Priests only—Lord Redesdale's exposure of the book in the House of Lords—Archbishop Tait says it is "a disgrace to the community"—Secret letter from the Master of the Society of the Holy Cross—Statement of the S. S. C.—Special secret Chapter of the Society to consider the *Priest in Absolution*—Full report of its proceedings, with speeches of the Brethren—Refuses to condemn the book—Discussion in Canterbury Convocation—Severe Episcopal Censures—Immoral Ritualistic Confessors ruin women; Testimony of Archdeacon Allen—Dr. Pusey's acknowledgments of the dangers of the Confessional; "It is the road by which a number of Christians go down to Hell"—Another secret meeting of the Society of the Holy Cross—Reports of the speeches and resolutions—Some Bishops secretly friendly to the Society—Canon Knox-Little's connection with the Society of the Holy Cross—Strange and Jesuitical Proceedings at the Society's Synod.

For many years the Ritualistic Father Confessors possessed no book of their own to guide them in their work, and were therefore entirely dependent upon Roman Catholic books written in Latin, or French, and as many of these Confessors were by no means Latin scholars, and numbers of them knew nothing of French, it was at length found necessary to make an effort towards supplying this long-felt want. The work was undertaken by the Rev. J. C. Chambers, a well-known clergyman, who, in 1863, was Master of the secret Society of the Holy Cross. Instead, however, of writing an independent treatise on the Confessional, he contented himself with translating and adapting a Roman Catholic work, written by the Abbé Gaume, which he issued under the now well-known title of the *Priest in Absolution*. It was divided into two parts. Part I. was published in 1866, and sold to the public; and a second edition was issued in 1869, but this was soon after withdrawn from *public* sale. When the first edition appeared it received a warm welcome from the Ritualistic Press. The *Union Review* declared



that it was "a golden treatise," "full of wisdom, sound teaching, and very valuable suggestions with regard to the Sacrament of Penance." But the reviewer evidently perceived a danger which was not realized by Mr. Chambers, for he wisely added that, "It would have been far better to have issued the book in Latin."<sup>1</sup> No doubt it would have been "far better" for the Ritualistic Father Confessors had this warning been issued in time. It was clearly not wise to reveal to the English public in all its hideous deformity the moral filth of the Confessional. Had it been printed in Latin very few would have discovered its indecent character. The *Church Review* affirmed that the book could "be spoken of with the highest praise. It is a book which demands prayerful study, and our clerical readers will find it the greatest boon."<sup>2</sup>

The publication of the first half of the *Priest in Absolution* did not create any public excitement. Its unhappy birth appears to have been unnoticed by Protes-

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<sup>1</sup> *Union Review*, Volume for 1867, p. 215.

<sup>2</sup> *Church Review*, March 23rd, 1867, p. 278.

tant Churchmen. The second part was issued in 1872. It is dedicated "To the Masters, Vicars, and Brethren, of the Society of the Holy Cross," and the dedication states that it was "begun at their request." A note to the "Advertisement to the Reader" states that:—

"To prevent scandal arising from the curious or prurient misuse of a book which treats of spiritual diseases, it has been thought best that the sale should be confined to the clergy who desire to have at hand a sort of vademecum for easy reference in the discharge of their duties as Confessors."

In this way the laity of the Church of England were kept in the dark as to what was going on. But not only was every effort made to keep the book out of their hands; but even ordinary Church of England clergymen were not allowed to purchase it, unless they were Father Confessors, or could give a reference to some well-known Ritualistic priest. One Church of England clergyman ventured to send Mr. Chambers himself stamps for a copy, and was not a little surprised on receiving the following reply: —

“18 SOHO SQUARE.

“DEAR SIR,—The book is only delivered to such priests of the English Church as are in the habit of hearing Confessions, or are known to me personally, or through friends. As your name is entirely unknown to me, I must require a reference to some well-known High Church priest, or I must return the stamps.

J. C. CHAMBERS.”<sup>3</sup>

When Mr. Chambers died there was a great danger lest the unsold copies of the *Priest in Absolution*—which was his private property—should be sold to some second-hand or other bookseller, and thus one of the great secrets of the Society of the Holy Cross should become widely known to the Protestants of England. There was no time to be lost. At the Monthly Chapter of the Society, held June 9th, 1874, a letter was read from the Rev. Joseph James Elkington, then Curate of St. Mary's, Soho, asking the Society to buy the copyright from the executors of Mr. Chambers.

#### LORD REDESDALE'S EXPOSURE.

On June 14th, 1877, the late Lord Redesdale exposed the *Priest in Absolution* in

<sup>3</sup> *The Rock*, June 6th, 1873, p. 391.

the House of Lords. His lordship was not a fanatic, nor could any one fairly describe him as an Evangelical Churchman. On the contrary he was, says Dr. Davidson, the present Bishop of Winchester, "a sober and trusted High Churchman of the earlier sort."<sup>4</sup> Lord Redesdale quoted from the book itself, which he held in his hand. After this exposure it was commonly reported by the Ritualists that his lordship's copy had been stolen for his use from the library of a Ritualistic priest. No one, however, ventured to name the clergyman who had lost his copy, and as a matter of fact there was not a word of truth in the rumour. The copy was obtained in a perfectly honourable and straightforward manner by the late Mr. Robert Fleming. This false rumour was repeated again at Brighton, during the summer of 1890, by the Rev. C. Hardy Little, Vicar of St. Martin's, Brighton; but at a great public meeting held in the Dome, Brighton, on June 20th of that year, Mr. Fleming himself appeared on the plat-

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<sup>4</sup> *Life of Archbishop Tait*, Vol. II., p. 171. First edition.

form, and told to the vast audience, which included a considerable number of Ritualists, the true story of how he came into possession of the *Priest in Absolution*, and his version of the case has never since been challenged by the Ritualists. Mr. Fleming, who held the original copy of the book in his hand, from which Lord Redesdale had quoted in the House of Lords, said that a gentleman occupying a prominent position in the Church of England had given it to him, at his request, for some little service which he had been enabled to render to him. As he presented him with the book that gentleman said smilingly to him, "you won't make a bad use of it?" To which he replied, "All right." The statement that the book was stolen, he emphatically declared, was an absolute falsehood.<sup>5</sup>

Lord Redesdale in the course of his speech in the House of Lords, quoted largely from the *Priest in Absolution*, to prove that it was a grossly indecent and abominable book. Some of the portions

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<sup>5</sup> *English Churchman*, June 26th, 1890, p. 415.

read were so vile that, as the Right Rev. Biographer of Archbishop Tait informs us, "many of the quotations were necessarily withheld from publication either in the newspapers or in *Hansard*."<sup>6</sup> Lord Redesdale concluded his speech by saying:—

"I must say, my Lords, that I think it high time the laity should move in this matter. Hitherto it has been treated too much as one exclusively for the clergy. In calling your lordships' attention to the subject, I am actuated simply by a sense of duty, for I feel that the time has arrived when there should be a decided condemnation of such practices."<sup>7</sup>

The Archbishop of Canterbury (Dr. Tait) addressed the House after Lord Redesdale sat down. He said:—

"The fact that such a book should be printed and circulated is to my mind a matter of very great concern. The Noble Earl spared us from many details; but at the same time he read quite enough to show that *no modest person could read the book without regret*, and that IT IS A DISGRACE TO THE COMMUNITY that such a book should be circulated under the authority of clergymen of the

<sup>6</sup> *Life of Archbishop Tait*, Vol. II., p. 172.

<sup>7</sup> *Ibid.*, p. 172.

Established Church. . . . I cannot imagine that any right-minded man could wish to have such questions [as those suggested in the *Priest in Absolution*] addressed to any member of his family; and if he had any reason to suppose that any member of his family had been exposed to such an examination, I am sure it would be the duty of any father of a family to remonstrate with the clergyman who had put the questions, and warn him never to approach his house again.”<sup>8</sup>

As a result of this exposure great excitement was created in the minds of all loyal Churchmen, who were righteously indignant at learning the filthy character of the Ritualistic Confessional, as revealed in the *Priest in Absolution*.

The daily papers of the United Kingdom, almost without exception, gave expression to the feelings of the country, in leading articles condemning the Society of the Holy Cross, and its Confessional book, in the severest terms. About two months after the exposure Lord Abergavenny forwarded to the Archbishop of Canterbury an address on the subject signed by peers and noblemen of England, Ireland, and

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<sup>8</sup> *Church Association Monthly Intelligencer*, August, 1877, pp. 314-316.

