

THE CHRIST QUESTION SETTLED

OR

JESUS, MAN, MEDIUM, MARTYR

A SYMPOSIUM

BY

W. E. COLEMAN

J. R. BUCHANAN

J. S. LOVELAND

B. B. HILL

HUDSON TUTTLE

RABBI I. M. WISE

MOSES HULL

COL. INGERSOLL

AND

WHAT THE SPIRITS SAY ABOUT IT

BY

J. M. PEEBLES, M.D.

AUTHOR OF

"THREE JOURNEYS AROUND THE WORLD." "SEERS OF THE AGES." "IMMORTALITY,
AND OUR OCCUPATIONS HEREAFTER." "HELL; WHAT AND WHERE IS IT?"
"THE SPIRITUAL HARP." "CRITICAL REVIEW OF REV. DR. KIPP'S
SIX SERMONS AGAINST SPIRITUALISM." "MAGIC IN INDIA."
"THE SOUL, IS IT RE-EMBODIED OR NOT?" "WHO ARE
THESE SPIRITUALISTS?" "HOW TO LIVE A
CENTURY AND GROW OLD GRACEFULLY."
"DID JESUS CHRIST EXIST?" ETC.

BOSTON
BANNER OF LIGHT PUBLISHING CO.
9 BOSWORTH STREET
1899

Copyright, 1898
By J. M. PEEBLES

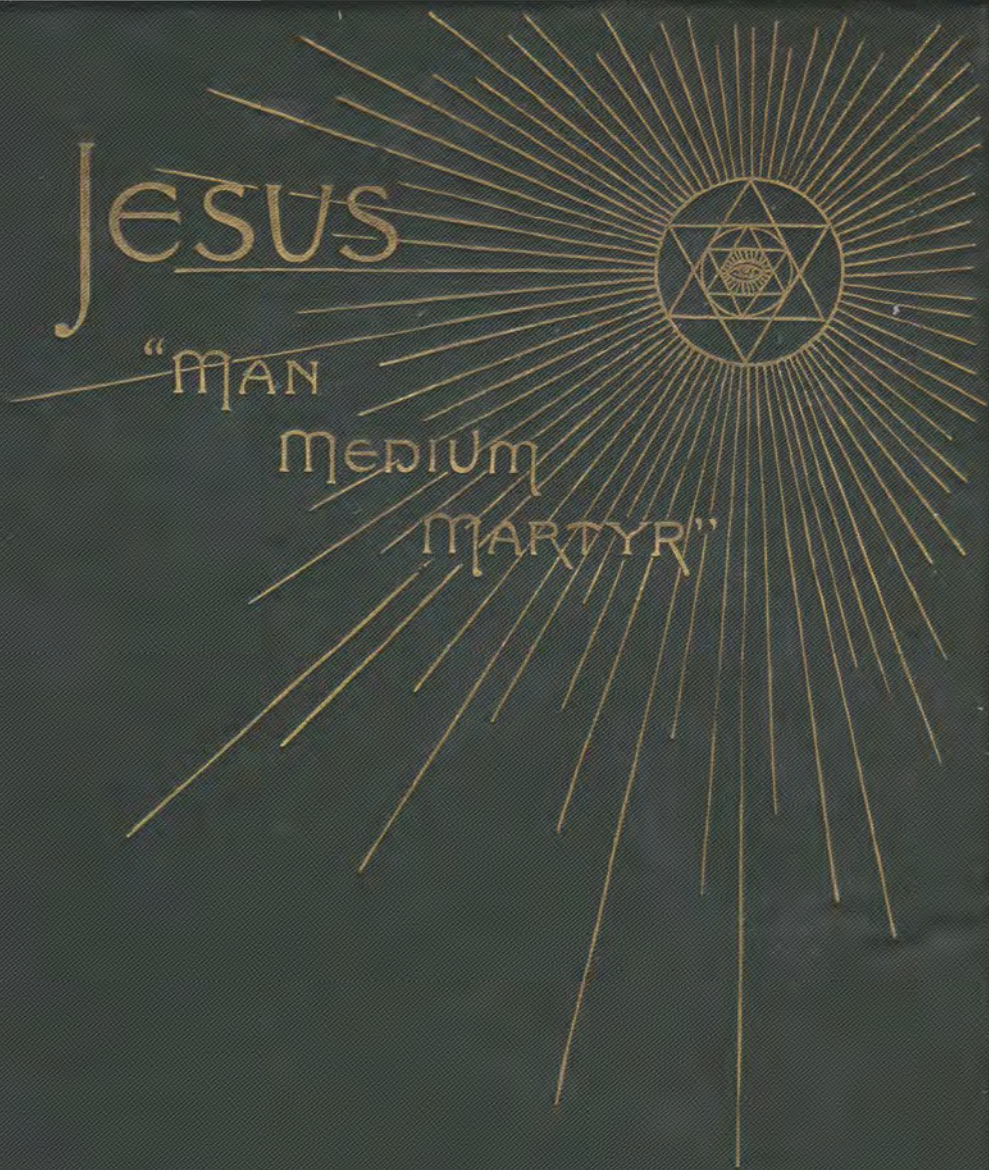
TYPOGRAPHY AND PRESSWORK
S. J. PARKHILL & CO., BOSTON, U. S. A.

THE
CHRIST
QUESTION
SETTLED
&
JESUS
AN
medium
MARTYR

PEEBLES

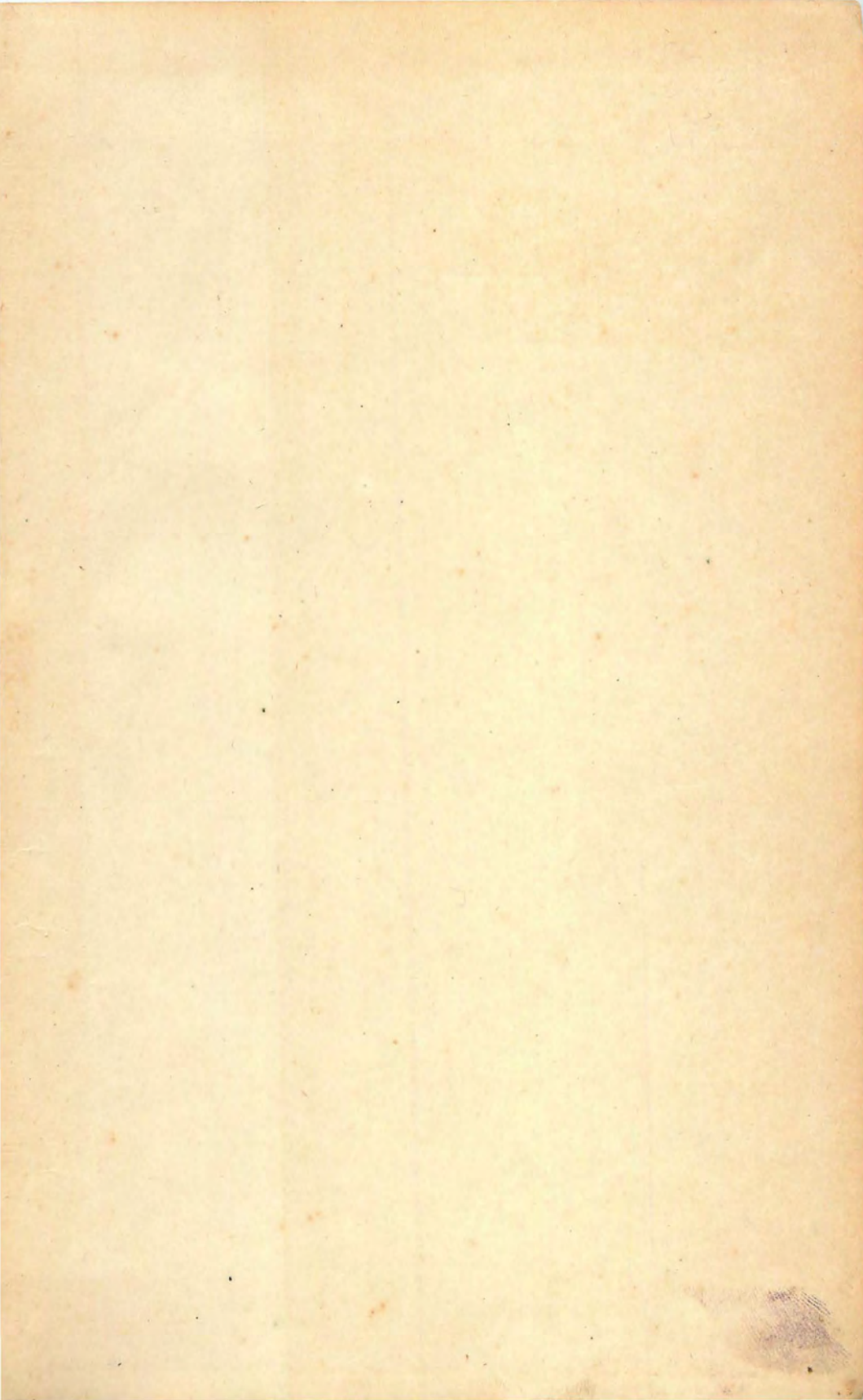
JESUS

"MAN
medium
MARTYR"



By
THE STROLLING PLAYER
OF
J. J. MORSE





CONTENTS.

CHAPTER I.

	PAGE
BUT—"WHO SAY YE THAT I AM?"	11

CHAPTER II.

JESUS.—TALMUD.—EDWIN JOHNSON.—HUDSON TUTTLE AND W. E. COLEMAN	37
--	----

CHAPTER III.

W. E. COLEMAN'S REJOINDER. JESUS.—MUHAMMAD.—JOHNSON.— HUDSON TUTTLE	59
--	----

CHAPTER IV.

DID JESUS EXIST?—"ANTIQUITY UNVEILED."—A SINGULAR DELU- SION FROM MONOMANIA AND HYPNOTISM.	126
---	-----

CHAPTER V.

THE JESUS OF THE NEW TESTAMENT	148
--	-----

CHAPTER VI.

HAVE WE ANY HISTORY OF THE SO-CALLED JESUS?—NOT ANY.— HE WAS A MYTH	155
--	-----

CHAPTER VII.

THE TALMUD.—JESUS THE MEDIUM.—JEWISH CORRESPONDENCE.— MANLINESS OF DR. I. M. WISE.—MORAL COWARDICE	175
---	-----

CHAPTER VIII.

	PAGE
DID JOSEPHUS EXIST?—WAS HE "A MONK OF THE SIXTEENTH CENTURY?"—DID HE COMMUNICATE IN "ANTIQUITY UNVEILED?"—WHAT SAY RABBIS WISE, VOORSANGER AND OTHER AUTHORITIES?	185

CHAPTER IX.

JUDAISM.—JESUS.—THE QUR'AN.—EDWIN JOHNSON.—ORIENTAL DISCOVERIES	198
---	-----

CHAPTER X.

THE LOGIA, AND THE NEWLY-FOUND SAYINGS OF JESUS.	211
--	-----

CHAPTER XI.

JESUS.—MUHAMMAD.—THE QUR'AN.—THE Gnostics, AND GNOSTIC PAPYRI	225
---	-----

CHAPTER XII.

DID THE CHRISTIAN JESUS EXIST?—THE NEGATIVE SIDE OF THE QUESTION PRESENTED BY B. B. HILL, PHILADELPHIA	234
--	-----

CHAPTER XIII.

THE SAGES OF THE AGES.—JEWISH, RABBINICAL, AND FURTHER TALMUDIC TESTIMONY TO THE EXISTENCE OF JESUS OF NAZARETH	292
---	-----

CHAPTER XIV.

THE EXISTENCE OF JESUS.—HIS MISSION.—THE MORAL INFLUENCE OF CHRISTIANITY	307
--	-----

CHAPTER XV.

COLONEL INGERSOLL AND CHRISTIANITY.—JESUS AND HIS MORAL INFLUENCE.—DARKEST INDIA.—INGERSOLL AND THE RIGHT OF SUICIDE.—THE UNITY OF THE HIGHER SPIRITUALISM AND TRUE CHRISTIANITY	317
--	-----

PREFACE.

THE inimitable Victor Hugo, whom I never saw but once, and then at a spiritual seance in Paris, asks : —

“ Where goest thou ? I cannot tell,
And still go on. If but the way be straight
It cannot go amiss ! Before me lies
Dawn and the day ; the night behind me ; that
Suffices me ; I break the bounds — I go on.”

Conscious, I think — I see — I reflect — I lecture upon all reform subjects — writing, I smite the wrong wherever found, and traveling the wide world around and around, I speak the inspired word in India, Ceylon, and other Oriental climes. I also gather the good and the true from Brahmin and Buddhist, Jew and Christian, and booking them, pray that the contents, so far as just and reasonable, may be appropriated by generous souls, to be thereafter the more widely disseminated for the bettering and upbuilding of our common humanity now — and the *more*, when I have passed from the transient illusions of earth to the invisible realities and ampler facilities of the awaiting eternities. Wearied at times, and worn with earthly pilgrimages, my soul's trustful rest is upon the essential tendencies, the divine realities, the infinite calm of divine Love, Will and Wisdom — God over all, and in all forevermore ! J. M. P.

INTRODUCTION.

It is a melancholy fact that certain Spiritualists are more inclined to doubt than to trust; more given to destruction than construction. They are literally pessimists, and should sit for a season at the feet of that prince of scholars, Max Müller, who says:—

“There never was a false God, nor was there ever really a false religion—unless one may call a child a false man. The true religion of the future will be the fulfilment of all the religions of the past—the true religion of humanity, that which in the struggles of history remains as the indestructible portion of all the so-called false religions of mankind.”

Jesus was not an intellectually brilliant character, but an ethical religionist who kept the Jewish law. He did not come, he said, to destroy, but “to fulfil” that is, to fill out the higher moral law, and make it a more intensifying power in the elevation of the Jewish race. He was a medium, a Pharisean healer, a reverential monotheist, a Hebraic reformer, worshipping with others in the Jerusalem Temple. There are, in fact, no originals except in phrase, dress, statement, or rearrangement. Every competent writer or thinking savant exclaims with Confucius—“I only hand on.”

It is from no early education, no superstition, that I defend the existence of Jesus. I would just as soon defend the existence of Hillell or Socrates, if their existence was called in question, as that of the Nazarene.

I have repeatedly said and written that Jesus was not the founder of Christianity—(the more appropriate word would be churchianity). Paul, with the Gnostics and the old Church Fathers, was the real author of sectarian Christianity. And this sect, (considering Brahminism, Buddhism, and Muhammadanism) Christianity, with its priest-manufactured creeds, since the third century, has been a stumbling-block to the world's progress.

No, Jesus was not the founder of our-time Christianity, but simply the central figure around which the first three gospel records clustered; and to get rid of Christianity with its theological lumber and its persecuting tendencies, a few radical iconoclasts vainly think that they must annihilate Jesus — the Jesus of the Talmud, of the New Testament and of the last eighteen centuries.

With the cultured of all lands the great, all-absorbing question is "What is Truth?" It is the one thing to be sought for and secured. Error crushes the noblest aspirations of human nature, while truth exalts, expands and dignifies the human soul. Where the power of truth is felt no altars smoke, no innocent lives expire, and no man anathemizes his neighbor for not having a creed fashioned precisely like his own. Beliefs are the results of evidence.

Highly as I esteem acquaintances and friendships, I would sacrifice each and all upon the altar of Truth if necessitated to so do. Dynasties may rise and fall, but Truth is unchangeable. Our conceptions of it change as we think, study, and spiritually unfold, but the truth itself as a fixed principle, adjusted to cause and effect, remains unchanged. It is immortal! And it should be the motto of all, and is the motto of all royal-souled men — "Peace if possible, but the Truth at all hazards."

"Great truths pitch their shining tents
Outside our wall; and, though but dimly seen
In the gray dawn, they will be manifest
When the light widens into the perfect day!"

No man in the past has criticised me more severely than W. Emmette Coleman; and yet, his criticisms never soiled nor severed a link in friendship's chain. Honest differences of opinion there must be. Touching the personal existence of Jesus Christ, B. B. Hill and myself do not agree, and yet, I am proud to bear testimony that he is an excellent and an honorable man. I have sat at his table, drank his wine, duly boiled and filtered, and have witnessed his liberality of both heart and purse — all of which deepen my sorrow that he has become so deluded and ensnared by those earth-bound, atmospheric spirits that people the dens and dungeons of the under-world.

Does some loose thinker say, "It matters not to me whether Jesus existed or not?" No — nor perhaps whether Cicero or Socrates existed. Nor whether Epictetus or Emerson existed — or

your ancestors — or anybody, but your own supreme self! Such intensified egotistic selfishness is akin to insanity.

Consider the position — “I exist, and that is enough!” No matter about the past that made the present possible. No matter about the seers and sages, martyrs, philanthropists, philosophers, and great royal-souled heroes of the elder ages, whose living, fiery-tongued words roused to life a morally half-dead world, flooding it with new light and diviner ideas — ideas that, in thunder tones, they fearlessly proclaimed, facing chains, racks, fagots, and grimmest Gethsemanes crimsoned with blood.