Scotland, in which they expressed their "sorrow and deep indignation at the extreme indelicacy and impropriety of the questions therein [in the *Priest in Absolution*] put to married and unmarried women and children."

## LETTER FROM THE MASTER OF S. S. C.

After the exposure Master Bagshawe refused to accept the resignations of the brethren for the time being. The more timid of the brethren were thoroughly frightened by the exposure which had taken place, more especially after the *Rock* had published a complete list of their names and addresses, which made them most anxious to leave an organization that had brought them into trouble with their parishioners. The Master acknowledges that the Society was "responsible for a limited and *cautious* supply to priests of *known character*" of the now notorious Confessional book; and it is quite evident from the whole of his letter, which he sent to the brethren June 25th, 1877, how greatly the Society dreaded the light of publicity being thrown on its dark under-



ground proceedings. There is reason to believe that most of the brethren who at this period left the Society did so, not because they disapproved of the Society or the *Priest in Absolution*, but simply through fear. The fact that scarcely any of them publicly repudiated either the one or the other is a proof of this. There were, however, a few exceptions, of which the most remarkable was that of the Rev. Frank N Oxenham—he joined the S. S. C. in 1872—who, as early as June 19th, wrote to the Archbishop of Canterbury:—

“When, in consequence of your Grace’s observations, I looked into the book, I felt that no words could be too strong to condemn the principles advocated, and the advice given in that book as to the questioning of persons who came to Confession. If the practice of Confession involved, which it certainly does not, any such questioning, I should regard it with abhorrence. I am sure, my Lord, that a very large number of the members of the Society of the Holy Cross are as ignorant as I was of the contents of this unhappy book, and would repudiate its principles in the matter to which I have alluded as sincerely and utterly as I do. In justice to those persons, as well as to myself, I am venturing to trouble your Grace with this communication. I very deeply regret that the Society

of the Holy Cross ever came into possession of this book, and I shall take the earliest opportunity open to a private member, to move that all remaining copies of the second part of the *Priest in Absolution* be forthwith destroyed."<sup>9</sup>

This condemnation of the *Priest in Absolution*, I may here remark, came from one who was for many years an advanced Ritualist, and is therefore all the more valuable on that account, as showing its mischievous and dangerous character. Unfortunately for Mr. Oxenham's opinion, a "very large number of the members" of the Society of the Holy Cross did *not* "repudiate its principles." The proposal that the Society should burn the remaining copies in its possession was brought forward, though not by Mr. Oxenham, at the May Synod, 1878, when the following resolution was carried by thirty-four to eight:—"That this Synod is not in favour of the destruction of the remaining copies of the *Priest in Absolution* at the present time."<sup>10</sup> The Society would not even allow that there was any possibility of the

<sup>9</sup> *Life of Archbishop Tait*, Vol. II., p. 174.

<sup>10</sup> *S. S. C. Analysis of the May Synod*, 1878, p. 16.

advice on questioning, contained in the book, being misused, for when Mr. Oxenham, at the Special Chapter, held July 5th, 1877, moved that "the advice given in this book as to questioning penitents is at least liable to injurious misuse," his motion was lost. The report of the proceedings does not state how many voted for or against it.<sup>11</sup>

#### OPINIONS OF THE BISHOPS.

The Bishop of St. Asaph said:—"The system of Confession which we have been discussing, followed by priestly absolution, has no sanction from Scripture or from the formularies of the Church of England. I believe that it is most injurious to those who come to confess, and most detrimental to the Minister who receives Confession. . . . What was the result of the system in Ireland, when assassination was frequent in that country? Did not the assassin go to Confession the previous day and obtain relief to his conscience? And what was the effect on the priest's own mind?"

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<sup>11</sup> *Minutes of the Special Chapter*, p. 11.

Was it likely that he could come in contact with so much sin and contract no defilement? Alas! let the moral aspect of many countries on the continent supply the answer."

Perhaps one of the most damaging exposures of the evil results of the *Ritualistic* Confessional ever made in public, was that made in the Lower House of Canterbury Convocation, on July 4th, 1877, two days only before the debate in the Upper House. The subject of Confession had been sent down to the Lower House, by the Bishops, for discussion, in consequence of the exposure of the *Priest in Absolution* in the House of Lords. In the course of the debate in the Lower House, Archdeacon Allen rose and said:—

"I find it printed that it is a shame to suspect any of these Clergymen of misusing this mode of treatment of spiritual disease. A shame to suspect them! If that is said, I must say something on the other side. I was talking to an elderly clergyman—a Rural Dean, older than myself—a man who has daily prayer in his church, and whom all his friends and neighbours respect—a venerable and wise High Churchman, and he told me that in his own experience *he had known three clergymen*

who had practised this teaching of habitual Confession as a duty, *who had fallen into habits of immorality with women who had come to them for guidance.* That was the testimony of an old-fashioned High Churchman; and I will give his name to any one who asks me for it. You know it is said a discreet Confessor will make a proper use of this book [the *Priest in Absolution*]. A discreet Confessor! Is it possible that discretion can be a quality of every young clergyman who is a member of this Society, which is said to have a property in this book?"<sup>12</sup>

## CLERICAL CELIBACY.

The truth of Archdeacon Allen's charge against these three Ritualistic clergymen does not appear to have been ever challenged, much less refuted. It raises the very serious question, How far is the Ritualistic Confessional used for immoral purposes by wicked and evil-disposed Clergymen? No one wishes to make sweeping and general charges on such a subject. But is there not just cause for anxiety? Is not human nature the same in all ages? That the Confessional has been grossly used for immoral purposes,

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<sup>12</sup> *Chronicle of Convocation.* Sessions, July 3-6, 1877, p. 231.

by evil-disposed priests, and that to a gigantic extent in the Church of Rome, is amply proved, beyond the possibility of refutation, by the Bulls of the Popes themselves against solicitant priests. Any one who wishes for clear and ample evidence on this point, based exclusively upon Roman Catholic authorities, should certainly read *An Historical Sketch of Sacerdotal Celibacy*, by Mr. Henry C. Lea, of Philadelphia. Mr. Lea's book is not sufficiently known in Europe, and I only wonder that an edition of such a learned work has never yet been published in England. He proves conclusively that the Confessional has been used, by wicked priests, for the vilest purposes in the past, and that the offence is not unknown to the nineteenth century. It appears that the Abbé Helsen, who for twenty-five years had been and still was a Roman Catholic preacher in Brussels, addressed an indignant remonstrance to the Archbishop of Mechlin, in 1832, in which he exposed to the light of day the awful immorality existing at that time amongst the Romish priesthood.

“Helsen,” writes Mr. Lea, “alludes to the scandals of the Confessional as a cause of its avoidance by the faithful and as contributing powerfully to the growth of religious indifference, and that these scandals exist is not a mere matter of conjecture or inference. If it were so, there would be no need for reiterating the prohibitions against the absolution by Confessors of their fair partners in guilt, which is still occasionally found to be necessary by modern Councils; nor would Pius IX., in 1866, have felt himself obliged to declare that the power granted to Bishops to absolve in cases reserved to the Pope shall not in future extend to offences reserved for Papal absolution by Benedict XIV.’s Bull *‘Sacramentum Pœnitentiæ.’* In fact, the crime of ‘solicitation’ must have become *notoriously frequent* before the Congregation of the Inquisition at Rome could have felt impelled, in 1867, to put forth an Instruction addressed to all Archbishops, Bishops, and Ordinaries, complaining that the Constitutions on the subject did not receive proper attention, and that in some places abuses had crept in, both as to requiring penitents to denounce guilty Confessors, and as to the punishing of Confessors guilty of solicitation [*i. e.*, soliciting women, while in the Confessional, to immorality]. It, therefore, urged the officials everywhere to greater vigour in investigating such offences, and gave a summary of the practice of the Inquisition in regard to these matters.”<sup>13</sup>

### Bearing these and other similar facts

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<sup>13</sup> Lea’s *History of Sacerdotal Celibacy*, p. 633. Second edition. Boston: Houghton, Mifflin & Co., 1884.