Go, thou son of intensified selfishness — go, hide thyself, and contemplate for a season upon thine own immense littleness! The physical universe will not admit the loss of the minutest atom of matter, much less will the moral universe permit the loss, the annihilation, of a divinely inspired teacher.

Well, “his principles are enough for me, anyhow.” Principles, unless consciously embodied, are little more than floating phantasms, unthinkable, incomprehensible — “footprints on the sands of time” — footprints without feet, nothing more.

It is true that both the good and the ill that men do live after them. Buildings perish, but their architects live. Newspaper articles are of but little account, considering endurance, as compared with books. The books that men write live in the future, and so live because they are interpermeated with the thoughts of their writers. Thoughts are not things, as sometimes roughly stated; but they are spiritual substances, allied to wave motions. Only substances, only realities can produce effects. Thoughts may be denominated spiritual substances projected by the will into books, laws, libraries, tribes and races. The Alexandrian Library exists in the astral unseen. Ideas never die. Authors, I repeat, live in the books they write. Their volumes are their literary offspring. Portions of themselves are therein incarnated. This I once effectually demonstrated by the aid of an independent clairvoyant. Blindfolded I took him for the first time out of my parlor into my library-room, and after a few moments, asked him to look at those rows of books. His eyes were tightly bandaged.

“Do you see anything peculiar,” I inquired, “about them?”

“Well — the walls of the room seem to have almost vanished

into space; and yet I can trace the outlines of the room, and more especially and far more clearly the library." . . .

"Why, now, are you so silent — why so seemingly meditative?"

"I was looking and considering how it was that the atmosphere — or something of the kind, I do not know what else to call it — in your dining-room is so different from the atmosphere in this room."

"Do you see any particular emanations or out-putting auras from those books?"

"Yes, but they seem to so interblend, some of them, that I cannot well describe their shades and peculiar hues."

"Have these auras color or hues?"

"It seems so to me. They are very faint; some are muddily obscure, some grayish, some silvery, and others almost golden. Every book and pretty much everything else that, when in this state I see, seems to have its own surrounding effluence."

"Then you can distinguish by a little thought, can you, a different aura around each book?"

"Yes, if I look very intently, and this is what so puzzles me; they all seem to be books, and yet each one seems to be actually individualized."

"Can you describe a good book from one that is indifferent, or that is really bad, by its aural emanations?"

"I will try. It will take a little time."

This experiment absolutely astonished me, because, holding up this book, coldly scientific, that one historical, another controversial, and still another metaphysical, he described the well-established characteristics of each writer. Then with the purpose of puzzling him, I stepped and took from a library shelf my "Seers of the Ages"; and yet, with eyes closed, he exclaimed as though self-surprised, "Why, that's your book! You wrote that. The atmospheric coloring about it is almost like that around your head." This spirit teaching, though many years ago, has never been forgotten by me.

It requires but little intelligence to deny. A worm can wriggle into and injure a fruit-tree — and any mouthing mimic can be taught to say, "Jesus did not exist." The say-so would be a denial, and that only. It is quite time that this unscholarly chatter by a few Spiritualists against the existence of Jesus, the existence of Josephus, of Muhammad and other well-established historic characters subsided, as

it results only in ridicule from the great army of scholars and profound thinkers, who, though inclined, are not, and under present circumstances will not very soon, be of us. If the Spiritualists of to-day were such students of history, archæology, psychic science, and scholastic research as were A. E. Newton, Brittan, Denton, Kiddle, and as is Prof. Alexander Wilder, W. E. Coleman, and a few others — if they would listen to the inspired promptings of the higher and wiser spirits, they would readily agree with all learned rabbis, advanced Unitarians, and with the scholarly *literati* of the world that Jesus not only existed, but that his calm, uplifting, spiritual influence has aided most marvelously in the molding of the ages.

Honest doubt is praiseworthy, and a critical spirit for the elucidation of the truth is to be commended, but the all-too-often scoffing, scorning spirit of agnosticism is to be deplored. And so also are the baseless assumptions of ignorance.

One of the characteristics of Spiritualism is that it seeks the truth wherever found. It strikes at the root of all things, demands the genuineness of all phenomena, the reasonableness of all philosophy, and the highest authority for its theories of the present or of the elder ages.

It has been my purpose in the following pages to give each and all a fair hearing. If the Spiritualist press does not do this with becoming manliness it must necessarily suffer the consequences in the future. Thinking people will be heard. When that ruthless mob in the city of Boston, in the early anti-slavery times, chased Lloyd Garrison down the street, he turned and, facing the crowd, said, "Gentlemen, I am in earnest — I will not equivocate, I will not prevaricate — and *I will be heard*." And Garrison *was* heard. The truth and the right, in the end, will ever be heard.

Cordially do I endorse these words, these stirring words of John Milton: "And though all the winds of doctrine were let loose to play upon the earth, so Truth be in the field, we do injuriously to misdoubt her strength. Let her and Falsehood grapple; who ever knew Truth put to the worse in a free and open encounter?"

Money, fame, praise are to me trash — worthless trash, when compared with truth. Truth-seekers and honorable truth-writers shall be heard. If their articles, essays and reviews are rejected by Spiritualist journals because not coinciding with the prejudiced notions of

editors, I will publish them in *The Temple of Health* (which I intend to enlarge), in pamphlets and books at my own expense. Justice shall be done to all parties so far as I can aid in the doing. Bigotry, injustice, and one-sidedness are just as contemptible in a Spiritualist as a Calvinist — and more so, because with more light, the more is expected of the former. Honorable, liberal, manly journalism, cultured and classic withal, is the glory of our free institutions, and woe to those who prostitute it to selfish greed, party ends, or personal aggrandizement; for in the end, ever the

“Truth comes uppermost
And ever is justice done.”

If not to-day, then to-morrow, if not in this, then in the future state of existence.

Each writer in this symposium will be held responsible for his own productions and positions, whether relating to science, history, or Spiritualism. They are all earnest men, and doubtless feel to poetically say with James Russell Lowell: —

“We will speak out, we will be heard,
Though all earth’s systems crack;
We will not bate a single word,
Nor take a letter back.

“We speak the truth, and what care we
For hissing and for scorn,
While some faint gleamings we can see
Of freedom’s coming morn?

“Let liars fear, let cowards shrink,
Let traitors turn away;
Whatever we have dared to think
That dare we also say.”

Essays and articles published in different journals become public property. Some mistakes in copying from these journals and books there doubtless are in this volume. With extracts and quotations from so many authorities, the result could scarcely be different. Thanking any one for pointing these out, I promise full and prompt corrections in future editions.

Battle Creek, Mich.

J. M. PEEBLES, M.D.

CHAPTER I.

BUT — “WHO SAY YE THAT I AM?”

DURING the last half of this century, so afire with free thought and investigation, there have been agnostics, materialists, atheists, and a half-dozen or more among the millions of American Spiritualists who have kept up a sort of newspaper and platform cannonading against the existence of Jesus Christ. “It is all a myth,” they say. Some go further and deny the existence of Josephus, Muhammad, and other great historical characters. They seem to think that if they can get rid of God, personal or impersonal — if they can blot out the existence of Jesus of Nazareth and annihilate religion with all bibles — Vedic, Buddhistic, Jewish or Christian — the millennium of the old poet-priests would flash in upon the world in matchless splendor, emancipating, and at once gladdening and glorifying humanity.

In this age — this resplendent age of schools, colleges, libraries, psychical research, and Oriental discoveries — ignorance, if not deplorable and painfully pitiable, is at least unjustifiable. Destruction requires little capital, and no uplifting emotions or brainy genius. It is just as deplorable to transmit mental deformities and errors to posterity as physical deformities. The law of heredity, with its penalties, pertains to the whole of manhood, physical, mental and moral.

In Prof. J. R. Buchanan’s “Journal of Man,” November, 1889, there appeared an essay of mine entitled “The Exis-

tence of Jesus, Past and Present." In prefacing this article for his Journal, Professor Buchanan pronounced it a "masterly essay," and adds: "My own views upon this question are clear and positive. Not only do I agree with the best scholarship of the age with reference to the historical existence of Jesus, but I am still more positive as to His present existence in the most exalted spheres of the spirit world and his beneficent relation to humanity."

Though feebly assailed by two or three unscholarly agnostics, the impregnable positions in this essay were never refuted. They were built upon the rock of research. I reprint the essay as it originally appeared, inasmuch as it elucidates, in a measure, the law of evolution. The changes are very slight. Only a few others of minor import are required.

Spiritualists as a body agree as yet upon only the one fact that the spirits of our so-called dead live and, under proper conditions, have the power to, and *do*, converse with mortals. They entertain many opposite views concerning the Biblical Jesus, the origin of man, re-incarnation and obsessions.

Class 1: Squarely denies the existence of this central figure of the gospels — Jesus.

Class 2: Admits his existence, yet pronounces him an "erratic fanatic," "a beggar," "a tramp," "a bastard," and "a thief," saying he "stole the colt upon which he rode into Jerusalem."

Class 3: Considers him a very superior Essenian *medium*, kind-hearted, enthusiastic, convivial, endowed with wonderful magnetic powers and spiritual gifts; and affiliating naturally with "publicans and sinners," to the injury of his reputation in the estimation of the Pharisees.

Class 4: Ranks him something as did Paul: "The man Christ Jesus," spiritually overshadowed in the begetting, and angel-guarded, and God-inspired during his earthly life. Or, as expressed by Peter: "Jesus of Nazareth, a man approved of God among you by wonders, miracles and signs that God

did by him.” And, considering his fine, harmonial organization, the depths of his spirituality, the keenness of his moral perceptions, his devoted consecration to others’ good, his sweet, all-pervading spirit of charity and sympathy, and his perfect obedience to the highest mandates of right — they look upon him as the grand, ideal man, “The Sun of Righteousness.”

In this reply we have to do with the first class only — the doubters and deniers of Jesus’ existence.

There is very little argument in denial. Professor Wilson once read a paper before the Royal Asiatic Society denying the existence of Guatama Buddha (Brit. Ency., vol. iv, p. 425). Later he repented his folly.

Walpole, an eccentric Englishman, wrote an ingenious work against the existence of Richard III., basing it upon conflicting statements in his history. The Belgian, Wessell, tried to write Joan of Arc out of existence, and a London egotist once handed me a bulky pamphlet aiming to prove that Shakespeare never lived — and if he did, Lord Bacon was the author of the works ascribed to him. Such denials are no evidence of erudition or sanity. Parrots could make denials, but it would be parrot’s talk and nothing more.

First, then, the argument from “silence.” “Tell us,” says one, “what author, Jewish or Pagan, mentioned the existence of Jesus within one hundred years of his time.” “Contemporary authors make no mention of him,” says another. This is *not* true, as we shall very soon show. But supposing it were true — what of it? Is silence demonstration of non-existence?

Let us see: The writings of Thales, Solon, Democritus, Plato, Herodotus, Xenophon, and others make not the least mention of the Jews. Shall we conclude, therefore, that no Jews existed in the days of these Greek philosophers?

Alexander the Great conquered Asia Minor and Egypt, entered Babylon, Sousa and Persepolis, defeated the Persian troops, entered Bactria and India, conquering King Porus!

—and yet contemporary Hindoo historians are absolutely silent about Alexander and his march into India. And, further, we have no account of Alexander's life by *any* contemporary writer or historian. And because of this would any reasonable man deny his existence? Plutarch, Arrian, Diodorus Siculus, and Quintus (Alexander's four literary evangelists), all lived and wrote some three hundred years after him. Still, his life, his sayings, his victories stand solid in history.

Paul, though writing in his epistles freely and frequently about Jesus, "the man Christ Jesus," etc., does not mention the healing works of Jesus, — why? Paul's epistles preceded in point of time the collected gospels, as the most erudite now admit.

Voltaire spent several years in England, the neighbor of the distinguished poet, Pope; and yet Pope in his extensive correspondence makes not the least allusion to him. Why the silence?

Pliny the Younger, an eye-witness of the eruption of Mt. Vesuvius, described it most vividly in several letters to Tacitus; and yet his descriptions are utterly silent about the most terrible part of the catastrophe, the burial of Herculaneum and Pompeii. Why? Was the silence a proof of the non-destruction of these cities?

The argument from "silence" breaks down of its own weight and is worthy of no further consideration.

Second. As touching "Gerald Massey's sledge-hammer blows dealt between the eyes of the idol Jesus," I have to say that I carefully read and weighed the "blows," and I also read the very effectual — aye, the fatal blows — in reply from Mr. Coleman in a seven-column article appearing in the *Religio-Philosophical Journal*. I also read other replies and criticisms from which Mr. Massey¹ never rallied except to show a snappish ill-temper — a Waterloo indeed!

¹ Gerald Massey has written some very good poems, but as a lecturer and prose author he proved a complete failure. His books are cheap and unsalable now in the London second-hand book shops.

In his scholarly criticism the learned W. Emmette Coleman does not hesitate to tell Mr. Massey that his

"Statements are incomplete, inaccurate, partisan and highly misleading. The 'facts' are distorted and perverted, and by the suppression of the most important and the substitution of false conclusions based on an inaccurate, imperfect presentation of the facts, an impression is derived therefrom far from the truth in the matter of the Jesus of the Talmud. In the interest of fair play and exact truth, I propose to present a summary of the whole truth without suppression, distortion or evasion, as regards the Talmudic and Judaic accounts of Jesus. . . . Instead of referring direct to the Talmud or to the works of the leading Talmudists, Jewish and non-Jewish, such as Derenbourg, Graetz, Jost, Munk, Salvador, Geiger, Deutsch, Lightfort, Basnage, Schoettgen, Buxtorf, Eisenmenger, etc., Mr. Massey has been content to follow Baring-Gould alone and his imperfect data and peculiar speculations."

The so-called "historical researches" of Mr. Massey against the existence of Jesus from Gnostic-astrologic-mythologic and mythical muck-heaps generally, infilled, glossed and decorated by and through a poetic yet disordered imagination, are as innocent of either proof or logic as are the Arctic snow-lands of June's roses.

Mr. Massey once published this: —

"The question of the real personal existence of the Man is settled for me by the references to Jesus in the Talmud, where we learn that he was with his teacher, Rabbi Joshua, in Egypt," etc., etc.

After the publication of the above, Mr. Massey changed his mind; it is to be hoped that he may change it again, taking his stand among the scholars, historians and savants of the ages.

Third. No intelligent Jew during the past eighteen hundred years has, to my knowledge, denied the existence and crucifixion of Jesus Christ; but, on the contrary, Jewish thinkers, writers and rabbis, without a dissenting word, agree that this "egotistic, enthusiastic Nazarene" existed; that he was arrested, legally tried, condemned, and justly executed under the Roman law.

Fourth. Jewish authors and historians familiar with the Talmud, that famous receptacle of Judaistic lore, testify

directly to the existence of Jesus Christ, and what contemporary rabbis said of him. I put several of these rabbis upon the witness-stand to testify. And first, Rabbi Wise, President of the Hebrew College, Cincinnati, O., and editor of the *Jewish Messenger and American Israelite*. This eminent scholar, in his "History of the Hebrews' Second Commonwealth," says:—

"The compilation of the Mishna commenced by Hillel about 25 B. C., and continued by Rabbi Akiba in the first century, by his pupil Rabbi Mair about 140 A. C., was completed by Rabbi Judah, the friend and contemporary of Marcus Aurelius, 175 A. C. . . . The New Testament, and the part of the Talmud to which we refer, are the products of the same age, the same country, and the same class of men, with the same merits and demerits. . . . Jesus had commenced his public career as a popular teacher in Galilee, and embraced the cause of the anti-priesthood and theocratic associates. Like John, he preached repentance and remission of sins, obedience to the law, and opposition to priest, prince and corruption, in order to restore in Israel the pure theocracy, the eternal kingdom of heaven. He was too young to find acknowledgment or have many admirers. A few disciples of the lower class of people had congregated around him, who admired and loved him. . . . According to the Talmud, Jesus spent some years in Egypt with a teacher called Rabbi Joshua, and learned there also the art of necromancy. If the healing miracles of Jesus recorded in the gospels are based upon any facts, he must have learned in Egypt the art of Horus and Serapis, as practised there by the priests, which the Hebrews would call Egyptian necromancy only." (Heb. Sec. Commonwealth," chap. xxi, p. 259.)

Emanuel Deutsch, the famous Hebrew Orientalist, Prussian scholar and assistant librarian in the British Museum for a time, informs us in his "Literary Remains" that—

"Hillel, under whose presidency Jesus was born, came originally from Babylon in his thirst for knowledge. He became president of the Jerusalem School of Prophets about 30 B. C., and of his attainments, meekness, piety and benevolence the Talmudical writings are full. . . . The vital points of contact between the Talmud and the New Testament are more numerous, says he, than divines seem to realize. Such terms as 'redemption,' 'baptism,' 'grace,' 'Son of God,' 'kingdom of heaven,' were not, as we are apt to think, invented by Christianity, but were household words of Talmudic Judaism. That grand teaching, 'Do unto others as thou wouldst be done by,' is quoted by Hillel, the president of the academy, at whose death Jesus was ten years of age, not as anything new, but as an old and well-known dictum that comprised the whole essence of the moral law."

Simon Geiger Herzfeld, graduating early in life from both Austrian and German universities and a noted archæologist, Oriental linguist, and Semitic translator, finally from religious affiliations, took up his permanent abode in Jerusalem.

Upon my first tour around the world, returning by way of India, Egypt and Palestine, I had the honor of meeting this venerable rabbi in his unique yet massive library. And after a little introductory conversation, he took down from his old, dusty, stone shelves, Talmudic rolls and soiled manuscripts and read and translated for me hours upon hours from the Mishna, and especially from the Neziken of the Mishna, which treats of the "Sanhedrim," of the "heretical Jews," and of "certain ambitious ringleaders" — among which special mention was made of "one Jesus of Nazareth, and what contemporary rabbis thought and said of him!"

And further, this scholarly Rabbi Herzfeld said emphatically, "I never knew a learned Israelite to dispute the fact of the existence and crucifixion of Jesus Christ under Roman law." He also said that "his contemporaries took great offense at his social irregularities, such as were ascribed to Socrates and Alcibiades," to his "radical dogmas," "stubborn waywardness," "kingly ambition," and "repeated blasphemies"; and that some of them ascribed his marvelous wonders to magic learned in Egypt; and others to a power accompanying a certain use of the name Jehovah, called Tetragrammaton, which they believed that Jesus secretly took from the Temple.

This never-to-be-forgotten conversation (jotted down at the time) held with this venerable and learned rabbi — a very prince among Semitic and Oriental *savants* — in connection with some of the opinions of one hundred and thirty famous rabbis living from 25 B. C. to 175 A. D., together with the positive and repeated declarations of this rabbi as to the existence and magical wonders of the Jesus of the gospels, further and more deeply riveted my convictions — riveted them as with hooks of steel.

Rabbi Graetz, in his "History of the Jews," chap. v, pp. 54, 55, writes thus of Jesus and his followers:—

[“The small number of 120 to 500 persons, who after the death of Jesus had been his only adherents, had formed itself into a Christian congregation seconded by the zeal of his principal disciples, especially Paul. The latter, who had introduced a fruitful as well as a practical idea, anxiously sought to win over the Gentiles to the Jewish moral law. . . . The whole order of the Essenes and the followers of John the Baptist seemed to have joined the disciples of Jesus during the bitter war with the Romans, and after the fall of the Temple.”]

Rabbi Alea Rosenspitz, an eminent linguist and teacher to the Congregation Ohabay Shalom, whom I met in Nashville, Tenn., thus testified in his own handwriting:—

[“We have in the Talmud not only the most positive proof of the existence of Jesus, the Galilean patriot, but it gives minute descriptions of him. These are by no means flattering. In my opinion, however, he was a great moralist and Pharisean teacher, acquainted with Babylonian wonder-working and Egyptian magic.”]

I have in my possession the positive written evidences of nearly a dozen other noted rabbis testifying in their publications—testifying with the Talmud before them—to the existence of Jesus, and to what his contemporary Jewish countryman thought and said of him. But with their thoughts, their theories, and the estimate they put upon him, I have nothing to do at present.

Sixth. While not blind to both the arguments so called, and the pretensions that the famous passage or passages in Josephus are not genuine, I am also fully aware that some of the best scholars in the world to-day pronounce the passages *genuine*, such as De Lange, Zimmerman, and the late sceptical Renan, of France.

With two exceptions, all the rabbis and scholarly Jews of to-day, so far as I have knowledge, consider the passages authentic, which passages mention Jesus, John the Baptist, and James the Just. I give them in part:—

["Now there was about this time, Jesus, a wise man, if it be lawful to call him a man; for he was a doer of wonderful works, a teacher of such men as receive the truth with pleasure.

"He drew over to him both many of the Jews and many of the Gentiles. He was (the) Christ. And when Pilate, at the suggestion of the principal men among us, had condemned him to the cross, those that loved him at the first did not forsake him; for he appeared to them alive again the third day," etc. (Book xviii, chap. 3.)

["Now some of the Jews thought that the destruction of Herod's army came from God; and that very justly, as a punishment of what he did against John, who was called the Baptist. For that Herod slew him, who was a good man, and commanded the Jews to exercise virtue, both as to righteousness towards one another and piety towards God; and so to come to baptism."

Josephus then goes on to say, that

["Herod, fearing the great influence John had over the people, had him sent a prisoner to the castle called Madurus, where he was put to death." (Book xviii, chap. 5.)

["Festus was now dead, and Albinus put on the road; so he (Ananus) assembled the Sanhedrim of Judges, and brought before them the brother of Jesus, who was called Christ, whose name was James, and some others (or some of his companions): And when he had found an accusation against them, as breakers of the law, he delivered them to be stoned." (Book xx, chap. 9.)

Here, then, we have Josephus, who the eminent Joseph Scaliger says was "the greatest lover of truth and the most diligent of all writers," writing of Herod, Festus, Albinus, Pilate, John the Baptist, Jesus, and of James the brother of Jesus — all in the most consecutive and natural manner. Relative to the most noted of the passages above quoted, speaking of "*Jesus as a wise man*," the rationalistic Renan — a very king among Oriental and Semitic scholars — says in treating of the authenticity of *this* passage: —

"Josephus' brief notices of Jesus, John the Baptist, and Judas the Gaulenite, are dry and colorless. . . . I think the passage on Jesus authentic. It is perfectly in the *style* of Josephus, and if this historian had made mention of Jesus, it would have been in that way." (Renan's "Life of Jesus," p. 13.)

The same rude spirit of atheistic scepticism that sought to blot out the early records of the Old Testament and also of Greece and of Rome has more recently laid its rough and

rash hands upon the New Testament, pronouncing the gospels and epistles "a bungling make-up" of Egyptian myths and fables and "priestly inventions"; when suddenly, the spade of the explorer and the untiring skill of the decipherer made astounding revelations in confirmation of the Jewish Scriptures, such as the discovery of "the great Hittite Empire," "the inscriptions of Siloam," "the Moabite Stone," "Pithom, the old treasure-city built by the Israelites," and also, they have found some of the very "bricks made without straw" (see Prof. A. J. Sayce's work, "Fresh Lights from the Ancient Monuments"). Somewhat similar discoveries reach down to New Testament times. But making no mention of late archæological researches, and the recent and important explorations in and about Jerusalem, confirming the correctness of the New Testament localities and incidents, I refer to the *crucifixion-caricature* of Jesus, discovered a few years since when unearthing the stony foundations of the old Palace of the Cæsars in Rome. Half-fledged artists and rude Roman soldiers of the first century and earlier, covered city walls, temples, and other buildings with graffitti scrawls and drawings caricaturing, Nast-like, the events of the times. Ultimately the news seems to have reached Rome that they had a "new God" over in the province of Palestine, who wrought wonderful miracles by magic, and who on the great Jewish feast day rode into Jerusalem on an ass. "Capital," said the proud Roman! And so they mirthfully caricatured Jesus and his reputed miracles; and among these graffitti figures, buried beneath Roman *débris* some 1800 years, is the symbol figure of the cross, and then Jesus represented in the form of a man, the arms outstretched, the head shaped like that of the ass, and all extended or hung upon this cross. Near the foot of this cross is sketched a disciple of Jesus, Alexamenos, standing with upraised hands, as in the attitude of worship, and under this mock figure is an inscription, showing but a little knowledge of the classics. It reads thus:

"*Alexamenes worships God.*" Similar caricatures may be seen on the walls and buildings of exhumed Pompeii. They are *historical* incidents crayoned on stone! Again, in the unearthing of Herculaneum, the workmen came upon a large stone structure that proved to be the residence of a Roman consul, the rolls, papyri-manuscripts, and documents therein were found charred yet decipherable. By the aid of a delicate piece of machinery, made for the purpose, portions of these records have been read, confirming many things heretofore considered doubtful in history. The superintendent of the "excavation works" assured me that they had, among other exciting matters of the past, found "references to Jesus, the fanatical and superstitious Christians, as they were called, originating with a Jew, which Jew was accused of working magic; of blasphemy; of seeking to make himself king; and sundry violations of law, and who was arraigned and punished by crucifixion."

Seventh. "Paul," says the distinguished Rabbi Wise, "arrived in Jerusalem at a very dangerous time, when James the *brother of Jesus* and his compatriots had been put to death, and the nascent congregation was presided over by the other James, supposed to have been a cousin of Jesus, the man who wrote the epistle, etc. . . . This James, called in the Talmud Jacob of Daphersamia, was an orthodox Pharisee, who believed in the Messiahship of Jesus," etc. (Wise, "Sec. Commonwealth," pp. 308-314.)

Clement, whom St. Paul calls his fellow-laborer (Phil. iv, 3) in an epistle still extant, speaks as frequently as confidently of Jesus Christ, declaring that "the faith of the gospels is established, that the traditions of the apostles are preserved, and that the peace of the church exults."

Justin, the philosopher and martyr, called Justin Martyr, born in 89 A. D., speaks of and expressly terms the four gospels the "Memoirs of the Apostles," and "Christ's Memoirs." He further mentioned the book of Revelation, and declared that it was written by John, "one of the apostles of Jesus Christ."

Papius, of Hierapolis, in Phrygia, who, according to Irenæus, saw and heard the apostle John, and who was a bishop "in Asia from 110 A. D. to 116 A. D., mentioned Jesus and the four gospels by name," as well as other writings now constituting a part of the New Testament.

Irenæus, in a work written in the year 176, according to the learned Carl and other historical authorities, declares that at the time he wrote "there were many in the church who possessed prophetic gifts and spake through the spirit in all kinds of tongues. And this Irenæus, who was a disciple of Polycarp, who was a disciple of John, refers especially in his "five books" to the four gospels which we have, to the Acts of the Apostles, and also to several of Paul's epistles.

Antoninus Pius, born 86 A. D., governing a province of Asia as proconsul before becoming Emperor of Rome, not only referred to the "Christians and the God (Jesus) that they worshiped," but according to Capitolinus he "treated the Christians with moderation and clemency." He died in 161 A. D., and so greatly was he venerated that five of his successors assumed the name of Antoninus. He was immediately succeeded by Marcus Aurelius, who also mentioned the Christians and their "obstinacy in the face of martyrdom."

Hierocles, governor of Bithynia, and one of the brightest ornaments of the Platonic school of philosophy, wrote two books against the Christians, the design of which was, so say the most reliable authorities, to make Apollonius (born about B. C. 3) the equal or a greater than Jesus Christ. And bear in mind here that Hierocles in no possible way questioned the existence of Jesus nor the genuineness of the gospels (in these two books), which gospels, according to the strongest opponents of Christianity, were in general use among the Christians as authentic records as early as A. D. 180.

Tacitus, born about 55 A. D., a Roman historian, entering public service under Vespasian, became a consul in the reign

of Nerva. In a series of sixteen books by Tacitus ("The Annals") he writes thus of *this* Christus, and the Christians: —

"They (these Christians) had their denomination from *Christus*, who, in the reign of Tiberius, was put to death as a criminal by the Procurator Pontius Pilate. This superstition was thus for a while repressed, only to break out afresh, not merely throughout Judea, where the evil originated, but throughout Rome also, where things atrocious and disgraceful congregate and find many patrons." (Tacitus, Ann., lib. xv. c. 44.)

I never knew but one scoffing atheist ignorant enough and impudent enough to deny the genuineness of the above passage, and he quickly quieted down when I showed him what the infidel Gibbon said of it. Here it is: —

"The most sceptical criticism is obliged to respect the truth of *this* extraordinary fact, and the integrity of this celebrated passage of Tacitus. . . . It may be proved by the consent of the most ancient manuscripts, by his reputation, which guarded his text from the interpolations of pious fraud, and by the purport of his narration."

Suetonius, another Roman historian (born A. D. 69, about the beginning of Vespasian), and author of the "Lives of the Twelve Cæsars," testifies most emphatically to the existence of Jesus and the Christians. The sceptical Gibbon characterized him by the epithets, "the accurate and the diligent." Writing an elaborate history of Nero, Suetonius says ("Life of Nero," c. 16): —

"Punishments were inflicted upon the Christians, a set of men attached to a new and mischievous superstition. . . . *He* was called Christus, and His disciples, Christians."

Marcus Aurelius, the philosopher and Roman Emperor (born at Rome 121 A. D.), received apologies and severe reprimands from Melito, Miltiades, Athenagoras and others because of his persecutions of the Christians. And yet, so far as we know, he only mentioned the "Christians" once; and then to attribute their eagerness for martyrdom to sheer obstinacy and a pompous love of notoriety. (See F. W. Farrar's "Lives of the Fathers," vol. i, p. 71.)

The fact that no President of the United States, or historian like Bancroft, has officially mentioned "The Fox girls," or Andrew Jackson Davis, or the Spiritualists, is no proof of their non-existence. But the Emperor Aurelius ("Meditations," xi, 3) *did* mention the "Christians" of his time, "their superstitions" and their "obstinacy." And it follows logically that there could no more be Christians in the year 100 A. D., or 200 A. D., without a Jesus Christ, than there could be Mohammedans without a Mahomet — or an effect without a cause.

Porphyry, sometimes termed the "old man of Tyre," was a Neo-Platonic philosopher, studying under Plotinus at Rome. He wrote a series of fifteen books against the Jews and Christians. In treating of the Christians, he admitted the existence of Jesus and his magical powers, but denied his divinity. He died in Rome near the close of the second century. Theodosius, be it said to his shame, ordered a large portion of his books to be burned.

Valentinus, a celebrated Gnostic, came from Egypt to Rome a little previous to A. D. 140. He was an iconoclast of many disciples. He admitted the existence of Jesus; but wrote against the Christians, quoting from the synoptic gospels. In his writings, he mingled the Platonic ideas with the doctrines of John's gospels.

Marcion, who reached Rome from Sinope on the Black Sea about A. D. 138, according to classical authors, cherished violent prejudices against both Judaism and the accepted Christianity of that period. He publicly attacked Christianity, sneering at the superstitions of "certain Christians." He also rejected as non-authoritative portions of the New Testament collection of books; and yet, he zealously confessed in his writings that the life of Jesus was actual and beautifully self-sacrificing.

Julian, a Roman Emperor and philosopher, dying in June, A. D. 363, was educated a Christian under Eusebius of Nicomedia. But going to classic Athens to further pursue his

studies, he became enamored of the orator Libanius, and accepted the Platonic philosophy. He wrote several books against Christ and the Christians, but always frankly admitted the existence of Jesus Christ. Cyril wrote a refutation of these books. Julian's style was sometimes severe. Here is a sample. After penning severe words against Jesus and John (see Hier. Epist. 83, b. 8), he says:—

"These things therefore we shall shortly discuss, when we come particularly to consider the monstrous deeds and fraudulent machinations of the Evangelists."

Though living in the very blaze of Roman civilization and oratory, the Emperor Julian frankly admitted the existence of Jesus and the genuine goodness of his life. And yet he insisted that his marvelous works were equalled, if not excelled, by Egyptian wonder-workers and Grecian thaumaturgists, and that his admiring disciples hurtfully magnified his virtues. In Libanius' admirable funeral oration upon Julian's life and death this remarkable passage occurs:—

"But when the winter had extended the nights, Julian, besides many other beautiful works attacked the books which make a man of Palestine to be a god, and the Son of God. . . . In a long contest and with strenuous arguments in the execution of this work, he appears to have excelled the Tyrian old man."

Pliny the Younger, born A. D. 61, was a friend of Tacitus, and noted for his eloquence and competency as a Roman official. Sent with consular powers by Trajan to Pontus and Bithynia, he found large numbers of Christian believers in the Galilean Jews, charged with infatuation and criminal offences. Hesitating what to do, he addressed a letter to the Emperor Trajan, commencing: "Pliny to the Emperor Trajan, wisheth health and happiness." Pliny then writes in this wise about these followers of Jesus:—

"I prohibit assemblies . . . for, many of all ages, and every rank of both sexes likewise are accused, and will be accused. Nor has the contagion of this superstition seized cities only, but the lesser towns also and the districts of the open country. Nevertheless it seems to me that it may be restrained and corrected. The worst that can be proved against these Christians is

that they habitually meet together on a certain day, before dawn, to sing a hymn to Christ as God, and to bind themselves by an oath (*Sacramento*) not to the perpetration of any evil, but to avoid the guilt of theft, robbery and adultery, and never to break their word or refuse the rendering back of that which has been entrusted to their care." — *Pliny's Letters*, x, 97.

Celsus, an Epicurean philosopher living under the Antonines early in the second century, and the friend of that noted sophist and rhetorician Lucian, most bitterly attacked Christianity, as Origen's replies abundantly prove. And yet Celsus, the acute and the eloquent — the witty Ingersoll, in fact, of that period — (the middle and the latter part of the second century), most manfully admitted the existence of the "Hebrew Jesus," the general facts of the gospels, and mentions some of the leading incidents of his life, including the "miracles" by which, said he, "multitudes were led to believe on him as the Messiah." [And further, Celsus declared that "these miraculous or spiritual works were wrought through magic which Jesus learned when in Egypt." Quoting a passage from Celsus' book, presented by Origen, he further says in his sarcastic style: —

"Hereafter I intend to confine myself to the books of the disciples of Jesus. . . . The Christians and Jews most stupidly contend with each other; and this controversy of theirs about Jesus differs in nothing from the proverb about the contention for the shadow of an ass." (Apul., 9th, lib. met.)