in mind, I am not at all surprised to learn, on the reliable authority of Archdeacon Allen, that within the experience of even *one* clergyman, "*three*" instances were made known in which the Ritualistic Confessional has been used by Father Confessors for the vilest purposes. Are we to suppose that those three were the only guilty persons in England? If the experience of others could only be made public, is there not reason to fear that the instances would be considerably multiplied? Has not, at least, one clergyman, since 1877, been deprived of his living for the crime of seducing a young lady through the Confessional? Clerical celibacy is rapidly spreading amongst the Ritualists, and it is not at all a pleasant thought that our wives, daughters, and sisters may be going to Confession to some young bachelor priest, and talking with him on subjects which should never be alluded to. This sort of thing is bad enough when the Confessor happens to be a married man, but when he is a celibate the dangers are greatly increased. Let it not be said that I am bringing reckless and wholesale



charges against the Ritualistic clergy. I am doing nothing of the kind. I am simply dealing with facts, and with possibilities, which we cannot afford to ignore. That Confessional may be used for the vilest purposes is acknowledged even by the author of the *Priest in Absolution*, who, as a Ritualistic Confessor of many years' experience, speaks with some authority on this point. While writing on the care which the Confessor should exercise in hearing the Confessions of females, he remarks:—

“Nothing more shows the fearfulness of Satanic devices than that it is possible that a Sacrament which was instituted to drive forth from souls sin and the devil, and make them living temples of the Holy Ghost, may be profaned by abusers of its ministrations to the grossest iniquity.”<sup>14</sup>

This testimony of the Editor of the *Priest in Absolution* is corroborated by that of Dr. Pusey, given after he had himself been hearing Confessions for forty years. He tells us of one way in which the Confessional is still abused by Confessors:—

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<sup>14</sup> *The Priest in Absolution*, Part II., p. 77.

“It is a sad sight,” writes Dr. Pusey, “to see Confessors giving their whole morning to young women devotees, while they dismiss men or married women, who have, perhaps, left their household affairs with difficulty, to find themselves rejected with, ‘I am busy, go to some one else!’ so that, perhaps, such people will go on for months or years without the Sacraments. This is not hearing Confessions for God’s sake, but for one’s own.”<sup>15</sup>

#### DANGERS OF THE RITUALISTIC CONFESSION.

Again, Dr. Pusey warns the Confessor, when in the Confessional:—

“You may pervert this Sacrament [of Penance] from its legitimate end, which is to kindle an exceeding horror of sin in the minds of others, into a subtle means of feeding evil passions and sin in your own mind.”<sup>16</sup>

He also warns the Confessor, who hears Confessions while “in a state of mortal sin,” which does not necessarily imply what the world would term a *wickedness*:—

“If the ministry of a Confessor is beset with dangers, even for a good man, how can one in your condition hope to escape? There is but too great

<sup>15</sup> Pusey’s *Manual for Confessors*, p. 108.

<sup>16</sup> *Ibid.*, p. 102.

danger, that you will add fresh crimes to your account by an undue indulgence to faults in others which you have not overcome in yourself; or, worst of all, being the cause of temptation to others, thereby proving yourself no spiritual father, but rather a ravening wolf; no Minister of God, but of the devil; no physician, but the murderer of soul."<sup>17</sup>

And yet one more quotation from Dr. Pusey which, with all my heart and soul, I believe to be the solemn truth:—

“Be assured,” he writes, “that this is one of the gravest faults of *our day* in the administration of the Sacrament of Penance, that it is the road by which a number of Christians go down to hell.”<sup>18</sup>

When the Editor of the *Priest in Absolution*, and the Rev. Dr. Pusey, both experienced Father Confessors themselves, make such startling acknowledgments as those I have just quoted, is it surprising or unreasonable that Protestant Churchmen also should raise a loud note of warning, and urge people on no account to enter on that road, by which “a number of Christians go down to hell”? It cannot

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<sup>17</sup> *Ibid.*, p. 99.

<sup>18</sup> *Ibid.*, p. 315.

be Christ's road, for he who walks on *that* road cannot possibly go astray. Such dire possibilities as those so frankly acknowledged by these two noted Ritualistic leaders, can never result from that Confession to the Great High Priest, the Lord Jesus Christ, practiced by all devout Protestant Christians. The Father Confessor, as Dr. Pusey admits, is often, while in the Confessional, the "murderer of souls."

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What the Society of the Holy Cross has done, in its corporate capacity, with reference to the *Priest in Absolution*, since the Synod whose secret proceedings I have just described, is more than I can say, but I have reason to believe that it still retains possession of the book. So careful have the members of the S. S. C. been to keep their underground proceedings from the knowledge of the general public, that it was not until eighteen years had passed by, after the celebrated exposure of 1877, that any Protestant Churchman was able to see a single secret document of the Society connected with that important event in its history. I have reported

the Society's secret proceedings, and the speeches delivered at its meetings, at considerable length, for what I believe to be sufficient reasons. There is no other way in which the general public can be made acquainted with what is going on underneath the surface. Secrecy cannot be defeated except by publicity. And it is important that the public shall know that many of the men whose secret utterances I have here reported, have since been promoted to high positions in the Church, possibly because their real sentiments were unknown to those in whose hands the higher patronage of the Church has been placed. I have no doubt they will be very much annoyed at being thus shown in their true colours, nor is there any doubt that they will bitterly denounce me for dragging their secret speeches out into the light of day. But it cannot be helped. Certainly the Society of the Holy Cross, as a Society—whatever may be said in favour of individuals—does not come out with much credit to itself. Its underhand dodgery and Jesuitical tactics deserve the contempt of all men who love straightforward deal-

ing. Its filthy Confessional book has never been condemned by the Society as a whole, though a few of its members have written and spoken against it. On the contrary, the Society seems to glory in what many will consider its shame. Individual members of the Society found themselves, in the latter part of 1877, in many instances subject to a great deal of unpleasant criticism from their Protestant parishioners. Some of them put a bold face on the matter, while others published apologies for their conduct.



## CHAPTER XXV.

### THE THEOLOGY OF PAPAL ROME.

*Father Chiniquy, in his celebrated work, "Fifty Years in the Church of Rome,"\* has to say what follows here regarding the theology of Rome:*

"THE IMPURITIES OF THE THEOLOGY OF ROME."

*"The mother of harlots and abominations."*—  
Rev. xvii., 5.

"Constrained by the voice of my conscience to reveal the impurities of the theology of the Church of Rome, I feel, in doing so, a sentiment of inexpressible shame. They are of such a loathsome nature, that often they cannot be expressed in any living language."

"However great may have been the corruptions in the theologies and priests of paganism, there is nothing in their records which can be compared with the depravity of those of the Church of Rome. Before the day on which the theology of Rome

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\* Father Chiniquy's famous works entitled, "Fifty Years in the Church of Rome" (832 pages, price \$2.50, prepaid); "The Priest, the Woman, and the Confessional" (300 pages, price \$1.10, prepaid), can be obtained from de Laurence, Scott & Co., 1514 Masonic Temple, Chicago, Ill., U. S. A. See advertisement on last pages of this book.

was inspired by Satan, the world had certainly witnessed many dark deeds; but vice had never been clothed with the mantle of theology:—the most shameful forms of iniquity had never been publicly taught in the schools of the old pagan priest, under the pretext of saving the world.”

“No, neither had the priests or the idols been forced to attend meetings where the most degrading forms of iniquity were objects of the most minute study, and that under the pretext of glorifying God. Let those who understand Latin read the pages which I give at the end of my book, “The Priest, the Woman, and the Confessional,” and then decide as to whether or not the sentiments therein contained are not enough to shock the feelings of the most depraved. And let it be remembered that all those abominations have to be studied, learned by heart and thoroughly understood by men who have to make a vow never to marry. For it is not till after his vow of celibacy that the student in theology is initiated into those mysteries of iniquity.”

*“Has the world ever witnessed such a sacrilegious comedy? A young man about twenty years of age has been enticed to make a vow of perpetual celibacy, and the very next day the Church of Rome puts under the eye of his soul the most infamous spectacle. She fills his memory with the most disgusting images. She tickles all his senses and pollutes his ears not by imaginary representations, but by realities which would shock the most abandoned in vice.”*

“For, let it be well understood, that it is absolutely impossible for one to study those questions



of Roman Theology, and fathom those forms of iniquity without having his body as well as his mind plunged into a state the most degrading. Moreover, Rome does not even try to conceal the overwhelming power of this kind of teaching; she does not even attempt to make it a secret from the victims of her incomparable depravity, but BRAVELY TELLS them that the study of those questions will act with an irresistible power upon those organs, and without a blush says "*that pollution must follow. . . .*"

*"But in order that the Church of Rome may more certainly destroy her victims, and that they may not escape from the abyss which she has dug under their feet, she tells them "There is no sin for you in those Pollutions."—(Dens, Vol. I., p. 315.)*

"But Rome must bewitch, so as the better to secure their destruction. She puts to their lips the cup of her enchantments, the more certainly to kill their souls, dethrone God from their consciences, and abrogate His eternal laws of holiness. What answer does Rome give those who reproach her with the awful impurity of her theology? "My theological works," she answers, "are all written in Latin; the people cannot read them." But this answer is a miserable subterfuge."