What a tremendous pity that the philosopher Celsus had not been honored with the acquaintance of Gerald Massey, the myth-hunter, to have just informed him that Jesus Christ never existed! That would have ended all controversy!

[Though the Jews, out of jealousy and hatred, were continually disputing with the Christians of the first and second and all along the early centuries, they never doubted nor denied the existence of Jesus Christ, the founder of true Christianity.]

[There was in fact no dispute for hundreds upon hundreds of years after the dawn of the Christian era, about the actual existence of Jesus.] If such a doubt had been expressed, the

sarcastic Celsus with other philosophers, and rabbis too, would have at once hurled it at the Christians, saying, "Oh, silly and superstitious souls, why believe in a myth—*why worship a myth?*" Nothing of the kind was dreamed of—but, on the contrary, Jews, Greeks and Romans, Tacitus and Pliny, Hierocles and Valentinus, Celsus the sarcastic, Porphyry the classical, Julian the Platonic, and others, during the last half of the first century, the first half of the second century and the third century, opposing or writing against, and all anxious to overthrow Christianity, never, never, so far as I am aware, in a single instance, denied the existence of Jesus Christ or the extension of Christianity!

This paltry business of writing Jesus Christ out of existence by the gall-dipped pen-strokes of atheists and a few over-ambitious spiritists seems to have developed out of the dreamy Dupuis, the fickle Robert Taylor, the fussy visionary Gerald Massey, and some dozen or more others of similar or less calibre. Shades of scholastic rabbis and Roman philosophers—what next?

Eight. Wishing a few years ago to take counsel from the highest and profoundest Hebrew authority in the land, touching this matter of Jesus' existence, I wrote a series of pointed questions to President Wise, which he kindly answered in the columns of the *American Israelite*, published in Cincinnati, Ohio, and of which he is the editor.

I have room for but a few paragraphs of his admirable and satisfactory reply to my published letter of May 31, 1886.

"The Jews (says Rabbi Wise), as far as their literature is known to me, never questioned the real existence of either Jesus or Peter, Paul and James, or any other of the original colaborers in the origin of Christianity." . . . After referring to the mythical theory recently advanced relating to Jesus and the gospels, he thus continues: "Therefore, scholarly Israelites and learned rabbis with the *Talmud* before them, never denied the existence of Jesus of Nazareth." . . . "Rabbi Tarphon and Rabbi Eliezer ben Hyrcan, who were contemporary with the apostles, especially the latter, whose intimate connections with the apostle James are especially noticed in the *Talmud*, and whose certainly unintentional statement (note 30, p. 258, His. 2d Common-

wealth of the Hebrews) that Jesus brought the science of necromancy with him from Egypt, the mnemonic signs, etc., is clearly noted. His (Rabbi Eliezer ben Hyrcan's) colleagues and successors never contradicted the oft-repeated statement that Jesus brought necromancy from Egypt; hence his personal existence could never have been doubted by the men of the Talmud, as said, up to a contemporary of the apostle James, the very generation of Jesus. Therefore, I have maintained all along that the personal existence of Jesus of Nazareth cannot be denied."

And yet, it *is* denied — denied by the shamefully ignorant.

Is there any one sufficiently unprincipled and audacious to charge the learned Rabbi Wise with falsifying; or with *not* finding accounts both of Jesus and of his contemporaries, and what they, in the Talmud, said of him? Dare any of these Lilliputian doubters accuse Rabbi Wise, Deutsch, Herzfeld, Grætz, Rosenspitz, and other Hebrew scholars and Orientalists of first reading *into* the Talmud what they read *out* of it concerning Jesus?

Here we might have rested the question. But no! tempted to pile Ossa upon Pelion I adduced testimonies direct and indirect from Celsus, Suetonius, Justin, Hierocles, Antoninus, Tacitus, Marcion, Basilides, Valentinus, Porphyry, Julian, the Emperor Marcus Aurelius and others — testimonies giving unmistakable proofs of Jesus's existence and of the trouble that he and the early Christians caused both the Jews and the Romans.

No rational man will dispute that Christianity — be it true or false — is a potent force, a MIGHTY POWER in the world. Did such a momentous effect or influence as Christianity is to-day have no original cause? Was it born of nothing and founded without a founder?

These who take this position could very well believe in thoughts without thinkers, paintings without painters, structures without architects, effects without adequate causes, and in a well-ordered and wisely-governed universe without any Moral Governor! Great is the belief of unbelievers! Will some one of them inform us who "invented Jesus," and these "early Christians" that so vexed the Jews in their

synagogues, and a little later so annoyed Julian and Pliny the Younger?

Ninth. Having piled Ossa upon Pelion, classically speaking, I now proceed to roll leafy Olympus upon Ossa by way of cumulative testimonies from exalted spirits.

"But," says some spiritistic doubter, "many spirits with whom I have conversed declared that they had never seen Jesus Christ in the world of spirits."

Quite likely! and for the reason probably that they were dark, unprogressed, demoniac spirits undergoing the discipline of *hades*. The negative testimony of such disorderly demons is of no possible account. Very few Americans ever saw Longfellow and still fewer Englishmen ever grasped the hand of the poet Tennyson. But none, however, in consequence of this would be silly enough to deny the existence of these distinguished poets.

Old ruins point to past civilizations. Results have corresponding causes. The existence of 200,000,000 of Muhammadans without a Muhammad; or of grand Socratic schools of thinkers throughout the world in classic times without any Socrates, would be quite as plausible a position to assume as that which, admitting the wide extent and potency of Christianity, denies the existence of the founder, aflame with spiritual gifts, divine principles, and great central ideas!

If believing—if knowing that spiritual beings under certain conditions converse with mortals constitutes a Spiritualist—then, *I am a Spiritualist*—and that, too, notwithstanding the vile babble of certain spiritualistic "*liars and libellers*," who, out of envy and jealousy and spiteful malice, once reported me as having "renounced Spiritualism," and gone to "preaching Calvinistic orthodoxy." That kind of lying spiritism should be renounced and denounced by every lover of the truth. It proved itself to be irreligious, materialistic, Christ-denying and devilish. It was and *is* deceiving, conjuring necromancy—and just as different from the orderly ministry of angels, who, under the providence of

God, are sent to this dark rudimentary world to demonstrate a future life, guide the straying into the paths of wisdom, lift the dim curtain from the eyes of the dying, comfort the mourning and lead souls to God, as the Heavens are different from the lurid ghastly hells.

During my past thirty-five years' connection with Spiritualism, as a sympathizer, or public exponent, I have met, I suppose, in this and foreign countries, during my two journeys around the world, full 3,000 mediums, and through hundreds of these I have received communications. And so far as memory serves me, not so much as *one* intelligent and highly unfolded spirit, in writing or speaking through this multitude of sensitives, has denied the existence of Jesus Christ.

A few years since I directed a series of questions through several of our Spiritualist journals to mediums only, inquiring if they in their clairvoyant conditions or if their spirit-controls had seen Jesus of Nazareth in the Higher Life. In response I received over one hundred — *one hundred* — letters declaring in the most positive manner that these seers, or their controlling intelligences, had seen, and some of them had personally conversed with, the Crucified Man of Nazareth.

We have room for but a very few of these replies, or rather references and quotations.

The *spirit controls* of W. J. Colville say:—

"We know of no spirit in spirit life who lived on earth a life so thoroughly exemplary as Jesus did. We do not know of any who has reached the same altitude in spiritual life in connection with the present dispensation. Jesus, in the spiritual world to-day, is looked upon as the ruler of the earth, as the guiding angel of the planet for the present dispensation, surrounded by an innumerable company of angels which constitute the Christ-spheres."

Nettie C. Maynard was the reputed medium, for a time, of President Lincoln. Her *spirit controls* replied thus:—

"You inquire if I have seen Jesus of Nazareth. I have not, to my knowledge. My mind has not been especially turned in that direction. None, however, in our world of spiritual activities, so far as I have heard, deny his

existence. He is spoken of with reverence, and is admitted to be far, *far* above us. He was the most perfect reformer, the most unselfish teacher, and the best attuned instrument of God and angels that your world has known. It is he that keeps the Christ-idea so alive in the hearts of millions. In our spirit temples of worship is seen the picture of Jesus, denominated by one of old — ‘The brightness of the Father’s glory.’ I get these conceptions, that Jesus Christ was so exalted and divine, from the sphere of divine wisdom, far above me.”

F. J. South’s “spirit-band,” as reported by Colonel Hay, replied as follows in substance: —

“Jesus of Nazareth was an actual personage. My guide has seen him. He was the inspired leader in his day and generation on account of the spiritual wave that was then being poured out upon the world. And he is the centre of spirit work to-day, in connection with this planet. He claimed to be no more than a brother to all humanity, though he is the spirit guardian of the earth through this now terminating cycle, surrounded by an innumerable company of angels, and glorified hosts.”

Prof. Henry Kiddle, in writing upon the statements of these and other spirits in attestation of Jesus’s existence, wisely says: —

“They (these spirit testimonies) are attested and verified by, what appears to me, an overwhelming mass of testimony from the higher spirit world, given through various mediums — some of the purest and best — and many high and inspirational speakers. If we can reject this testimony, then indeed must Spiritualism be pronounced worthless as a source of reliable information as a spiritual revelation.”

A. F. Melchers, formerly connected with the ably conducted *Deutsche Zeitung*, Charleston, S. C., and now editor of the *Better Way*, Cincinnati, O., while having beautiful and spiritually uplifting communications in the privacy of and through members of his own family, received direct communications from the Nazarene.

One evening when “all was in perfect harmony,” they felt “a very unusual sensation, so marked that all noticed it.” . . . “A holy and heavenly inspiration came over us” (said Mr. Melchers), “and my wife, being clairaudient, remarked that a very high spirit was present.” It proved to be Jesus of Nazareth, who, while present, said in substance, among other things, “*I am the one that was crucified. Read the*

Scriptures carefully. Live pure and holy lives. A new heaven and a new earth will soon be inaugurated. Strive to be worthy."

Having doubts "that Jesus Christ would condescend to visit the domain of us poor mortals," Mr. Melchers, inquiring of their familiars or spirit guides, received the following communication:—

"I come to help you out of your doubts. Jesus Christ was really here in person the other evening. He came for the purpose of inspiring you all in your work. Be diligent and prayerful and true to yourselves. . . . The light with which Jesus was surrounded was so bright that all we familiar spirits had to retire. Praise God for all his kindnesses towards you."

David Duguid, a quiet, sincere and most conscientious man of Glasgow, Scotland, whom I've had the pleasure of personally knowing for full fifteen years, is a medium for painting, clairvoyance, trance and impression, and has continued a series of orderly seances for about twenty years. No one can enter his seance room without feeling that he is in a consecrated place. Among his controlling intelligences is a very gifted and noble spirit calling himself Hafed—*Hafed, once the Prince of Persia.*

This very intelligent spirit, giving his experiences in earth and spirit life through Mr. Duguid, tells of his direct knowledge *of* and travels *with* his contemporary Jesus the Nazarene. These experiences, with the "key," all afire with historical references and spiritual reminiscences, are published in two large volumes by H. Nisbet, Glasgow, Scotland.

When in Scotland two years ago this summer, I held (in connection with Elder F. W. Evans, H. Nisbet and others) several eminently interesting seances with Mr. Duguid, at each of which Hafed answered our questions, and all were taken down by a reporter. What I intend to publish in full in the future I here very closely condense.

"I (Hafed) knew Jesus from an infant—till he left this earth. I was one of those chosen by the '*Spirit of Flame*,' as it was called in Persia, to proceed to Bethlehem, where we found the Child Jesus as had been prophesied by Hebrews, Egyptians, and Persians. Very early in his life he was sent to Egypt

to be protected and educated. He was there put in charge of my friend Issha. Hermas my friend and brother was brought up with Jesus in his childhood, and studied with him in the same cell. Then he came under my own direct tutoring, and was with me a long time, and did many marvellous things when a youth. Jesus was initiated into our order when a young man. After initiation he visited his parents in Judea, but soon returned to me for awhile, after which we travelled into India, where he was initiated into a community of brothers who had banished themselves from the world. Then we returned to Persia — and then to India and Judea, where commenced his public ministry. . . . He came as the Light of the World; and the time will come when his moral truths and divine teachings will spiritually enlighten the world of mankind."

The following question and answer I give verbatim:—

Question. "Hafed, did you ever in the spirit world meet an intellectual, broad-minded spirit who denied the existence of the Jesus of the New Testament?"

Answer. "I never did. How could we, when we see him day by day? At different times we have given some description of a magnificent spirit Temple where we meet — where all kindred, tongues, colors and races meet, from the darkest Africans to the purest white. There assemble the philosophers and sages of different peoples and ages, to discuss and counsel about the affairs of their own and other nations, and *all* recognize Jesus as he *is*, the Prince above all! He had more of the divine in him than other men. I was conscious of this when walking with him on earth. He was and *is* our Prince, and his spiritual power on earth is increasing, and must go on unto victory!"

James Freeman Clarke, the late eminent Unitarian minister, of Boston, introduces us to a highly cultured lady in "Light on the Hidden Way," who, while she never attended a seance or read a Spiritualist work, became developed in the sacred quietness of home as a very gifted medium. This seeress saw, described and conversed with many orders and conditions of spirits, some of which she had known when in their bodies. Her book is thrillingly interesting. We select and give the gist of the following paragraphs from pages 128-131.

Question. "What sect seems to be the church? and was Jesus God or man?"

Answer. "I have not seen the faintest indication of any sect in Heaven. The shining ones have gathered from all nations and religions, the pure and saintly of the ages, who have feared God, loved their brother, and worked righteousness. . . . I falter as I try to speak of him (Jesus), who in the

providence of God was the highest and purest revelation of a spiritual soul. Above the dim mists of superstition and materialism towers this majestic, colossal figure, mantled in holiness, his face all aglow with conscious intimate communion with the Father, the ideal sanctified soul. One with the Father because filled with the Holy Spirit. Yet is he our elder Brother and Friend; and enthroned in the living grateful hearts of all who have been led by him into a higher life, he lives and works with that great company of holy souls, to lead humanity onward and upward into the perfect light."

Here end the testimonies. And in the face of this array of *one hundred* or more mediumistic and spirit witnesses testifying to the existence of Jesus, several of which are quoted above, is there a Spiritualist so prejudiced, so engulfed in materialistic stupidity, and so given over to a dogged brazen-browed effrontery, as to pronounce all the above-named mediums, and hundreds of others, *impostors*; and their spirit-controls deceiving and lying spirits? If not, then the *fact* of Jesus' existence is established.

Further still: if Massey and a few other uncultured Spiritualists, uniting with scoffing atheists, persist in denying the real existence of Jesus, of what avail are mediumistic and clairvoyant evidences? — of what possible use are our spirit communications? Or, putting it in the spirited words of the scholarly Henry Kiddle—if the testimonies of these high and exalted spirits who declare in the most positive terms that they have seen Jesus in the heavenly life are not to be credited, then "*Spiritualism must be pronounced worthless as a source of reliable information,*" — more; it is a delusion and a fraud.

The testimonies of distinguished Jewish rabbis, of Roman historians and philosophers, of clairvoyant and clairaudient mediums, and of bright and noble spirits, unitedly unite like the fibres and braided strands of the cable, stretching in golden links along the centuries, from contemporary rabbis of Talmudic fame, through the apostolic period, the blaze of Roman civilization, eloquence and philosophy, the cloistered scholarship of the mediæval ages, down to hundreds upon hundreds of our most gifted mediums of this century, and

all in attestation and demonstration of the *fact* of Jesus Christ's existence. And though he may not have been seen by you or myself he was seen (according to Paul, I Cor. xv, 5, 6, 7, 8) after his crucifixion, death and burial, "by Cephas; then of the twelve."

"After that he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep.

"After that, he was seen of James, then of all the apostles.

"And last of all he was seen of me also, as of one born out of due time."

No Spiritualist has tried to get rid of Paul, or his testimony, as I am aware of.

It is but justice to say that this article is far from being as precise in language, perfect in arrangement, and far-reaching in research as I could desire. But being the proprietor of two journals (a weekly and a monthly) and a correspondent by contract for a Philadelphia daily, together with a Sanitarium full of patients upon my hands, requiring medical advice and treatment, I have done the best I could under the circumstances. And before critics sharpen their pens for *critiques*, I beg them to read the able and exhaustive reviews and replies of W. E. Coleman, of California (published in the *Religio-Philosophical Journal* of 1884) to Gerald Massey, where, as I before said, poor Massey met his Waterloo! His intellectually inferior echoes ought to have remained silent.

Time and space prevent me from giving further mediumistic and spirit testimonies to the truth of Jesus's existence, one of which I was personally connected with in the city of Jerusalem when upon my first tour around the world. It was a seance never to be forgotten, as there were spirits present who on earth had lived and walked and talked with Jesus.