"Is this not the public acknowledgment that her theology would be exceedingly injurious to the people if it were read and understood by them? By saying, "My theological works are written in Latin; therefore the people cannot be defiled, as they do not understand them," Rome does acknowledge that these works would only act as a

pestilence among the people were they read and understood by them."

"But are not the one hundred thousand priests of Rome bound to explain in every known tongue and present to the mind of every nation the theology contained in those books? Are they not bound to make every polluting sentence in them flow into the ears, imagination, hearts and minds of all the married and unmarried women whom Rome holds in her grasp?"

*"I exaggerate nothing when I say that not fewer than half a million women every day are compelled to hear in their own language, almost every polluting sentence and impure notion of the diabolical science. And here I challenge, most fearlessly, the Church of Rome to deny what I say, when I state that the daily average of women who go to confession to each priest, is ten. But let us reduce the number to five."*

*"Then the two hundred thousand priests who are scattered over the whole world, hear the confessions of one million women every day. Well, out of one hundred women who confess, there are at least ninety-nine whom the priest is bound in conscience to pollute, by questioning them on the matters mentioned in 'The Priest, the Woman and Confessional.' How can one be surprised at the rapid downfall of the nations who are under the yoke of the Pope."*

"The public statistics of the European, as well as of American nations, show that there is among Roman Catholics nearly double the amount of prostitution, bastardy, theft, perjury and murder that is found among Protestant nations. Where

must we, then, look for the cause of those stupendous facts, if not in the corrupt teaching of the theology of Rome. How can the Roman Catholic nations hope to raise themselves in the scale of Christian dignity and morality as long as there remain two hundred thousand priests in their midst, bound in conscience every day to pollute the minds and the hearts of their mothers, their wives and their daughters.”

“And here let me say, *once for all*, that I am not induced to speak as I do from any motive of contempt or unchristian feeling against the theological professors who have initiated me into those mysteries of iniquity. The Rev. Messrs. Raimbault and Leprohon were, and in my mind they still are, as venerable as men can be in the Church of Rome. As I have been myself, and as all the priests of Rome are, they were plunged into the abyss without understanding it, into the abyss of the most stolid ignorance. They were crushed, as I was myself, under a yoke which bound their understanding to the dust and polluted their hearts without measure. We were embarked together on a ship, the first appearance of which was really magnificent, but the bottom of which was irremediably rotten.”

“Without the true Pilot on board we were left to perish on unknown shoals. Out of this sinking ship the hand of God alone, in His merciful providence, rescued me. I pity those friends of my youth, but despise them? hate them? No. Never. Never. Every time our theological teacher gave us our lessons, it was evident that they blushed in the inmost part of their souls. Their consciences

as honest men were evidently forbidding them, on the one hand, to open their mouths on such matters, while on the other hand, as slaves and priests of the Pope, they were compelled to speak without reserve."

"After our lessons in theology, *we students used to be filled with such a sentiment of shame that sometimes we hardly dared to look at each other; and, when alone in our rooms, those horrible pictures were affecting our hearts, in spite of ourselves, as the rust affects and corrodes the hardest and purest steel.* More than one of my fellow-students told me, with tears of shame and rage, that they regretted to have bound themselves by perpetual oaths to minister at the altars of the Church."

"One day one of the students, called Desaulnier, who was sick in the same room with me, asked me: 'Chiniquy, what do you think of the matters which are the objects of our present theological studies? Is it not a burning shame that we must allow our minds to be so polluted?' 'I cannot sufficiently tell you my feelings of disgust,' I answered. 'Had I known sooner that we were to be dragged over such a ground, I certainly never would have nailed my future to the banners under which we are irrevocably bound to live.'"

"'Do you know,' said Desaulnier, 'that I am determined never to consent to be ordained a priest; for when I think of the fact that the priest is bound to confer with women on all these polluting matters, I feel an insurmountable disgust and shame.' 'I am not less troubled,' I replied. 'My head aches and my heart sinks within me, when I hear our theologians telling us that we will be in

conscience bound to speak to females on these impure subjects.' ”

“But sometimes this looks to me as if it were a bad dream, the impure phantoms of which will disappear at the first awakening. Our Church, which is so pure and holy, that she can only be served by the spotless virgins, surely cannot compel us to pollute our lips, thoughts, soul, and even our bodies, by speaking to strange women on matters so defiling.’ ‘But we are near the hour at which the good Mr. Leprohon is in the habit of visiting us.’ ”

“‘Will you,’ said I, ‘promise to stand by me on what I shall ask him on this subject? I hope to get from him a pledge that we will not be compelled to *be polluted in the confessional by the women who will confess to us.* The purity and holiness of our superior is of such a high character that I am sure he has never said a word to females on those degrading matters. In spite of all the theologians, Mr. Leprohon will allow us to keep our tongues and our hearts, as well as our bodies, pure in the confessional.’ ‘I have had the desire to speak to him on this subject for some time,’ rejoined Desaulnier, ‘but my courage failed me every time I attempted to do so.’ ”

“‘I am glad, therefore, that you are to break the ice, and I will certainly support you, as I have a longing desire to know something more in regard to the mysteries of the confessional. If we be at liberty never to speak to women on those horrors, I will consent to serve the Church as a priest; but if not, I WILL NEVER BE A PRIEST.’ ”

“A few minutes after this our superior entered,

to kindly inquire how we had rested the night before. Having thanked him for his kindness, I opened the volumes of Dens and Liguori, which were on the table, and, with a blush, putting my fingers on one of the famous chapters referred to, I said to him:

“After God, you have the first place in my heart since my mother’s death, and you know it. I take you, not only as my benefactor, but also, as it were, as my father and mother. You will, therefore, tell me all I want to know in these my hours of anxiety, through which God is pleased to make me pass. To follow your advice, not to say your commands, I have lately consented to receive the order of sub-deacon, and have in consequence taken the vow of perpetual celibacy.”

“But I will not conceal the fact from you that I had not a clear understanding of what I was then doing; and Delsaulnier has just stated to me that until recently he had no more idea of the nature of that promise, nor of the difficulties which we now see ahead of us in our priestly life, than I had. But Dens, Liguori and St. Thomas have given us notions quite new in regard to many things.”

“They have directed our minds to the knowledge of the laws which are in us, as well as in every other child of Adam. They have, in a word, directed our minds into regions which were quite new and unexplored by us; and I dare say that every one of those whom we have known, whether in this house or elsewhere, who have made the same vow, could tell the same tale.”

“However, I do not speak for them; I speak

only for myself and Delsaulnier. For God's sake, please tell us if we will be bound in conscience to speak in the confessional, to the married and unmarried females, on such impure and defiling questions as are contained in the theologians before us?"

"'Most undoubtedly,' replied Rev. Mr. Leprohon; 'because the learned and holy theologians whose writings are in your hands are positive on that question. It is absolutely necessary that you should question your female penitents on such matters; for, as a general thing, girls and married women are too timid to confess those sins, of which they are even more frequently guilty than men; therefore, they must be helped by questioning them.'

Let my reader consider what an insult this is to all womankind, that is, the informal and cold blooded statement that they are more frequently guilty than men and should be forced or inveigled by a so-called Father to confess even, if it is necessary for the priest to wheedle the confession out of them under the cloak of religion. It is thus that we find it between the Priest and married women, and young girls still in their teens; who are subjected to the Theological "Sweat Box" of the Church of Rome until they confess.

Father Chiniquy's famous work, "Fifty

Years in the Church of Rome," pages 664, 665, 666, 667, contains this:—

Here is the sworn declaration of Miss Philomene Moffat, now Mrs. Philomene Schwartz:

*"State of Illinois, Cook County, ss.*

"Philomene Schwartz, being duly sworn, deposes and says: That she is of the age of forty-three years, and resides at 484 Milwaukee Avenue, Chicago; that her maiden name was Philomene Moffat, that she knew Father LeBelle, the Roman Catholic priest of the French Catholics of Chicago, during his lifetime, and knows Rev. Father Chiniquy; that about the month of May, A. D. 1854, in company with Miss Eugenia Bossey, the house-keeper of her uncle, the Rev. Mr. LeBelle, who was then living at the parsonage on Clark Street, Chicago, while we were sitting in the room of Miss Bossey, the Rev. Mr. LeBelle was talking with his sister, Mrs. Bossey, in the adjoining room, not suspecting that we were there hearing his conversation through the door, which was partly opened; though we could neither see him nor his sister, we heard every word of what they said together, the substance of which is as follows: Rev. Mr. LeBelle said in substance to Mrs. Bossey, his sister:

"'You know that Mr. Chiniquy is a dangerous man, and he is my enemy, having already persuaded several of my congregation to settle in his colony. You must help me to put him down by accusing him of having tried to do a criminal action with you.' Madame Bossey answered: 'I cannot say such a thing against Mr. Chiniquy, when I know it is absolutely false.'

"Rev. M. LeBelle replied: 'If you refuse to comply with my request, I will not give you the one hundred and sixty acres of land I intended to give you; you will live and die poor.' Madame Bossey answered: 'I prefer never to have that land, and I like better to live and die poor than to perjure myself to please you.' The Rev. Mr. LeBelle, several times, urged his sister, Mrs. Bossey, to comply with his desires, but she refused.

"At last, weeping and crying, she said: 'I prefer never



to have an inch of land than to damn my soul for swearing to a falsehood.'

"The Rev. Mr. LeBelle then said: 'Mr. Chiniquy will destroy our holy religion and our people if we do not destroy him. If you think that the swearing I ask you to do is a sin, you will come to confess to me, and I will pardon it in the absolution I will give you.'

"'Have you the power to forgive a false oath?' replied Mrs. Bossey, to her brother, the priest. 'Yes,' he answered, 'I have that power; for Christ has said to all his priests, "What you shall bind on earth shall be bound in heaven, and what you shall loose on earth shall be loosed in heaven."' "

"Mrs. Bossey then said: 'If you promise that you will forgive that false oath, and if you give me the one hundred and sixty acres of land you promised, I will do what you want.' The Rev. Mr. LeBelle then said: 'All right.' I could not hear any more of that conversation, for in that instant Miss Eugenia Bossey, who had kept still and silent with us, made some noise and shut the door.

"Affiant further states: That some time later I went to confess to Rev. Mr. LeBelle, and I told him that I had lost confidence in him. He asked me why. I answered: 'I lost my confidence in you since I heard your conversation with your sister, when you tried to persuade her to perjure herself in order to destroy Father Chiniquy.'

"Affiant further says: That in the month of October, A. D. 1856, the Rev. Mr. Chiniquy had to defend himself, before the civil and criminal court of Urbana, Illinois, in an action brought against him by Peter Spink; someone wrote from Urbana to a paper of Chicago, that Father Chiniquy was probably to be condemned.

"The paper which published that letter was much read by the Roman Catholics, who were glad to hear that that priest was to be punished. Among those who read that paper was Narcisse Terrien. He had lately been married to Miss Sara Chaussey, who told him that Father Chiniquy was innocent; that she was present with me when Rev. LeBelle prepared the plot with his sister, Mrs. Bossey, and had promised her a large piece of land if she would swear falsely against Father Chiniquy.

"Mr. Narcisse Terrien wanted to go with his wife to

the help of Father Chiniquy, but she was unwell and could not go. He came to ask me if I remembered well the conversation of Rev. Mr. LeBelle, and if I would consent to go to Urbana to expose the whole plot before the court, and I consented. We started that same evening for Urbana, where we arrived late at night. I immediately met Mr. Abraham Lincoln, one of the lawyers of Father Chiniquy, and told him all that I knew about the plot.

"That very same night the Rev. Mr. LeBelle, having seen my name on the hotel register, came to me much excited and troubled, and said: 'Philomene, what are you here for?' I answered him, 'I cannot exactly tell; you will probably know it tomorrow at the court-house.' 'Oh, wretched girl, you have come to destroy me.' 'I do not come to destroy you,' I replied, 'for you are already destroyed.'

"Then, drawing from his portmonnaie-book a big bundle of bank-notes, which he said was worth one hundred dollars, he said: 'I will give you all this money if you will leave by the morning train and go back to Chicago.' I answered him: 'Though you would offer me as much gold as this room can contain, I cannot do what you ask.'

"He then seemed exceedingly distressed, and he disappeared. The next morning Peter Spink requested the court to allow him to withdraw his accusations against Father Chiniquy, who was innocent of the things brought against him and his request was granted. Then the innocence and honesty of Father Chiniquy was acknowledged by the court after it had been proclaimed by Abraham Lincoln, who was afterwards elected President of the United States.

"(Signed) PHILOMENE SCHWARTZ."\*

"I, Stephen R. Moore, a Notary Public in the County of Kankakee, in the State of Illinois, and duly authorized by law to administer oaths, do hereby certify that, on this 21st day of October, A. D. 1881, Philomene

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\* That lady is still living, 1886, and at the head of one of the most respectable families of Chicago, residing at 484 Milwaukee Avenue.

Schwartz personally appeared before me, and made oath that the above affidavit by her subscribed is true, as therein stated. In witness whereto I have hereto set my hand and notarial seal.

"STEPHEN R. MOORE,  
"Notary Public."

#### THE ROMAN PRIESTS OF THE WAFER GODS.

*The Roman Priests of the Wafer Gods, with their mock celibacy, with their soul-destroying Auricular Confession, and their idols are described as follows by Father Chiniquy in his well written work, "Fifty Years in the Church of Rome" (page 279):*

"The people of Detroit, Michigan, have not yet forgotten that amiable priest who was the confessor, 'à la mode,' of the young and old Roman Catholic ladies. They all remember still, the dark night during which he left for Belgium, with one of his most beautiful penitents, and \$4,000 which he had taken from the purse of his Bishop Lefebvre, to pay his traveling expenses. And who, in that same city of Detroit, does not still sympathize with that young doctor whose beautiful wife eloped with her father confessor, in order, we must charitably suppose, to be more benefited when in the constant company of her spiritual and holy (?) physician.

"Let my readers come with me to Bourbonnais Grove, and there, every one will show them the son whom the Priest Courjeault had from one of his fair penitents.

"Weak-kneed Protestants! who are constantly speaking of *peace, peace*, with Rome, and who keep

yourselves humbly prostrated at their feet, in order to sell them your wares, or get their suffrages, do you not understand your supreme degradation?

“Do not answer to us that these are exceptional cases, for I am ready to prove that this unspeakable degradation and immorality are the normal state of the greater part of the priests of Rome. Father Hyacinthe has publicly declared, that ninety-nine out of one hundred of them live in sin with the females they have destroyed. And not only the common priests are, for the greater part, sunk in that bottomless pit of secret or public infamy, but the bishops and popes, with the cardinals, are no better.

“Who does not know the history of that interesting young girl of Armidale, Australia, who, lately, confessed to her distracted parents that her seducer had been no less than a bishop! And when the enraged father prosecuted the bishop for damages, is it not a public fact that he got £350 from the Pope’s bishop, with the condition that he would emigrate with his family, to San Francisco, where this great iniquity might be concealed! But, unfortunately for the criminal confessor, the girl gave birth to a little bishop before she left, and I can give the name of the priest who baptized the child of his own holy (?) and venerable (?) bishop.

“Will the people of Australia ever forget the history of Father Nihills, who was condemned to three years in the penitentiary, for an unmentionable crime with one of his penitents?

“This brings to my mind the deplorable end of Father Cahill, who cut his own throat not long

ago, in New England, to escape the prosecution of the beautiful girl whom he had seduced. Who has not heard of that grand Vicar of Boston, who, about three years ago, poisoned himself to escape the sentence which was to be hurled against him the very next day, by the Supreme Court, for having seduced one of his fair penitents?

“Has not all France been struck with horror and confusion at the declarations made by the noble Catherine Cadière and her numerous young female friends, against their father confessor, the Jesuit, John B. Girard? The details of the villainies practiced by that holy (?) father confessor and his coadjutors, with their fair penitents, are such, that no Christian pen can retrace them, and no Christian reader would consent to have them put before his eyes.

“If this chapter was not already long enough, I could say how Father Achazius, superior of a nunnery in Duren, France, used to sanctify the young and old ladies who confessed to him. The number of his victims was so great, and their ranks in society so exalted, that Napoleon thought it was his duty to take that scandalous affair before him.