I close with the eloquent and clear-ringing words of two famous sceptics, Ingersoll and Renan: —

"My own opinion is that the man called Christ lived. His life is worth its example, its benevolence, its self-denial and heroism. . . . I place him with

the great, the generous, the self-denying of this earth, and for the man Christ I feel only admiration and respect. Let me say, *once for all*, to that great and serene man I gladly pay the homage of my admiration and my tears." — *Ingersoll*.

"The highest consciousness of God that has existed in the human breast was that of Jesus. He founded that lofty Spiritualism which during ages has filled souls with joy in passing through this valley of tears." — *Renan*.

J. M. PEEBLES, M.D.

CHAPTER II.

JESUS. — TALMUD. — EDWIN JOHNSON. — HUDSON TUTTLE
AND W. E. COLEMAN.

NOTHING has more astonished me for years than the following paragraphs from the pen of my friend, Hudson Tuttle, published August, 1896:—

"The readers of the *Progressive Thinker* some years ago were treated to some brilliant papers by Prof. Edwin Johnson, M. A., late filling the chair of the Higher Classics in New College, London, and for many years a distinguished clergyman. No scholar has ever brought to the subject as profound knowledge of ancient literature as he has done in his 'Rise of Christendom.'"

About every line of the above paragraph is incorrect. Edwin Johnson never was an English clergyman, but for a while a Congregationalist preacher. He was never "distinguished" in any calling. He is not a graduate from Oxford nor Cambridge and was never a professor in any English university. He never did, nor dare he, put "professor" before his name. It would make him liable under English law. In this country any crack-brained quack or traveling fraud can dub himself "professor." It means nothing, however, in America. He was, until displaced, a teacher in a sectarian school, "New College," London.

Not only have I read Mr. Johnson's writings, but I know him personally. This I quite regret—for when a man during a conversation denies, with no proof, the existence of Muhammad—says sneeringly that A. H. Sayce of Queen's College, Oxford, "runs with hares and hunts with hounds"—says that he has investigated Spiritualism and found

"there was nothing in it," with other wild, reckless talk, I am not especially attracted to his sphere. Psychometrically and psychically I know him quite too well.

No thorough scholar of any enlightened country presumes to quote Edwin Johnson as authority—even the most enlightened of English free-thinkers neither endorse him, nor very many of his wild theories. Robertson, a noted Scotch materialist and writer, pronounces Johnson "a fad if not a fool." The Spiritualists of London know nothing about him. Personally, I had quite a struggle to find him. Dr. Alexander Wilder once wrote me that Johnson's assertions "relating to the Jews and other matters of history almost took away his breath." The clever editor of *London Light* said in his rather caustic review: "With next to no foot-note authorities, he states this, affirms that, asserts something else—and then deliberately writes *therefore!*—and, of course, the matter is settled." "Distinguished!" He is distinguished for assertion, absurd assumptions, and reckless denials—nothing else! When Spiritualists cuddle, puff and quote such authors, is it strange that Spiritualism is tabooed by men of culture and high scholarly attainments?

In the *Thinker* of May 2, 1896, Mr. Tuttle affirms that "Muhammad of all religious leaders is distinctively historic." Here follows

W. E. COLEMAN'S REPLY.

IN the *Progressive Thinker* not long since was published the following, by Hudson Tuttle: "Muhammad is, of all religious leaders, distinctively historic. Jesus Christ has no historic being outside the New Testament. There is not an authentic sentence, or even word, in the histories of his age concerning him. His birth, brief life and death are enveloped in myths borrowed from old religions, until his existence, even, becomes questionable. Not so the great prophet of the Moslems."

First, let me state that I am neither Christian nor Muham-

madan, but a rationalistic, non-Christian Spiritualist. In my opinion, some of the tenets of Muhammadanism are more rational and truthful than some of those of orthodox Christianity. Jesus and Muhammad were both fallible human beings, and both taught a mixture of truth and error; and I am not a follower of either. But I am an ardent worshiper of truth, including historical truth; and taking Brother Tuttle's statements above as a text, I purpose to give, in brief, the exact facts, so far as ascertainable, as regards the historical data concerning Jesus and Muhammad.

HISTORICAL DATA.

Of course, our great source of information concerning Jesus is the New Testament. Like ancient history generally, the New Testament is more or less inaccurate, with legendary and mythical accretions; but, despite these defects, it is invaluable as a record of the public life and sayings of Jesus and of the early Christians. To a large extent it is historical—as truly historical as any ancient writing, as much so as the accounts of Muhammad, as will be duly shown. There is a science of Biblical Criticism, as much conducted on scientific principles as are the branches of physical science or those of philology, comparative mythology, etc. A large number of the ablest minds, many of them thorough rationalists, untrammelled by dogmatic or theological prepossessions, are the masters in this Biblical Science, which is sometimes called the “Higher Criticism.”

RESULTS ATTAINED.

For over twenty-five years I have been a close student of Biblical Science or the Higher Criticism, and among the attained results of the Higher Criticism, among free, untrammelled scholars, are these: The great epistles of Paul are certainly genuine. The Gospel of John is valueless as history, the author having perverted and moulded the history and teachings of Jesus, in order to inculcate certain dogmas

and theological ideas which for the most part had been foreign to the mind of Jesus. John is an historical romance, nothing more. But in the first three gospels we have much genuine history—history derived from contemporaneous sources.

It is now generally held by the Higher Critics—a conclusion at which I independently arrived nearly twenty years ago—that the primary bases of the first three gospels are two separate documents: First, a collection of the teachings of Jesus, written by the apostle Matthew; and second, an account of the life of Jesus written by Mark, from information given him by the apostle Peter. Our present gospels of Matthew and Mark are not the original writings of those two apostles, but later compilations founded on the earlier apostolic writings, with many additions, amplifications, etc., particularly in the way of myth and legend.

In addition to the original narratives of Matthew and Mark (which were necessarily largely correct and truthful, though, of course, mixed with error and inaccuracy, owing to the lapse of time since the happening of the events described), our present gospels, including that ascribed to Luke, contain many things collected from other sources, current traditions, sayings and stories, etc. But the foundation, the basis, of all three gospels was derived from Matthew and Peter, two of the companions of Jesus, who personally saw and heard much that is described and taught in these gospels. This is authentic history; and there is no valid reason to doubt the general truth of the leading incidents in the life of Jesus (aside from the miracles) and the general trend of his teaching as contained in the first three gospels. Various inaccuracies and discrepancies exist in them, as was inevitable, but the general run of the incidents and of the sayings no doubt approximates the truth—as much so as do any ancient writings.

Discarding, then, the mythical and legendary accretions, and the other manifest additions and modifications, the

product of the thought of a later age foreign to the thought of Jesus and his times, we have in the residue, the work principally of Matthew and Peter, an account of the public life of Jesus of solid historical value — the testimony of eye-witnesses, and therefore more reliable than much that passes for history in ancient and modern times.

PAUL'S TESTIMONY.

In addition to the testimony of Matthew and Peter, we have that of Paul, a positive testimony that can never be overthrown. Paul was personally acquainted with many who had seen Jesus, including the twelve apostles and James, the brother of Jesus, the head of the Church in Jerusalem.

Paul speaks of the "brethren" of Jesus who were then alive and married. He says Jesus was a Jew, of the seed of David, that he lived an humble life of meekness and gentleness, and conformed to the Jewish religion; that he taught the Jews only, was tempted but without sin, and was an exemplar of love; that his life should be our example; that he had twelve disciples, and that Peter and John were leaders among the twelve; that the true apostles were those called and sent by Jesus himself and upon whom Jesus conferred the power of wonder-working, or spiritual gifts; that Jesus was the Son of God, the Messiah, the Christ, and taught the coming of the Kingdom of God; that Jesus instituted the Lord's Supper the night he was betrayed; that he was condemned to death by the Jews and was tried before Pontius Pilate; that he was nailed to a wooden cross and died thereon, and that he suffered revilings without murmur during his execution; that the third day he rose from the dead, and was seen thereafter at various times by his disciples, and last of all by himself, Paul; and that Jesus had as a spirit manifested to him, Paul, and communicated to him various teachings.

Here we have the personal testimony of Paul to the principal events of Jesus's life, derived by him from association

with those who were with Jesus during his life; and these events, in every instance, are the same as those described in the three gospels. Besides, the moral teachings of Paul are in striking accord with those of Jesus, thus substantiating in general the authenticity of the ethical teachings ascribed to Jesus in the gospels. The testimony of Paul is genuine history; and this, added to that contained in those portions of the three gospels emanating from Peter and Matthew, constitutes a solid rock of reasonably trustworthy data both in incident and teaching, in the life of Jesus of Nazareth.

JEWISH TESTIMONY.

Next we have Jewish testimony to the lifework of Jesus. As I regard the well-known passage in Josephus about Jesus as a forgery, I make no use of it. But in his "Antiquities," Book xx: ix, 1, is an account of the execution of James, "the brother of Jesus, who is called Christ." This is generally regarded as genuine, though a few have maintained that the words, "who is called Christ," are an interpolation. Against this view I urge the following: Jesus, that is Joshua in Hebrew, was a common name among the Jews, and Josephus describes the doings of a number of different Jesuses. To call a man the brother of Jesus, without particularizing which Jesus, would be as sensible as for a London paper to describe a man as the brother of Mr. Smith, without the least clew to which one of the innumerable Smiths was intended.

The passage in Josephus reads thus: "Ananus appoints a sanhedrim of judges, and bringing before it the brother of Jesus [who is called Christ] named James"—in Greek, "Kai paragagon eis auto ton adelphon Iesou [tou legomenou Christou] Iakobos." Omitting the clause which I have put in brackets, Josephus would say that Ananus brought before the sanhedrim "the brother of Jesus named James"—no explanation being given as to what Jesus is meant. It is evident that the clause in brackets is required to make the passage complete. If some should assert that the words,

“the brother of Jesus,” are also interpolated, the passage, omitting these also, would say that James was brought before the judges, and as James (in Hebrew, Jacob) was a very common name, and there must have been thousands of Jameses among the Jews, it is extremely unlikely that Josephus would have here written “James” and nothing else. It is seen, then, that the words regarded as a possible interpolation, or something equivalent thereto, are indispensable for the completion of the sense of the passage.

THE JEWISH TALMUD.

[The Jewish Talmud consists of the teachings of the principal rabbis from a short time before the time of Jesus to a period several centuries later. Jesus is named some twenty times in the Talmud, being designated as Jesus the Nazarene, etc. The Talmud names his brother James; his disciples, Matthew, James the son of Zebedee, Thaddeus and Nicodemus; his mother Mary, and Mary Magdalene. It alludes to his crucifixion at thirty-three years of age, his supposed royal descent, his practice of sorcery, the healing in his name by his disciples, his execution by the Jews, his birth in the days of Simon, son of Hillek (the time stated in the New Testament), his mingling of heresy with the true Jewish doctrine, his proclaiming himself, at his trial and execution, as heir of the kingdom, and his execution on the rest-day before the Sabbath at the Passover time.

RABBI ISAAC M. WISE.

[The learned rabbi, Dr. Isaac M. Wise, of Cincinnati, who has published several works on the origin of Christianity, and on Jesus, in a published letter, in 1886, said this: “The Jews never questioned the real existence of either Jesus or Peter, Paul and James, or any other of the original colaborers in the origin of Christianity. Scholarly Israelites and learned rabbis, with the Talmud before them, never denied the existence of Jesus of Nazareth. If all the interpolations are taken

from Josephus there still remains John the Baptist, and James the brother of Jesus, hence the existence of Jesus is undoubtedly there. The same is the case with the Talmud. [There remains the statement of Rabbi Tarphon and Rabbi Eliezer ben Hyrcan. They were contemporary with the apostles, especially the latter, whose intimate connection with the apostle James (the brother of Jesus) is specially noted in the Talmud. No Jew ever did invalidate this testimony, and we know of no means in criticism to overthrow it."

TACITUS, SUETONIUS.

[The Roman historian, Tacitus, states that the Emperor Nero, who reigned in apostolic times, executed many Christians, the founder of whose religion was Christ, who was put to death as a criminal by Pontius Pilate, procurator of Judea in the reign of Tiberius.] Suetonius, another Roman historian, in his life of Nero, states that in Nero's reign the Christians, a race of men of a new and baneful superstition, were punished.] Christianity was strongly opposed in the early centuries of the Christian era by Jews, Greeks and Romans; but nowhere in the controversial writings of this period is there a trace of such an absurdity as that proclaimed in the nineteenth century, that Jesus and the apostles never lived, but are myths. [The learned Jewish rabbis and the Gentile philosophers, Celsus, Porphyry and the rest all testify to the historical existence of Jesus, in their attacks on Christianity.] What need of Celsus making his long and critical attacks on Christianity, if Jesus never lived? Why did he not cut the whole matter short by saying, "The man Jesus never lived; the whole thing is a myth?"

A careful search of the world's literature by me has failed to show a trace anywhere of the idea that Jesus never lived, until the close of the eighteenth century and the beginning of the nineteenth, when a few cranks gave birth to the transcendent absurdity of the mytho-zodiacal theory of religions,

including the farcical conception that Jesus was the Sun in Aries and Pisces and the twelve apostles were the twelve signs of the Zodiac. As regards Jesus, we have abundance of historical evidence of his lifework,—the testimony of Peter, Matthew and Paul in the New Testament; of Josephus and the Talmud, among the Jews, his people; and of the Greco-Roman historians of the next following generations.

Jesus Christ has an historic existence outside the New Testament. There are authentic sentences in the histories of his age concerning him. His birth, brief life and death are not so enveloped in myths from older religions that his existence becomes questionable. Rationally speaking, there is not a shade of a shadow of a doubt of his historical existence. There is no question about it; there can be no question in the minds of every rational, unprejudiced, intelligent person, who carefully examines the evidence. Jesus is just as much an historical character as "the great prophet of the Moslems," Muhammad (or Mahomet), and the evidences of the latter's lifework rest upon substantially the same foundation as do those of Jesus — as I will now show.

ABOUT MUHAMMAD.

What do we know about the life of Muhammad, and whence was it derived? Here are the facts. The first source of information is the Qur'an (or Koran), the Bible of Islam. This is not an historical or biographical work, like the gospels. It incidentally gives only glimpses of Muhammad at various times in his life.

The Qur'an is "a miscellaneous collection of hymns, prayers, dogmas, sermons, occasional speeches, narratives, legends, laws, orders for the time in which they were given, without any chronological arrangement, and full of repetitions and contradictions." It consists of suras or chapters, produced or recited by Muhammad as occasion called for them. Muhammad had no thought of any authoritative book of revelations such as the Qur'an became. At his death

its detached chapters were scattered far and wide, most of it being unwritten, and existent only in the memory of his followers. The year after his death there fell in battle the very men who knew most of the pieces of the Qur'an by heart. To save all that could be secured, the Khalif Omar ordered the collection of all the parts that could be found. These were obtained from copies written on flat stones, pieces of leather, ribs of palm-leaves, etc., but chiefly from the memory of men — from those who had learned by heart parts of Muhammad's "revelations."

Many discrepancies were subsequently found in variant versions, which led to serious quarrels, until finally an authoritative text was established, and all the copies of all the other versions were burnt, an irreparable loss to criticism (*Encyclopædia Britannica*, 9th edition, vol. xvi, pp. 604, 605; Muir's "Mahomet and Islam," pp. 237-239). Thus collected, the Qur'an was found to be incomplete, lacking in instruction on many important theological questions; and to remedy this, the Moslems resorted to oral tradition, alleged teachings of Muhammad, and narratives of incidents and examples in his public and private life, called Hadith. This oral tradition grew and swelled, embodying a vast mass of matter, each embodying some saying, or stating some habit or act of the prophet. Hundreds of thousands of such traditions were handed down orally at first, but in time committed to writing (McClintock and Strong's "Ecclesiastical Encyclopædia," vol. vi, p. 411; Muir, 1 c, 240). Upon these two, the scattered incidental references to Muhammad in the Qur'an, and the heterogeneous mass of Hadith or oral tradition, is based all we know, or think we know, of Muhammad.

Our oldest sources of information about his life are the biographies of Ibn Ishak and Wakidi. They are based solely upon the Hadith or oral tradition. The earliest writer, Ibn Ishak, composed his biography under the khalifate of Mansur, who reigned from A. D. 754 to 775. Wakidi's work was written the latter part of the eighth century or the beginning

of the ninth century. Muhammad died A. D. 632. Therefore, the first and oldest life of Muhammad was not written until nearly one hundred and fifty years after his death (*Encyclopædia Britannica*, 1 c., pp. 564, 596, 578, 580).

Nothing like this period elapsed between the death of Jesus and the earliest written records of his life and teachings. Oral tradition played its part also in the extant lives of Jesus, but the foundation of the gospels is the recollections of Peter and Matthew, recorded in writing during their lifetimes in the generation immediately following that of Jesus, in which generation the testimony of Paul was recorded and a part of that of the Talmud. Jesus' public life was probably not more than one year in duration, while that of Muhammad lasted nearly twenty years. Hence the traditional accounts of the latter much exceed in quantity and variety of incident the accounts of Jesus.