“The way this holy (?) father confessor used to lead the noble girls, married women, and nuns, of the territory of Aix-la-Chapelle, was revealed by a young nun who had escaped from the snares of the priest, and married a superior officer in the army of the Emperor of France. Her husband thought it his duty to direct the attention of Napoleon to the performances of that priest, through the confessional. But the investigations which

were directed by the State Counsellor, Le Clerq, and the Professor Gall, were compromising so many other priests, and so many ladies in the highest ranks of society, that the Emperor was absolutely disheartened, and feared that their exposure before the whole of France would cause the people to renew the awful slaughters of 1792 and 1793, when thirty thousand priests, monks and nuns, had been mercilessly hung, or shot dead, as the most implacable enemies of public morality and liberty. In those days, that ambitious man was in need of the priests to forge the fetters by which the people of France would be securely tied to the wheels of his chariot.

“He abruptly ordered the court of investigation to stop the inquiry, under the pretext of saving the honor of so many families, whose single and married females had been seduced by their confessors. He thought that prudence and shame were urging him not to lift up more of the dark and thick veil, behind which the confessors conceal their hellish practices with their fair penitents. He found it was enough to confine Father Achazius and his co-priests in a dungeon for their lives.

“But if we turn our eyes from the humble confessor priests to the monsters whom the Church of Rome adore as the vicars of Jesus Christ—the supreme Pontiffs—the Popes, do we not find horrors and abominations, scandals and infamies which surpass everything which is done by the common priests behind the impure curtains of the confessional-box?

“Does not Cardinal Baronius himself tell us that

the world has never seen anything comparable to the impurities and unmentionable vices of a great number of popes?

“Do not the annals of the Church of Rome give us the history of that celebrated prostitute of Rome, Marozia, who lived in public concubinage with the Pope Sergius III., whom she raised to the so-called chair of St. Peter? Had she not also, by that Pope, a son, of whom she also made a pope after the death of his holy (?) father, Pope Sergius?

“Did not the same Marozia and her sister, Theodora, put on the pontifical throne another one of their lovers, under the name of Anastasius III., who was soon followed by John X.? And is it not a public fact, that that pope having lost the confidence of his concubine Marozia, was strangled by her order? Is it not also a fact of public notoriety, that his follower, Leo VI., was assassinated by her for having given his heart to another woman, still more degraded?

“The son whom Marozia had by Pope Sergius was elected pope, by the influence of his mother, under the name of John XI., when not sixteen years old! But having quarreled with some of the enemies of his mother, he was beaten and sent to gaol, where he was poisoned and died.

“In the year 936, the grandson of the prostitute Marozia, after several bloody encounters with his opponents, succeeded in taking possession of the pontifical throne under the name of John XII. But his vices and scandals became so intolerable, that the learned and celebrated Roman Catholic Bishop of Cremorne, Luitprand, says of him:—

'No honest lady dared to show herself in public, for the Pope John had no respect either for single girls, married women, or widows—they were sure to be defiled by him, even on the tombs of the holy apostles, Peter and Paul.

“That same John XII. was instantly killed by a gentleman, who found him committing the act of adultery with his wife.

“It is a well-known fact that Pope Boniface VII. had caused John XIV. to be imprisoned and poisoned, and when he soon after died, the people of Rome dragged his naked body through the streets, and left it, when horribly mutilated, to be eaten by dogs, if a few priests had not secretly buried him.

“Let the readers study the history of the celebrated Council of Constance, called to put an end to the great schism, during which three popes, and sometimes four, were every morning cursing each other and calling their opponents Antichrists, demons, adulterers, sodomists, murderers, enemies of God and man.

“As every one of them was an infallible pope, according to the last Council of the Vatican, we are bound to believe that they were correct in the compliments they paid to each other.

“One of these holy (?) popes, John XXIII., having appeared before the Council to give an account of his conduct, he was proved by thirty-seven witnesses, the greater part of whom were bishops and priests, of having been guilty of fornication, adultery, incest, sodomy, simony, theft, and murder. It was proved also by a legion of witnesses, that he had seduced and violated 300 nuns. His own secretary, Niem, said that he had at



Boulogne, kept a harem, where not less than 200 girls had been the victims of his lubricity.

“And what could we not say of Alexander VI.? That monster who lived in public incest with his two sisters and his own daughter Lucretia, from whom he got a child.

“But I stop—I blush to be forced to repeat such things. I would never have mentioned them were it not necessary not only to put an end to the insolence and the pretensions of the priests of Rome, but also to make the Protestants remember why their heroic fathers have made such great sacrifices and fought so many battles, shed their purest blood and even died, in order to break the fetters by which they were bound to the feet of the priests and the popes of Rome.

“Let not my readers be deceived by the idea that the popes of Rome in our days, are much better than those of the ninth, tenth, eleventh and twelfth centuries. They are absolutely the same—the only difference is that, to-day, they take a little more care to conceal their secret orgies. For they know well, that the modern nations, enlightened as they are, by the light of the Bible, would not tolerate the infamies of their predecessors; they would hurl them very soon into the Tiber, if they dared to repeat in the open day, the scenes of which the Alexanders, Stephens, Johns, &c., &c., were the heroes.

“Go to Italy, and there the Roman Catholics themselves will show you the two beautiful daughters whom the last pope, Pius IX., had from two of his mistresses. They will tell you, too, the names of five other mistresses—three of them

nuns—he had when a priest and a bishop; some of them are still living.

“Inquire from those who have personally known Pope Gregory XVI., the predecessor of Pius IX., and after they will have given you the history of his mistresses, one of whom was the wife of his barber, they will tell you that he was one of the greatest drunkards in Italy!

“Who has not heard of the bastard, whom Cardinal Antonelli had from Countess Lambertini? Has not the suit of that illegitimate child of the great cardinal secretary filled Italy and the whole world with shame and disgust?

“However, nobody can be surprised that the priests, the bishops, and the popes of Rome are sunk into such a bottomless abyss of infamy, when we remember that they are nothing else than the successors of the priests of Bacchus and Jupiter. For not only have they inherited their powers, but they have even kept their very robes and mantles on their shoulders, and their caps on their heads. Like the priests of Bacchus, the priests of the Pope are bound never to marry, by the impious and godless laws of celibacy. For every one knows that the priests of Bacchus were, as the priests of Rome, celibates. But, like the priests of the Pope, the priests of Bacchus, to console themselves for the restraints of celibacy, had invented auricular confession. Through the secret confidences of the confessional, the priests of the old idols, as well as those of the newly-invented wafer gods, knew who were strong and weak among their fair penitents, and under the veil “of the sacred mysteries,” dur-

ing the night celebration of their diabolical mysteries, they knew to whom they should address themselves, and make their vows of celibacy an easy yoke.

“Let those who want more information on that subject read the poems of Juvenal, Propertius, and Tibellus. Let them peruse all the historians of old Rome, and they will see the perfect resemblance which exists between the priests of the Pope and those of Bacchus, in reference to the vows of celibacy, the secrets of auricular confession, celebration of the so-called ‘sacred mysteries,’ and the unmentionable moral corruption of the two systems of religion. In fact, when one reads the poems of Juvenal, he thinks he has before him the books of Dens, Liguori, Lebreynne, Kenrick.

“Let us hope and pray that the day may soon come when God will look in His mercy upon this perishing world; and then, the priests of the wafer-gods, with their mock celibacy, their soul-destroying auricular confession and their idols will be swept away.

“In that day Babylon—the great Babylon, will fall, and heaven and earth shall rejoice.