The extreme brevity of Jesus' public ministry is the reason of the comparative paucity of detail concerning the life of Jesus which we possess. But of that very short time of activity on Jesus' part, we have sufficient details to enable us to determine the general course of his life and of his teachings during that eventful one year. The recollections of two of the close companions of Jesus, aided therein by the recollections of others, all eye-witnesses and hearers, committed to writing in the next generation succeeding Jesus, are certainly as reliable as are the narratives of the two biographers written one hundred and fifty years after Muhammad's death, based upon the multitudinous traditions, handed down orally, emanating from "all sorts and conditions of men."

As regards authenticity, the narratives of Muhammad's life have no advantage over those of Jesus. As was to be expected, confusion and contradiction mark the variant accounts of Muhammad, and many disputed points in his career engage the attention of the various present-day biographers of the prophet of Islam. (See the works of

Muir, Sprenger, Nœldeke, Syed Ahmed, St. Hilaire, Dozy, Arnold, Bosworth Smith, and others.) The date of Muhammad's birth is not known, any more than is that of Jesus. The oldest sources disagree as to its date.

MIRACLES.

As in case of Jesus, Muhammad's followers, after his death, surrounded him with miracles and supernaturalism. "The first Mohammedans piously encompassed their prophet with a cloud of miracles — 'the mythology,' as Dr. Sprenger calls it, of Islam."

Many marvellous stories are told of his birth, as was the case with Jesus. It is said that his mother experienced none of the pangs of childbirth. As soon as he was born, he exclaimed, "There is no God but God, and I am his prophet." That night the fire of Zoroaster, which had burned uninterruptedly for over a thousand years, was suddenly extinguished, and all the idols in the world fell down. Miracles attended him all through life, as with Jesus. In manhood the desert was miraculously covered with shade-trees as he wandered through it, and the rocks hailed him as the apostle of the Lord.

In the New Testament, Jesus, when asked, refused to work miracles, and said none should be given to that generation; notwithstanding, many miracles are ascribed to him. So with Muhammad; when asked, he refused to work miracles, and declared that none should be given the people. Nevertheless he is credited with many miracles — "miracles with a vengeance" — among them being the power to cleave the moon in two. We are told that trees went out to meet him; water flowed from between his fingers; a beam groaned at him; a camel complained to him; and a shoulder of mutton told him it was poisoned (McClintock and Strong, 1 c., 403, 405, 409; Sale's Koran, Boston, 1877, 14, 15). The wonderful journey of Muhammad on the steed Al Buraq, through the seven heavens, is

well known. Al Buraq had the face of a human being and the cheeks of a horse; it had eagle's wings, and spoke with a man's voice. The Angel Gabriel, who accompanied him, had seventy-two pairs of wings. In the third heaven was an angel with 70,000 heads, in each head 70,000 tongues, and each tongue uttered 70,000 voices at once. Muhammad saw God's face covered with 70,000 veils and the hand of God was so cold that when laid on his back it penetrated to the very marrow (Sale, 1 c., 16-18). Muhammad himself gravely related the story of this journey of his the next day thereafter, and its absurdity occasioned a diminution of his influence for a time. Muhammad's camel performed the whole journey from Jerusalem to Mecca in four bounds, for which service it has a place in heaven (Brewer's "Phrase and Fable," 136).

In view of the facts named above, the words of Mr. Tuttle about Jesus can be applied to Muhammad. "He has no historical existence outside of the Qur'an and Arabian oral tradition. There is not an authentic sentence, or even word, in the histories of his age concerning him. His birth, life and death are enveloped in myths." The accounts of his death by his followers are myths, fabrications (McClintock and Strong, 1 3, 409). We know nothing of Muhammad except what his Arabian followers have told us. Not a word have we from a contemporary non-Arabian, non-Muhammadan source. Contemporary history says nothing about him. Aside from the little which the Qur'an tells us, all we have concerning him are the oral traditions of his adherents first collected in a book nearly one hundred and fifty years after his death.

In the case of Jesus, we have the evidence of the enemies of Jesus, the Jews, in the generations immediately succeeding that of Jesus. There is nothing like this in Muhammad's case. In view of all these considerations, in which of the two cases have we the most authentic and best attested evidence of historicity and of the actual facts?

Beyond all reasonable doubt, Muhammad is no more an historical character than is Jesus of Nazareth.

HUDSON TUTTLE'S RESPONSE TO W. E. COLEMAN.

The necessities of the Question and Answer Department, which, assisted by the spiritual teachers who have honored me with their guidance, I have attempted to make instructive, preclude discussion. For as there always are conflicting views, every answer might lead to a discussion of great length. To every answer I give my best thought, and the highest inspiration given to me, and having done this, I can usually do no more. To my statement that there was no historic evidence of the existence of Jesus Christ outside the New Testament, Mr. W. Emmette Coleman made a lengthy reply which demands attention.

Mr. Coleman is credited with vast researches into Oriental and antique history, and as having a remarkably complete private library at his hand. To enter the lists with such a champion is like courting defeat, and yet as he has thrown down the glove, I must perforce accept the challenge or allow the reader to conclude that the evidence is all on his side.

I will not enter into an analysis of the motives which actuate him in putting forward views which have been repeatedly overthrown by most eminent scholars, and are considered questionable by even leading churchmen. The human mind is subject to reaction. We see men who in the prime and vigor of their lives are radical and progressive in their views, as they grow in years, instead of going on, turn back and, perhaps, at last, call for a preacher and die in the arms of the church they scorned.

We have seen every reform and every advance in science met with antagonism, even after general reception. Occasionally there appears a writer, even now, denying the laws of gravitation, or the lunar theory of the tides, and Darwinism is constantly overthrown by some unknown minister of

the gospel or penny-a-line reviewer. More incomprehensible, men distinguished as scientists occasionally arise, now, after evolution is an established system of creation, and deny the entire scheme, even to the substitution of creation by direct will of God! How shall we account for such darkness in the midst of light? Darwin gave a beautifully clear explanation, by the law of atavism, whereby the generations are constantly taking back to ancestral types. The purest bred race of cattle, for instance, will now and then produce a scrub, and the most moral families have one child that takes back to the savage.

To me it seems that my old-time friend, Coleman, has been seized with atavism, and gone back several generations, and forgotten all that learning and criticism have accomplished in the past century. I am glad that he is a "worshiper of truth," as he avers, for when truth is presented to him he will receive it. Evidently he has been led astray by some theory, and perhaps has not given the matter the attention required.

The subject of dispute is this statement: —

"Muhammad is, of all religious leaders, distinctively historic. Jesus Christ has no historic being outside the New Testament. There is not an authentic sentence, or even word, in the histories of his age concerning him. His birth, brief life and death are enveloped in myths borrowed from old religions, until his existence, even, becomes questionable. Not so the great prophet of the Moslems."

Now, as for Muhammad, his life falls in the province of modern history, and has been written by modern methods. Mr. Coleman quotes from encyclopædias — an easy way to get erudition, but not always safe. If he will turn to Gibbon's "Decline and Fall of the Roman Empire" he will find a full and impartial biography of the great prophet of the Moslems, and the Arabic authorities on which it is based. No historian has a reputation for vast research, accurate learning, and impartial honesty equal to Gibbon. We are presented by this

great master of history with a vivid picture of the rise, in the beginning of the seventh century, of a great religion, which for a time threatened the existence of Christianity and rapidly exceeded it in number of its converts. We see the means by which it was propagated: the fraud, the rascality, the force. There is the old-time pretense of help from God; the prostitution of spiritual gifts to the basest selfishness; the formation of dogmatic beliefs, the consecration of a priesthood; the subjugation of the believing people; the actual growth of a holy book, the Koran, from the remembered sayings of the prophet, what had been written down at the time on smooth stones and shoulder-blades of sheep, brought together, compiled and sanctified into a book which is sacred, even to the letter. All this passes directly before us, and shows how in a comparatively enlightened age a great religion may start up and grow in luxuriance.

If this be so, does it not furnish a key to unlock the mysterious rise and progress of the older faiths which originated in the night of the past, when the masses were densely ignorant?

What evidence is furnished by the New Testament of the existence of Jesus? Mr. Coleman says: "John is an historical romance, nothing more. But the first three gospels are genuine history — history derived from contemporary sources." He says that we have the testimony of Paul, who "was personally acquainted with many who had seen James, the head of the church at Jerusalem." "The testimony of Paul is genuine history." He surely has misunderstood the "higher critics," for they have established the fact that Paul's epistles — so-called — are older than any of the gospels.

Mr. Coleman came to the conclusion "twenty-five years ago" that John was an historical romance, and if he would accept the guidance of the "higher critics," such as Professor Johnson, he might in a single day find that Matthew, Mark and Luke were equally corrupt as John.

When were the gospels written? Baur, the eminent German scholar, arrived at the conclusion that Matthew was first written one hundred and thirty to one hundred and fifty years after Christ.

Uhlthorn says that the synoptical gospels must have been in use in the church as early as the middle of the second century. Zeller thinks Luke was written about 130 A. D. Volchman dates Mark at 70 or 80. Holtzman places the first writing of the gospels at 60 to 80. This confusion arises from absence of data, but all scholars agree in making the writing so far removed that it must have been from tradition. Not until the third generation were these memories fixed in writing. After three generations of verbal report, these traditions were written down. By whom? It is impossible to know. The first rude drafts were changed by each copyist, and as the doctrines of the church grew the books were changed to bear testimony. The gospel was in the hands of ignorant, unscrupulous fanatics, who thought it meritorious to lie for the sake of their faith, who scorned the wisdom of the pagan world, and set up belief, blind faith against knowledge, and zeal against honesty.

The church was not founded on the gospels, but the gospels grew out of the necessities of the church.

The readers of *The Progressive Thinker* some time ago were treated to some brilliant papers by Prof. Edwin Johnson, M. A., late filling the chair of Higher Classics in New College, London, and for many years a distinguished clergyman. No scholar has ever brought to the subject as profound knowledge of ancient literature as he has done in his "Rise of Christendom." The general conclusion he has reached is that all ancient history that has come down to our times is either monkish forgeries, or has been so shamefully changed or interpolated as to be untrustworthy for any purpose; and the Talmuds, quoted with so great confidence, are really comparatively modern productions, but little of them older than the Maimonides.

He says: "It is only in Spain, and during the eleventh century, we move out of the legendary mist into historic daylight and can pass in review a long line of scholars whose work is crowned by the great rabbi, the true Moses of the synagogue, who fixed its creed and its law" (Maimonides, p. 298).

TESTIMONY OF JOSEPHUS.

I confess to surprise that Mr. Coleman discards the passage in Josephus about Jesus as a forgery! It has for centuries been a sheet-anchor of evidence to Christians, and has just as much support as the passage concerning the "execution of James, 'the brother of Jesus who is called Christ.'"

These passages, quoted with so much satisfaction by Mr. Coleman, have been a source of vexation to genuine scholars for centuries. They could not place confidence in his statements, which conflicted with authentic history. Professor Johnson says "The Antiquities" were produced by Basilian monks probably in some monastery of Southern Italy. He makes the statement so clear by numerous references, it seems silly to controvert his conclusions. Of the identical passage referred to by Mr. Coleman, in which he makes a display of Greek, evidently to awe the English reader, who, not understanding, is too apt to think that a world of wisdom is concealed by the unknown pothooks, Professor Johnson says: "It proceeds from the Basilian forge, and has been flourished in the face of the world as historic evidence by a long series of Basilians and Benedictines. The student may trace in it the same style that appears in other notorious forgeries" (p. 414).

RABBI J. M. WISE, CINCINNATI,

whom Mr. Coleman quotes with great satisfaction, however great his learning, accepts the passages in Josephus, the same as that writer, and the Talmuds, as a whole, without question, the same as Talmage does the Bible.

The testimony of such a man is of no more value than that of the gospel minister regarding his holy book. Professor

Johnson had the learning and the courage to trace these Jewish records to their source, and, by quotations too lengthy for these columns, exposed the fraud. He says: "Between the years 1000-1200 falls the first period of Judaism and most of its important literature" (p. 293).

EVIDENCES OF THE EXISTENCE OF CHRIST OUTSIDE OF
THE NEW TESTAMENT.

Mr. Coleman says sententiously: "Jesus Christ has a historic evidence outside the New Testament." In this he is diametrically opposed to a host of writers of profound piety and learning.

The Rev. John W. Chadwick, who would have pressed any outside evidence in his effort in support of Christianity, despairingly says: "For knowledge of the man Jesus, of his idea and his aims, and of the outward form of his career, the New Testament is our only hope." Then he further says: "The Christ of Paul was not a person but an idea; he took no pains to learn the facts about the individual Jesus. He actually boasted that the apostles had taught him nothing. His Christ was an ideal conception evolved from his own feeling and imagination, and taking on new attributes from year to year to suit each new emergency."

M. Renan says: "The Christ who communicates private revelations to him (Paul) is a phantom of his own making."

There is nothing in the writings of the "Early Fathers" explanatory of the gospels. The student of history finds no more trace of the man Jesus than the traveler finds the will-o'-the-wisp he chases over the quaking bogs.

Yet with his strange atavism, Mr. Coleman brings forward this pagan testimony, of which Professor Johnson says of Tacitus: "After all that has been said about the Benedictines and their literary activity, we may now certainly affirm that this strange piece of mythology was their production. . . . It is the monks who write under the notorious names of Tertullian

and Jerome, who direct our attention to the work. . . . The writer thinks in Catholic phrases" (pp. 449-450).

And of Pliny, whom Mr. Coleman wheels into service, Professor Johnson says: "The supposed correspondence of Pliny with the Emperor Trajan is not to be found in any extant manuscript. It was added to the collection by Alders. The fraud should have long ago been discovered. One cannot read the first two sentences without feeling that this is the writing of a man unaccustomed to think in classical Latin. He probably thought in French." He then instances barbarisms most flagrant, and concludes: "The letter is, in fact, one of the most glaring and impudent fabrications in the long series."

Of Suetonius, Professor Johnson wrote while yet a minister in an orthodox pulpit, and filling a professor's chair in a college where the youth were educated for the Christian ministry: "The manner in which the references to the Christiani and their tortures under Nero are inserted amidst irrelevant matter in Suetonius betrays interpolation." In his later works he is more pointed, and Sulpicius Severus is referred to in the note just partly quoted, in which he says: "Severus has a description of the torture of the Christians almost word for word identical with that of Tacitus. This was probably the source of the interpolation." Of Celsus and Porphyry, all that is known of them or their writings are pretended passages quoted by monks to which they replied.

These brief passages, which on their face bear the marks of interpolation and forgery, are all that Mr. Coleman offers. It is the best any one can offer. They have been offered by the Christian devotees since they were forged, for that was the purpose of their forgery. Knowing as we do the character of the monks and priests who were the "conservators of learning," from the days of Paul until the discovery of printing, we ought not to give credence to anything which has come from their false hands.

The greatest historic event of all ages, the advent of God,

and his crucifixion, must have called the attention of the brilliant writers of antiquity, and yet, searching carefully their pages, only a few passages thrust in, entirely disconnected and irrelevant, written in a different style, with the thought of a later age are all that bear testimony. Cut out these, which no critical scholar dare pronounce genuine, and the writers of antiquity are as silent over the great episode of Jewish history as they are over the life of Columbus. The Jewish nation itself, which looms so colossal in the pages of the Bible, scarcely receives mention in Roman history. They were a people unruly, rebellious, turbulent, and required constant watching and the relentless blows of the legions. Imbued with the belief that they were under the protection of their God, they rushed in rebellion against the most overwhelming odds, and provoked the harshest treatment by their mad zeal.

A STRANGE BLUNDER.

I confess to great astonishment at the following assertion of Mr. Coleman; "A careful search of the world's literature by me has failed to show a trace anywhere of the idea that Jesus never lived, until the close of the eighteenth century and beginning of the nineteenth, when a few cranks gave birth to the mytho-zodiacal theory of religions, etc." The fact is that the great sects of the Gnostics, imbued with Eastern mysticism, in the age immediately after the apostles, denied the personal existence of Christ, reducing him to an *Æon*, and that he had little or no contact with their corporeal nature. Even the New Testament itself mentions this controversy, which divided the early Christians as to the existence of Christ as a verity or as an ideal. I John iv, 2, 3, says: "Every spirit that confesseth not that Christ is come in the flesh is not of God."

II John 7, says: "For many deceivers are entered into the world who confess not that Jesus has come in the flesh." Even then the existence of Christ as a man had been denied.

Tertullian, the much-quoted Christian writer, is made to

say: "I maintain that the Son of God was born. Why am I not ashamed to maintain such a thing? Why! because it is itself a shameful thing—I maintain that the said God died. Well, that is wholly creditable because it is monstrously absurd. I maintain that after having been buried he arose again; and that I take to be absolutely true because it was manifestly impossible."

Does not this vehement and wrathful denial show that the opposite had been claimed?

Paul was right in his conception of Christ as an idea. His Christ was the Christ-idea, as old as the belief in God and the necessity of a mediator. It has passed through varying forms in Assyrian, Chaldean, Egyptian and Indian religions, and, with its vast accumulation of mystic traditions and embellishments, appears in the colossal image of the Messiah in Christian faith. It has descended over a devious path. The blood of animals has stained its altars; rivers of gore have flowed from the myriads of human beings it has led to sacrifice; and persecution has lifted its red hands to heaven in its behalf—not in vain. Mankind could not journey over any other road. The end is the Messiahship of man himself, and passing of the Christ-idea into the perfection of humanity.