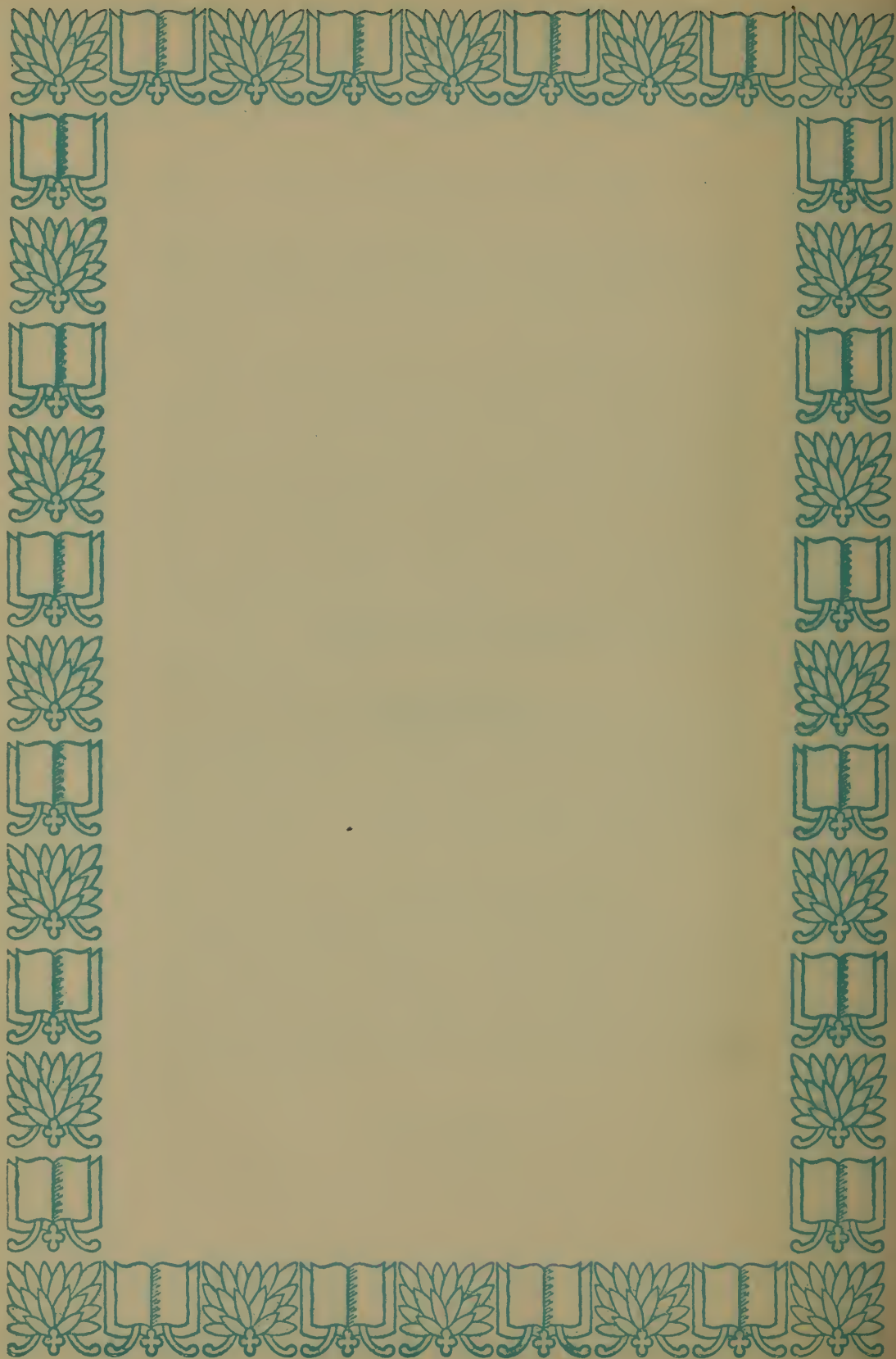
“For the nations will no more go and quench their thirst at the impure cisterns dug for them by the man of sin. But they will go and wash their robes in the blood of the Lamb; and the Lamb will make them pure by His blood, and free by His word. Amen.”

THE END.

A decorative border in a light teal color frames the page. It consists of a repeating pattern of stylized floral motifs and open book icons. The floral motifs are arranged in a continuous line, with the book icons interspersed between them. The books are depicted with their pages slightly curved, suggesting they are open.

PART FIVE

APPENDIX





CHAPTER XXV.

AS WE READ ABOUT THEM TODAY IN THE PRESS.

*There have been statements and charges made in this book against the minister and the church; to show that these are true it is only necessary to read this appendix.*

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PASTOR SENT TO JAIL ON  
PONTIAC GIRL'S CHARGE

THE REV. H. H. GOODIN SENTENCED TO AN INDETERMINATE SENTENCE.

Pontiac, Ill., Dec. 28.—The Rev. H. H. Goodin, the Baptist minister who was arrested in a hotel in Chicago with 15-year-old Anna Blanch Edgington, of this city, was this afternoon sentenced to the penitentiary at Joliet by Judge Patton in the Circuit Court to an indeterminate sentence, not less than one year nor more than ten. Goodin expressed his desire to plead guilty to the charge of abduction, should a special grand jury be called. The judge ordered a special grand jury. "I wish to plead guilty," said Mr. Goodin. The judge then sentenced him to the penitentiary, after which

he was removed to the county jail. He will be taken to Joliet later in the week to begin his sentence.—*Chicago Examiner, Dec. 29 1908.*

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PASTOR IDENTIFIED  
AS WIFE DESERTER

SAN FRANCISCO MAN CONNECTED WITH EDNA  
CLARK DISAPPEARANCE BEING INVESTIGATED.

Another chapter has been added to the story of the mysterious disappearance from San Francisco last fall of Miss Edna Clark, a pretty art student who was afterward located in Chicago at the Paulist Day Nursery in Eldredge place.

The new chapter is the discovery that the Rev. Payson Young, rector of the fashionable Episcopal Church of St. Mary the Virgin in San Francisco, whose name was brought into the Clark case, and who was thought to have some knowledge of her whereabouts, is none other than Patrick J. Lyons, a former East Boston fisherman. What is more, the Rev. Mr. Young has been identified as the man who deserted a young wife and three children in Boston in 1895.

Miss Clark, at the time she was found in Chicago, exonerated the minister from any blame in connection with her disappearance. She said she knew him, but denied vehemently that she had any intention of marrying him, as had been stated. She denied also that the rector ever had kissed her, or that she ever had sat on his lap in the church study.

Notwithstanding the denials made by the young woman, the tongue of gossip was not stilled, and some revelations of the minister's past, published in San Francisco, caused Walter Lyons, of East Boston, to make a trip to San Francisco.

Now, dispatches from the East say, the Rev. Mr. Young has admitted to Walter Lyons that he is his father.

Investigations in California showed that the Rev. Mr. Young had been granted a divorce in Santa Cruz, and that in his petition for divorce he had admitted that he had been married in Boston in 1887 under the name of "Patrick J. Lyons."

When his long-lost and deserted son first called to see his father in San Francisco the latter refused to admit him. Later he acknowledged his paternity. An investigation of the Rev. Mr. Young's conduct is under way in San Francisco under orders from his bishop.—*Chicago Examiner*, March 29, 1909.

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#### REWARD IS OFFERED FOR PREACHER AS SLAYER; SUICIDE IS SUSPECTED.

MOTIVE LACKING FOR MICHIGAN CHURCH MYSTERY, BUT FAMILY INSANITY IS THEORY—VICTIM'S TEETH IDENTIFIED—FATAL APPOINTMENT OF CARMICHAEL WITH NEIGHBOR KNOWN TO MANY.

Port Huron, Mich., Jan. 8.—The Rev. John Haviland Carmichael, for nearly thirty years a prominent figure in the affairs of the Methodist



Episcopal Church in Michigan, a man looked up to and respected in this section of the state, where he has lived and labored for so long, tonight stands formally charged with a revolting murder. A price has been put on his head.

The Methodist minister of Adair, a hamlet a few miles south of this city, is charged by the prosecuting attorney and the sheriff of St. Clair County with having lured Gideon Browning, his next door neighbor and a simple, trusting soul, to a lonely church near Columbus and murdering him after a desperate struggle, and with dismembering the body of his victim and burning it in a stove in the church.—*Chicago Examiner*, 1909.

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### TEMPEST ENDS CHURCH TRIAL.

TAR AND FEATHERS SUGGESTED FOR JURORS IN THE LAVENDER CASE—OPEN VERDICT IS PRESENTED—CHARGES ARE DROPPED, BUT \$50,000 IS OFFERED TO BACK CIVIL SUIT.

Trial of Mrs. Mary A. Lavender on charges of immorality came to an abrupt and tempestuous ending yesterday, following the withdrawal of the charges by the Rev. E. B. Crawford and the Rev. W. E. Tilroe.

Bitter public denunciation of the ministers who brought the charges and later dropped them, threats of tar and feathers by a mob of excited women, and the offer of \$50,000 to fight the matter out in the civil courts followed the refusal of the church jury to bring in a verdict of not guilty.

Woodlawn Methodist church was crowded to the doors when the last session of the trial began. There were about eighty women present, the vast majority of them in obvious sympathy with Mrs. Lavender. At least a score of women from Western Avenue Methodist church were present, drawn by their interest in the Rev. John D. Leek, who was involved in the charges.

The Rev. A. T. Horn, in opening the court, caustically denounced as "intruders" all those who were present except as counsel, witnesses, or jurors. He said the session was supposed to be executive, and as the majority of those present were not intimately connected with the case they had no right to be there. Whereupon he suggested that the "intruders" leave. Every woman held her place, and said "just wait."