That there was a man Jesus, around whom the traditions and myths, in the hands of Paul, aggregated and grew into form is probable, but the Christ of the gospels, of the church, of Christendom, is an idea which has grown and expanded with the wants of each succeeding year.

Mr. Coleman has great erudition; he is honored by membership of learned societies, and has made the best argument possible, but when the light of truth is turned on his statements they disappear like wisps of fog in the light of the sun of morning.

CHAPTER III.

W. E. COLEMAN'S REJOINDER. JESUS. — MUHAMMAD. —
JOHNSON. — HUDSON TUTTLE.

IN my article on Jesus and Muhammad, in the *Progressive Thinker*, I was rigidly impersonal. Not a word was in it in criticism of Mr. Hudson Tuttle. I was grieved, therefore, at the offensive personal tone of Mr. Tuttle's reply thereto in the *Thinker* of August 8. Sneers, slurs, insinuations, innuendos and positive reflections upon myself as a student, thinker and writer permeate his entire article. A mutual friend of myself and Mr. T., himself a leading Spiritualist writer, has told me that he read Brother Tuttle's reply "with amazement," owing to its offensive personalities and its slurs. There is not the least element of truth in any of these unjust attacks upon me. Primarily he charges me with mental atavism — that I have "gone back several generations," have returned to old exploded ideas, and have "forgotten all that learning and criticism have accomplished in the past century." This assertion is unqualifiedly false. There has not been the least atavism or mental retrogression as regards my attitude towards Christianity and Jesus. I stand now where I have stood for nearly forty years. In 1859 I became a non-Christian Spiritualist, a rationalist, a freethinker; and I am the same to-day. I am not a follower of Jesus in any sense whatever. I challenge the production, by Mr. Tuttle or any one else, of a single word I have ever published at any time in favor of the truth of the doctrines of Christianity,

orthodox or heterodox. Within the last year I published articles in the *Philosophical Journal* in opposition to the acceptance of Jesus as guide and leader, and in criticism of his defects. To these criticisms of mine Dr. J. R. Buchanan, who reverences Jesus and the apostles much more than I do, published a reply in defence of the man of Nazareth.

Moreover, I hold to-day the same position that I have held since 1859, as regards the historical existence of Jesus and the origin of Christianity. For thirty-seven years have I been confident that Jesus was the son of Joseph and Mary, that he lived and died as taught in the New Testament, that the essential facts of his life and teachings are in the gospels, mixed with myths, legends and other inaccurate and misleading accretions. I have been a steady writer for Spiritualist and freethought papers for about twenty years, and during that time I have over and over and over again advanced the same ideas about Jesus and the gospels that are found in my essay on Jesus and Muhammad a few weeks ago. Conjoined with my criticisms of Jesus and the gospels during all these years, recognition has always been given to the fact that Jesus was a man living in the first century who had twelve disciples, and who, claiming to be the Messiah, was crucified by Pontius Pilate, and also that Paul, by modifying and enlarging the scope of Jesusism, was really the founder of Christianity as a universal religion, — that Jesus founded no new religion, but that the apostles, and notably Paul, established Christianity, based upon the life and death of their Master Jesus. For thirty-seven years privately and for twenty years in the public press I have supported these conclusions. During these twenty years I have many times in my articles severely criticised the ideas of those who deny that Jesus ever lived, who declare him to be a myth and the gospels to be forgeries or writings based upon the lives and teachings of Krishna, Buddha, and Apollonius of Tyana, or derived from the myths of Egypt, etc. At all times I have consistently upheld the derivation of Christianity from Juda-

ism, through Jesus, Paul and the other apostles, subsequently modified by Greco-Roman additions and accretions. Ever since I became a freethinking Spiritualist I have advanced the same general conclusions on all these matters ; and my writings thereon twenty years ago are in full accord with those of to-day. Not a trace of atavism, of retrogression Christianward, is in my latest writings.

UNJUST ATTACKS ON CHRISTIANITY.

Almost from the first I felt called upon, in justice, to criticise some of the untrue and unjust things published about Christianity, Jesus and the Bible. I reverence truth above all things else ; I despise and loathe falsehood ; and I will never aid, in the least, an attack upon error or untruth by unfair or unjust means. To attack falsehood by the use of falsehood is to me despicable. There is an abundance of legitimate weapons with which to oppose Christianity, without descending to equivocation, absurd speculations, exaggerations, unjust abuse and positive falsehood. The only way to combat Christianity is by the use of fair and honorable weapons, truthful statements, sound logic, sturdy common sense, enlightened reason, indubitable historical facts, rigidly eschewing misleading and dubious statements, wild hypotheses, irrational speculations, crude theories, perverse conclusions, and nonsensical rubbish, — all of which are largely utilized by many anti-Christian bigots and dogmatists. All such I opposed as vigorously fifteen to twenty years ago as I do to-day. From the first I have demanded that justice be done to Jesus, the Bible, etc., — that while it was imperative that the defects and falsities in Christianity, its sacred literature, etc., be plainly pointed out, it was also as imperative that strict justice be done to Jesus, Christianity, the Bible and the Jews. At an early period I published an article in the *Boston Investigator*, emphasizing that Jesus should be neither praised nor criticised unjustly, based upon the statements of the Gospel of John. As this gospel was unhistorical and Jesus never

said or did what is therein ascribed to him, we should not extol him for the beauty and truth of the excellent sayings put into his mouth in that gospel, nor condemn him for the many objectionable teachings attributed therein to him. The genuine sayings of Jesus are in the first three gospels alone, and not all of those ascribed to him in those three were really uttered by him. In 1881, in the *Mirror of Progress*, I published two articles on "Justice to Jesus," in which I defended Jesus from sundry unjust attacks by Mrs. Elmina D. Slenker, she having violently abused him for a number of things of which he was innocent. At this time and at others when I defended Jesus and Christianity from unjust attacks, I was myself vigorously criticising these two, but not for anything in the Gospel of John, or for aught else not sustained by intelligent criticism, rational research, and good common sense.

In the *Ironclad Age*, a radical atheistic and materialistic paper, I published an article written in June, 1882, critical of the conclusion of C. B. Waite, in his "History of the Christian Church," that the four canonical gospels were founded upon the apocryphal gospels. In it I said, "That Jesus lived and taught, had twelve disciples, and was betrayed and crucified during the procuratorship of Pontius Pilate, are as much facts of history as the assassination of Julius Cæsar, or the conquests of Alexander the Great. The narratives in the first three gospels have an historical basis, that basis being the facts concerning Jesus given Mark by Peter, and Matthew's summary of Jesus' teaching. The groundwork is genuine, though the superstructure is overgrown with fable and myth." This is in exact accordance with what I said in my recent essay on Jesus and Muhammad, for saying which I am falsely charged with atavism or mental retrogression.

JUSTICE TO JESUS.

January 14, 1882, I published in the *Religio-Philosophical Journal* an article on "The Genuine Teachings of Jesus," with these subheads: "The Synoptical Gospels and John.—

Jesus and the Talmud. — Justice to Jesus Demanded." This was written in reply to a Jesus-worshiper, who had defended Jesus from some criticisms I had made about him. In this article, written by me nearly fifteen years ago, the statements are substantially the same as those in my recent one on Jesus and Muhammad. I state my many years' study of the world's scholarship on Biblical Science (the Higher Criticism), and the results therefrom accruing, — the unreliability of John's Gospel in contrast with the three synoptics, the evolution by Paul of a new system of Christianity, for which Jesus was not responsible, etc. I said that it is just that the defects of Jesus should be impartially pointed out, that mankind may be free from the thralldom of ancient superstitions, free from the absurd idea that Jesus was a perfect man or any more divine than any other man. But I also said, "Many ignorant infidels are abusing Jesus for that of which he is innocent. The stream of low, vulgar abuse leveled at Jesus, the apostles and the Bible by a certain school of uncultured, bigoted and (worse than all) dishonest infidels and Spiritualists, whose blackguardism and lying diatribes disgust sensible, truth-loving freethinkers, is as repugnant to me as to Mr. Wilson (my critic). I have lately had occasion to strongly defend Jesus in Liberal journals from some of these virulent, lying attacks on his private and public character, and I shall always do so when occasion demands it."

JESUS-WORSHIP VS. ANTI-THEOLOGICAL MADNESS.

In an article by me in the *Boston Index*, (the organ of cultured freethought) October 12, 1882 (fourteen years ago), immediately succeeding a pronounced anti-Christian declaration, I referred to the recent remarks of Mr. B. F. Underwood about the anti-theological madness of much that passes current for freethought; and I then continued, "That is the character of most of the literature and the oratory of Liberalism of the day. . . . In sorrow be it said that coarse-

ness, crudeness, intolerance, bigotry, misrepresentation, slander, are very largely represented in its make-up. Books, papers, tracts flood the country, filled with exhibitions of this anti-theological mania. These productions are as rabid against Christianity, in spirit, as the Roman Catholic church was against the heresy of the Reformation. Scurrilous abuse and misrepresentation of Jesus, the Bible and Christianity pollute the pages of this literature and disgrace freethought oratory in large measure. With these writers and speakers, everything that can be collected, derived from the four winds of heaven, abusive of these three, without regard to truth, honor, or decency, is greedily seized upon and scattered broadcast, to the disgrace of true Liberalism and an enlightened, conscientious rationalism." These extracts prove that my position fifteen years ago was the same as that I now occupy; that, coupled with a pronounced and not-to-be-shaken disbelief in any form of Christianity, was a positive detestation of the tactics and practices of many freethinkers in their unjust, untruthful and disgraceful attacks on Jesus and Christianity. There has been no change in me, no atavism or retrogression. If anything, I opposed the unjust attacks and the absurd theories about Jesus and the gospels in stronger and more pronounced language then, than I do now. In those days I published various articles in opposition to the theory of the unhistorical character of Jesus, taking precisely the same stand that I now do. I now hold in my hand an article by me called "Jesus—Mythical or Historical?" in which I again pleaded for "Justice to Opponents" (one of the subheads), and in which I treat also of the passage in Tacitus about Jesus, of which more anon.

TUTTLE COMPLIMENTS COLEMAN.

I published several unsparing criticisms of Gerald Massey's theory of an unhistorical Jesus, — Jesus being the Sun in Aries and Pisces. At that time Mr. Tuttle, both in letters to me and to a mutual friend, spoke in terms of unqualified

praise of these special writings of mine. I still have his letters to me, — in one of which dated May 6, 1884, he compliments me on my reply to Gerald Massey on the Talmudic Jesus, in which was contained in greater detail all that I said about Jesus and the Talmud in my recent article on Jesus and Muhammad, for writing which I am accused of mental retrogression. In this letter, Mr. Tuttle says that my “masterly critique on Massey for insight into motives and wonderful erudition surpassed anything I ever saw.” I have not changed since then. Apparently Mr. Tuttle has. If there is any atavism then, with whom does it rest, him or me? Mr. Tuttle read and admired most of my writings named above, defensatory of Christianity and Jesus from unjust attacks and in defence of the historical existence of Jesus, etc. He thus knows that the same ideas I advance in my Jesus and Muhammad article have been repeatedly published by me during the past twenty years. Upon what principle of justice or truth, then, does he now accuse me of atavism or great mental change, when he must know there has been no change whatever in my views? I protest against this unjust slander. From the foregoing it is proven that the charge that, in like manner as the purest breed of cattle produces at times a scrub, and the most moral families have a savage for a child, I have gone back several generations, and forgotten all that learning and criticism have accomplished, — that I have been led astray by some theory, and not given the matter the attention required, — is wholly and unqualifiedly false. “Not given the matter attention, forsooth!” I have made this matter the subject of the most searching attention and study. I am familiar with the whole literature of the subject, including the latest publications. Everything that appears upon the subject, year after year, I obtain, including trash like the works of Johnson, Massey, Dupuis, Graves, *et al.* There is hardly a current work on the origin of Christianity, the nature and relations of the gospels, and cognate subjects, that I have not in my library, — all read and di-

gested too. Instead of being "led astray by some theory," my conclusions are those of the combined rationalistic scholarship of the world. It is Brother Tuttle who has been led astray by some theory, notably by that of "Prof." Edwin Johnson, it would seem.

Note the slur and misstatement in this remark of Mr. Tuttle: "I will not enter into an analysis of the motives which actuated him (myself) in putting forward views which have been repeatedly overthrown by most eminent scholars, and are considered questionable by even leading churchmen." My motives, thus insinuated against, are the same that have impelled the publication of all my former writings; namely, love of truth, justice and fair play, and loathing and abhorrence of untruth, injustice and misrepresentation, whether done wittingly or through mistake. The views I put forward have never been overthrown by any eminent scholar, nor do leading churchmen question them. The eminent scholars of the world, rationalistic, freethinking, untrammelled, are in substantial accord with every one of my conclusions, as will presently be shown. No leading churchman can doubt the historical existence of Jesus and the trend of his life and teachings in the gospels, and remain a churchman, unless he is a dishonest, untruthful man. A man who preaches what he does not believe, and takes money for so preaching, is one of the worst of liars and a robber of his church. It may be that Mr. Tuttle had in mind "Professor." Johnson when he wrote of leading churchmen. Mr. Johnson was a Congregational preacher, but was never "leading," nor is he now a churchman, leading or otherwise. I think it would puzzle Mr. Tuttle to name the "most eminent scholars" who have "repeatedly overthrown" what I said or the "leading churchmen" who question it.

THE RATIONALISTIC SCHOLARSHIP OF THE WORLD.

I said that the combined rationalistic, untrammelled scholarship of the world is in accord with my statements about

Jesus and the gospels, and this I will now prove. No genuine scholar has ever sought to overthrow them. A few pseudo-scholars, cranks and visionaries have published contrary hypotheses, but the true scholarship of the world pays no attention to their vagaries and irrational, silly speculations, devoid of sense or reason. My conclusions are those of the unorthodox, rationalist "higher critics" of all countries, and they embody the genuine scholarship of the world on these matters. I know of no "higher critic" who rejects the historical existence of Jesus or the origin of Christianity as indicated in the Bible (in general, not in all particulars, as it is the province of the Higher Criticism to separate the true from the false, and there is much unhistorical matter in the New Testament, especially in the Gospel of John and the Acts of the Apostles).

STRAUSS, BAUR AND THE TÜBINGEN SCHOOL.

Strauss's "Life of Jesus" was an epoch-making work, devoted to separating the mythical in the gospels from the historical. This great work as well as Strauss' later "New Life of Jesus," fully recognizes the historical existence of Jesus and the apostles, the unreliability of John's Gospel, and the general trend of Jesus' life and teachings as found in the synoptic gospels, freed from mythological and legendary accretions. The noted Tübingen School of Theology, composed of radical rationalists, headed by the great F. C. Baur, all recognized the existence of Jesus and the comparative truth of the first three gospels as against the fourth. In this rationalistic school, and in its congeners and successors, are ranked the great Zeller, the ablest historian of philosophy now living; Pfleiderer, second to none as a rationalist scholar and thinker, Wellhausen, Graf and Stade, the great masters in Biblical Criticism; Hilgenfeld, Volkmar, Credner, Hausrath, Weizsaecker, Schenckel, Schweigler, Cornill, Koestlin, Kittel, Steinthal, Schrader, Holtzmann, Von Bohlen, Bretschneider, Hitzig, Holsten, Thoma, Heinrich, Hoenig, Mangold, Delff,

Voelter, Vischer, Vatke, Schultz, Budde, Smend, Kayser, Ewald, De Wette, and many others among the German rationalist or freethinking critics. Then we have the scholarly Keim, who wrote a life of Jesus (published in English in six volumes) on a purely rationalistic basis, discarding the fourth gospel as authority, as all rationalists do.

DUTCH AND FRENCH RATIONALISTS.

Turning to Holland we find a host of rationalist scholars, higher critics, all occupying the same position as the German rationalists as regards Jesus and the gospels. At their head stands the great, the lamented Kuenen, the leading scholar of the world in the matter of the evolution of the Hebrew religion. Next there is Tiele, the first scholar in the world in the domain of the history of all religions, and the author of the articles in the "Encyclopædia Britannica" on the Oriental religions. That excellent book, by Oort and Hooykaas, the "Bible for Learners" gives the facts of the Bible as established by rationalistic higher criticism. It traverses the entire New Testament, and gives a life of Jesus based upon the facts (not the myths and legends) of the first three gospels. Other Dutch rationalist Biblical scholars holding the same views are Dozy, Scholten, Pierson, Matthes, Knappert, Kusters, De Goeje, Hoekstra, Wolff, Loman, Land, Von Gilse and Meyboom. In France the famed rationalist Renan published his life of Jesus, founded on the gospels, freed from supernaturalism. Other able French rationalist theologians accepting the existence of Jesus and the synoptic gospels rationalized, are the scholarly Reville, the able Coquerel, the learned Reuss, as well as Oppert, D'Eichthal, Salvador, Stap, Scherer, Nicolas and Colani.