#### VERDICT RAISES A TEMPEST.

He then read the verdict of the jury, a simple statement that the charges had been withdrawn by Dr. Crawford and the Rev. W. E. Tilroe, and that therefore there was "no disciplinary warrant for further proceedings." Seth F. Crews, attorney for Mrs. Lavender, demanded that Dr. Horn also sign the withdrawal of the charges, and he did so.

But when he demanded that the jury bring in a verdict of "not guilty" or of acquittal, Dr. Horn interrupted him to declare that the jurors had refused to bring in any such verdict. They had considered well, he said, and had brought in the verdict that appeared to them to fit the case and the circumstances.

At this the lightnings began to flash and the

thunders to roll, presaging the storm. Women stood up here and there and began to say things. Cries of "Shame!" and "Cowards!" arose. Mr. Crews began an impassioned speech, setting forth the grievances of Mrs. Lavender and her demands for a hearing of the charges and a verdict of guilty or not guilty thereon. Dr. Horn brought matters to a crisis in the midst of the growing confusion by adjourning the court sine die.

#### WOMEN VOICE THEIR INDIGNATION.

The meeting broke up, and all chance of further consideration of Mrs. Lavender's claims was destroyed, but Dr. Horn had brought the deluge on himself and his companions.

One gray haired woman walked up to Dr. Crawford and shouted:

"Thank the Lord, no one like you is pastor of my church!"

"They ought to be tarred and feathered!" called another. "Haven't any of the men got the nerve to get the materials?"

"This is an outrage! There has been no Christian spirit shown here," cried Attorney Crews.

"We won't stand it!" cried several feminine voices.

Drs. Crawford, Tilroe and Horn hurried from the room. Just as they were leaving the church they came face to face with Attorney Crews.

"This is a foul conspiracy," he said to them. "It is cowardly to turn Mrs. Lavender away from here with no decision having been announced, with no opportunity given her to disprove the infamous charges made by you men."

"The charges are withdrawn and there is noth-

ing more to be done," was Dr. Horn's calm reply. The others said nothing.

"You are a disgrace to the church," continued Mr. Crews. "I don't see how you have the nerve to meet and preach to your congregations."

#### \$50,000 TO BACK CIVIL SUIT.

The most startling result of the withdrawal of the charges without their retraction was the offer of Dr. H. Claflin, a former member of the official board of the church, to back Mrs. Lavender to the extent of \$50,000 in the prosecution of a civil suit against Dr. Crawford.

Mrs. Lavender refused to state last night whether she had accepted Dr. Claflin's offer, but admitted there was considerable more than a possibility of a resort to the secular courts to obtain the vindication denied her by the court of her church.

Before the trial she characterized the action of the prosecution in withdrawing charges without retracting them or giving her an opportunity to disprove them as "cowardly," and declared that if her accusers attempted to "sneak out" that way she would resort to law.

The formal document of withdrawal states that the action was taken because of "the heated and poisoned condition of the public mind, an intolerable situation affecting both vital testimony and the trial itself, and the inevitable disaster to public morals and the interests of the church."

#### SARCASTIC COMMENT ON VERDICT.

A member of the church sarcastically pointed out that these altruistic reasons had not been

thought of by the prosecutors until the court had ruled that they must specify the time and place of the alleged offenses.

The only consolation for Mrs. Lavender lies in the last sentence of the withdrawal. It reads:

"Some things may be safely left with a kindly Providence that rules the affairs of men."

Members of the Woodlawn church discussed plans for getting rid of their pastor before the convening of the Rock River conference, next fall. Members of Western Avenue Methodist church discussed the probable reinstatement of the Rev. John D. Leek in the ministry, from which he withdrew because of the charges against Mrs. Lavender and himself.—*Chicago Tribune, March 28, 1909.*

#### MINISTERS IN A ROW BORDERING ON A RIOT.

*That ministers of today, like the ignorant, superstitious Christian fathers and Bishops of old, engage in intrigues, and controversies that are turbulent, and end in a condition bordering on riot, is shown by the following, which appeared in one of Chicago's leading papers:*

#### PASTORS IN RUMPUS;

"DISHONEST," IS CRY

DR. L. W. MUNHALL THUS REFERRED TO IN A MEETING OF METHODIST MINISTERS—HE RAPS "HIGHER" CRITICS—CHARGE BY SPEAKER THAT HEARERS DOUBT BIBLE'S FIRST WORDS BRINGS ON THE ACCUSATION.

Dr. L. W. Munhall, of Germantown, Pa., author, traveler and public speaker, appeared before the Chicago Methodist ministers' meeting in the First Methodist church today to attack higher critics of the Bible, and a big rumpus developed. The speaker was called "dishonest," and subjected to humiliating criticism at the hands of the assembled ministers in one of the most sensational theological rows in the history of that organization. The charge that he was dishonest came at the end of a turbulent meeting, which lasted more than two hours, and the greater part of which was absorbed by the speaker in a striking discussion of the subject, "The Book of Books."

## STARTS OVER WHALE STORY.

The breach between Dr. Munhall and the dissenting ministers started when he made the statement that he believed the story of Jonah and the whale, and by his citation of numerous species of sea monsters whose throats, he said, were large enough to swallow "a man and a horse."

The charge of dishonesty was made in one of the aisles while the Pennsylvania visitor was shaking hands with some of his admirers, and in the presence of a reporter for *The Daily News*.

The man who uttered the scathing accusation was the Rev. H. A. Warren, of the First Church of Harvey.

"I say to you," said the Rev. Mr. Warren, "that in your implication that the Methodist ministers do not believe the first words in the Bible are the words of God you are dishonest."

## DR. MUNHALL IS CONFUSED.

Dr. Munhall's cheeks flushed red, he stared at the man who addressed him, and then, in a state of evident confusion, said:

"You don't know what you are talking about if you say I am dishonest."

It was Dr. Munhall's final statement at the end of a prolonged discussion on his address. His speech, which, according to his own estimate, had been delivered at the rate of 230 words a minute, was frequently interrupted with applause, and especially when he flayed the higher critics and criticisms of the Bible, which he declared was the book of God.

The point on which Dr. Warren attacked Dr. Munhall was the first sentence of the Bible, which deals with the creation.

## MAKES CHARGES OF DISHONESTY.

"Dr. Munhall seeks to imply that we ministers do not believe the first statement of the Bible," said the Rev. Mr. Warren, as he passed out of the building. "In this implication I said to him he was dishonest."

The signal for the conflict of opinion was brought about when a vote of thanks to Dr. Munhall was proposed by one of the ministers. In a moment the Rev. D. T. Stephenson was on his feet and protested against a vote of thanks.

"If a vote of thanks means that we are appreciative of what the speaker had to say, I will vote for it," said he, "but if it is interpreted, as it has been in the past, that we indorse his views, I am opposed to it."

Half a dozen men clamored for recognition in a moment, and the Rev. W. J. Libberton, who presided, finally settled the subject by calling for a rising vote. The Rev. Mr. Stephenson was the only man who stood up as opposed to the resolutions.

#### OTHERS JOIN OPOSER'S RANKS.

It was when the single opposing minister asked for a chance to explain his position that others present joined his ranks. Among these were Prof. A. W. Patten, of the Northwestern University, the Rev. J. H. McDonald, of the Epworth church, and the Rev. L. F. W. Lesemann.

Prof. Patten spoke coolly and directed his remarks to Dr. Munhall.

"I want to thank Dr. Munhall for his eulogium of the Bible, and I thoroughly agree with him on that. But we can throw higher scholarships into the abyss of skeptics," he said. "We are not battling with the skeptics who died 100 years ago, but against the evolutionists of today."

#### DOES NOT QUESTION GOD'S SPEECH.

"From consideration of the facts in the case, I don't question for a moment that God speaks to us in the book, but I believe that God has used human literature and legends to illustrate His teachings," continued Prof. Patten. "We must get away from the idea that the Bible was edited in heaven and let down to us by a string. We must rather promulgate the idea that God has used men and human agencies to accomplish what



we find in the Bible. We cannot tumble the scholarship of centuries into a chasm of unbelief."

SAY UNIVERSITY WAS ATTACKED.

Several volunteers in the discussions took the position that the speaker had directed criticism against Northwestern University, but this Dr. Munhall denied. Addressing himself to Prof. Patten, he said:

"I did not say a thing against Evanston. I did say that Evanston was a saints' rest, including it with Germantown, Pa., in the same class, but that is all I said. However, I will say this, that I have not been asked out to Evanston, but I have spoken at Princeton University, and they have more scholarship there than you have in Evanston."—*Chicago Daily News, Dec. 12, 1909.*

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