ENGLISH RATIONALISTS ON JESUS.

In England the leading rationalistic scholars and critics all admit the historical existence of Jesus and the historical elements in the three gospels. Among them may be named

Dr. Samuel Davidson, a radical Biblical critic, the author of "Supernatural Religion," one of the most extreme anti-Christian writers of the critical school; Thomas Scott, the well-known publisher of high-class freethought literature, whose excellent work, the English "Life of Jesus," is purely rationalistic and severely critical; Hennell, a radical anti-Christian, whose "Origin of Christianity," is based upon the life of Jesus in the gospels; R. W. Mackay, a very able scholar, allied to the Tübingen School, whose "Rise and Progress of Christianity" is in accord with my own conclusions thereanent; Judge Hanson, a freethinker, whose "Jesus of History" is a life of the Nazarene, based on the Gospel of Matthew, deemed by him the most reliable of the three; Amberley, who fully accepts the historical Jesus in his "Analysis of Religious Belief"; Cranbrook, whose "Founders of Christianity" is a radical presentation of the results of the Higher Criticism; Greg, whose thoroughly rationalistic work, the "Creed of Christendom," bases his account of Jesus upon the three gospels; F. W. Newman, a decided anti-Christian and critic of Jesus; James Martineau, the able philosopher, critic and theologian, who, while minutely dissecting the gospels, fully recognizes the historical elements in them; J. A. Picton, an able rationalist, who in the last number of the *Agnostic Annual* argued for the historical character of Jesus; J. F. Yorke, who, in his "Evolution and Christianity," radically critical of Jesus' teachings, never loses sight of the historicity of Jesus; the author of the "Evolution of Christianity," a strictly rationalistic work, which follows the life and teachings of Jesus as given in the three gospels; Rev. Charles Voysey, the theist, one of the severest critics of Jesus in London, but who always recognized the existence of Jesus as a man. No one would accuse Prof. T. H. Huxley of mental degeneracy or fondness for Christianity. He was fully acquainted with the results of the Higher Criticism and accepted them, including the existence of Jesus and the historical elements of the three gospels. In his discussions

with Christian opponents, like Wace, these facts are evidenced. Edward Clodd is a hard-headed materialistic agnostic and scientific writer. But he has published a life of "Jesus of Nazareth" based upon the three synoptics rationalized. Tyndall, Herbert Spencer, J. Stuart Mill, Leckey, Leslie Stephen, Frederick Harrison, leading scholars, agnostics and freethinkers, have never denied the existence of Jesus or the historical portions of the gospels. Neither has Samuel Laing, the popular freethought author and thinker, whose opinion of Professor Johnson's principal book I shall quote hereafter.

AMERICAN RATIONALISTS AND JESUS.

The scholarly rationalists of America are in agreement with those of other lands on the matter of the historical existence of Jesus and the historical elements in the first three gospels. The leaders in the free religious school, Abbot, Potter, Frothingham, Weiss, Bartol, Wasson, and the rest, agree in this. Prof. John Fiske, the leading expounder of the philosophy of Herbert Spencer in America, in his "Jesus of History and Jesus of Dogma," occupies the same position, M. J. Savage and John W. Chadwick, two of the freest, most untrammelled scholars in the radical wing of the Unitarians, in their "Talks about Jesus and the Man Jesus," take the same ground. Dr. Orello Cone, a leading American rationalistic higher critic, is in accord with the others on these matters in his "Gospel Criticism and Historical Christianity," and his "The Gospel and its Earliest Interpretations." B. F. Underwood, the most scholarly freethought propagandist in America, late editor of the *Religio-Philosophical Journal*, has never denied the existence of Jesus nor the historical elements in the Bible. Dr. Felix L. Oswald, one of the most rabid anti-Christian writers in our country, accepts Jesus' existence as a man and the gospels as evidence of the character of his life and teachings. Col. R. G. Ingersoll has always admitted that Jesus was a good moral teacher

and that the Bible contains evidence of his life and teachings. C. B. Waite, in his "History of the Christian Church," an intensely partisan anti-Christian book, accepts the existence of Jesus as a man and parts of the Bible as evidence of what he taught and did. Dr. L. C. Janes, a scholarly rationalist, in his excellent study of "Primitive Christianity" gives a life of Jesus based upon the first three gospels rationalized. J. T. Sunderland's fine work on *The Bible* sums up admirably the results of the Higher Criticism as regards all parts of the Bible, that upon the gospels being in strict agreement with what I have so often said. Prof. Wm. Denton, the radical anti-Christian and Spiritualist, published a book, "What was He? or, Jesus in the Light of the Nineteenth Century," in which was given a life of Jesus, based upon the gospel narratives, supplemented by psychometrical research. Mrs. Denton was a decided unbeliever in the historical existence of Jesus. She thought him a solar myth, or something of that kind. Professor Denton submitted to her geological specimens from Palestine, and with them she psychometrically traced the life of Jesus. From being a pronounced unbeliever in Jesus as a man, she thereby became strongly convinced of his life on earth as depicted in the gospels. She had numerous psychometric visions of him, and they confirmed substantially his life as narrated in the Bible. Professor Denton described to me many of these visions of his wife.

JEWISH SCHOLARS AND JESUS.

[What do the scholars among the Jews — the Masters in Israel — say about Jesus and the gospels? Substantially the same as the other rationalistic and non-Christian thinkers of the world. The greatest Jewish historian, Prof. H. Grætz, in his monumental "History of the Jews" gives an account of Jesus and of the origin of Christianity in accordance with the New Testament narratives. Jesus, he says, was the son of Joseph the carpenter and his wife Mary, who bore him four more sons and several daughters. Of Jesus, Grætz re-

marks thus: "His deficiency in knowledge . . . was fully compensated for by his intensely sympathetic character. High-minded earnestness and spotless moral purity were his undeniable attributes; they stood out in all the authentic accounts of his life that have reached us, and appear even in those garbled teachings which his followers placed in his mouth." Prof. Grætz tells us also of an independent Jewish account of the betrayal of Jesus by Judas. "One Judæan account, derived from what appears a trustworthy source, seems to place in the true light the use made of the traitor." [The law demanded that two witnesses should have heard him utter the dangerous language of which he was accused. Judas was required to induce Jesus to speak whilst two hidden witnesses might hear and report his words." (See Grætz's "History of the Jews," Philadelphia, 1893, vol. ii, pp. 148, 149, 163.) The other Jewish historians, Talmudists and scholars all acknowledge the historicity of Jesus and the historical matter of the gospels. Among them are the eminent writers Zunz, Jost, Derenbourg, Deutsch, Chwolson, Franck, Kalisch, Friedländer, Hahn, Adler, Pieritz, Rabbine-wicz, Popper, Schrieber, Zipser, Heilprin, and Geiger. The ablest Jewish scholar and critic in England is E. G. Montefiore, who, in his "Hibbert Lectures" on the "Religion of Israel," fully accepts the results of the Higher Criticism. He also has written about Christian origins and the gospels, and has, of course, the same conclusions thereanent as all the other rationalistic and Jewish scholars. In America Rabbi Wise has published various books about the origin of Christianity, and his position, as quoted in my former article, is well known. Rabbi Hirsch, of Chicago, the leading scholar among the Reformed Jews of America, also accepts the Higher Criticism, and in his sermon and papers on Jesus and Paul adopts conclusions in full sympathy with those I have advanced. Rabbi Schindler, of Boston, in his two published works accepts Jesus, Paul and the apostles as historical characters, from whence Christianity sprang. So does Rabbi

Schlesinger in his book on "The Historical Jesus of Nazareth," in which the results of the Higher Criticism, as regards the New Testament, are advanced. Dr. Felix Adler, of the Society of Ethical Culture, holds views similar to those of the other scholars of his race. Every Jewish scholar, so far as known, accepts Jesus, Paul and the apostles as historical, and the New Testament as containing historical elements, mixed with myth, legend, etc.

Summing up, then, we have the combined rationalistic, freethinking, and Jewish scholarship of the globe in one accord on these subjects. The general conclusions advanced by me are held by them one and all. In opposition to them are only a few cranks, dreamers, visionaries, and pseudo-scholars, whose writings are, as a rule, beneath contempt, silly, valueless, misleading, inaccurate, untrue, unjust,—unfortunate specimens of the pitiable aberrations of the human intellect and of the deplorable perversity of crude unbalanced minds. I stand at one with the ablest and highest scholarship on the earth to-day in these matters. Where does Mr. Tuttle stand? It may be well to state that I have in my library all of the books named above. They have been carefully studied; hence I know the opinions and conclusions of all of their authors, and have written above in complete understanding of the same.

SPIRITUALISM AND JESUS.

Mr. Tuttle is a Spiritualist, and believes that spirits communicate with earth. What is the evidence thus received relative to the existence of Jesus in the spirit-world and his life while on earth? Unheeding the many spurious and untruthful communications purporting to emanate from the spirit-world, and accepting those alone of which there is conclusive evidence that they do really come from trustworthy sources in the spirit-realm, we have positive testimony to the following facts: Jesus was a man, the son of Joseph and Mary; he lived in Palestine in the first century

and had twelve disciples, he was crucified under Pontius Pilate, and, consequent upon nearly 2,000 years' existence in the spirit-land, now occupies a very exalted position in that world. Unless Spiritualism is a delusion and a fraud altogether, and nothing has ever been received from the other life, then it is beyond doubt that the facts just stated have been substantiated by the best-attested and most thoroughly convincing testimony that has ever been received from the spiritual clime. Much could be said on this branch of the matter, but the limitations of space forbid more at this time. Spiritualism unites with psychometry, the Higher Criticism, and the rationalistic scholarship of every land in evidence of the truth of my statements about Jesus in my first article.

THE DATES OF THE GOSPELS.

Mr. Tuttle quotes the opinions of certain critics as to the dates of the first three gospels, and then says, "Not till the third generation were these memories fixed in writing." This is very misleading. Mr. Tuttle here assumes that the supposed dates of the three gospels, as we now possess them, were those of the first writing down of the narratives of Jesus' life and teachings. Matthew and Mark lived in the generation immediately succeeding Jesus. Matthew was a companion of Jesus, as was Peter, from whom Mark derived his recollections of Jesus. No one knows when Matthew and Mark wrote their accounts of Jesus. To relegate the time to the third generation after Jesus is, to my mind, unwarranted and unreasonable. There is internal evidence in the gospels that the original draft of a part of their subject-matter was written before the destruction of Jerusalem. The gospels as we now have them are based upon earlier writings,—are compilations embodying much matter additional to that written by Matthew and Mark. The authentic historical basis of the first three gospels is, most probably, the writings of Matthew and Mark, which date, most likely, from the generation following the death of Jesus. Some of

the later matter in them is probably also historical; but all three contain much that is mythical and untrustworthy. The orthodox critics claim our Mark as the original writing of Mark, but rationalistic critics deny this. I am convinced that Mark never wrote the present gospel bearing his name, but that it is largely founded on an earlier writing of Mark, and also includes matter taken from Matthew's account of the teachings of Jesus. All of the gospels contain many inaccuracies and misstatements, and much mythical matter. All I have ever asserted is that they have an historical groundwork of fragmentary recollections of two of the disciples, and in so far they give a fairly correct account of the general trend of the life and teachings of the Nazarene enthusiast.

NON-BIBLICAL EVIDENCE OF JESUS' EXISTENCE.

Mr. Tuttle asserts that when I say Jesus has an historic existence outside the New Testament I am diametrically opposed to a host of writers of piety and learning. I gave in detail the evidence of Jesus' existence aside from that in the Bible, and thus proved my assertion. In this paper I quote an additional item from Professor Grætz, giving independent Jewish testimony to the betrayal of Jesus by Judas. Even had hosts of writers denied my assertion, that would not disprove the truth of what I said; it would only demonstrate their lack of knowledge. But no host of writers has denied what I said. As usual, Mr. Tuttle here confounds two very different things, and thus misleads the reader and does me a great injustice. To support his conclusion, he quotes Mr. Chadwick as saying that for knowledge of the man Jesus, his ideas, aims, and career, the New Testament is our only hope. And so say I. The New Testament contains the only account we have of Jesus' life, ideas, etc.; but there is historic evidence outside of the Testament confirmatory of what the New Testament says. The outside evidence gives us nothing additional to that in the Bible, it

only confirms certain things in the Testament. We have nothing new from the outside sources; their evidence consists only of scattering and fragmentary references to things we already know from the New Testament. Did they give us new facts in Jesus's life, the New Testament would not be our only hope, as Chadwick says; but as they do not, but only confirm what is in the Testament, we are compelled to go to the Testament as our only guide. Mr. Chadwick's statement is entirely irrelevant to what I said, and I repeat that, although the New Testament is our only source of information about Jesus, there is yet historic evidence of Jesus' existence outside of the Bible,—in the Talmud, etc., as indicated. What Mr. Tuttle quotes from Chadwick about Paul is also irrelevant; his article teems with misleading irrelevancies. The fact that Paul idealized Jesus the man into the supernatural Christ does not affect in the least Paul's testimony to the historical existence of Jesus as a man. Paul called Jesus a man, born of the seed of David, but he exalted the man into a demigod. Paul's conception of Jesus was incorrect, ideal largely, but he is a positive witness to his historical existence as a human being, with brothers known to Paul. When Mr. Tuttle talks of the recollections of Jesus not being written till the third generation, he overlooked Paul's written testimony. Paul's great epistles were written in less than thirty years after the death of Jesus, in the next generation, and they give us positive evidence of the historical Jesus.

MUHAMMAD AND GIBBON.

I showed that Jesus was as much historical as Muhammad, that the earliest life of Muhammad was not written till nearly one hundred and fifty years after his death, and that the details of his life are as much traditional as are those of Jesus, if not more so. To this Mr. Tuttle replies that the life of "Muhammad falls in the province of modern history" and has been written by modern methods. Muhammad's life is not

within the modern period. It is in the early part of the Middle Ages. Modern history begins at the close of the Middle Ages,—about 1500 A. D. The life of Jesus has been written according to modern methods just as much as Muhammad's. Saying nothing of the various orthodox lives of Jesus, those of Strauss, Keim, Schenckel, Hanson, Scott, Clodd, Hooykaas, Schlesinger, Chadwick, and Savage are all written from the critico-historical point of view, heterodox, freethinking, and by strictly modern methods. These lives of Jesus are much more critical and upon a more scientific basis than is Gibbon's account of Muhammad. Mr. Tuttle intimates that Gibbon's life is superior to the ones from which I quote,—another mistake of Mr. T's. When Gibbon wrote, the science of historical criticism was unborn. Gibbon did well with the means at his command and with the methods then in vogue; but the more recent lives of the Arabian prophet have the advantages of increased sources of information and of the influence of the critico-historical, analytical, and scientific characteristics of the age. The principal guide of Gibbon was M. Gagnier, a Frenchman of the eighteenth century, who published translations and interpretations of the works on Muhammad of Abulfeda (fourteenth century) and Al Jannabi (sixteenth century). Gibbon says, "Both Abulfeda and Al Jannabi are modern historians, and they cannot appeal to any witness of the first century of the Hegira" (Gibbon, Chap. 1). Many things in Gibbon's life are questionable, and the present-day lives are of greater value and accuracy. Mr. Tuttle sneers at my use of encyclopædias, implying that his Gibbon outranks them. As the articles in the "Encyclopædia Britannica," etc., are written by the leading scholars in their respective fields of knowledge, and as I referred to various other works on Muhammad besides encyclopædias, his very unjust fling at me *in re* encyclopædias is of a piece with his many other unfair and irrelevant insinuations and slurs.

PAUL AND THE GOSPELS.

Can any one make head or tail of what Mr. Tuttle means in this charge against me? In reply to my statements that the three synoptic gospels contain genuine history, and that the testimony of Paul is genuine history, Mr. Tuttle remarks thus: "He (I) surely has misunderstood his 'higher critics,' for they have established the fact that Paul's epistles . . . are older than any of the gospels." Doubtless Mr. Tuttle had something in mind when he wrote this, but it surely does not appear in what he says. I am unable to find the least sense or relevancy in it. In what have I misunderstood the higher critics? I have never said a word about the gospels antedating Paul. I know well that Paul's epistles were written before the gospels. What difference does it make which was written first, so long as both contain historical elements? Paul's evidence, being written first, and being unmixed to any great extent with later mythical matter, is more positive and trustworthy than the later mixed matter in the gospels. I distinctly said Paul's evidence was genuine history, while only a part of the gospels was of the same character. What Mr. Tuttle was driving at when he said I had misunderstood the higher critics, the great mahatma Koot Hoomi or an ancient Atlantean spirit perhaps can tell; it is beyond my ken.

PLINY.

I was surprised to read in Mr. Tuttle's article this: "Of Pliny, whom Mr. Coleman wheels into service, Professor Johnson says: 'When did I wheel Pliny into service, Brother Tuttle? *Pliny's name is not mentioned in my first article.* I expressly omitted reference to him; first, because the genuineness of his letter relative to the Christians is called in question, and the matter has not been positively settled; secondly, because the testimony in said letter applies only to the state of affairs about A. D. 100, and proves nothing relative to the actual life of Jesus. The Pliny letter

tells us nothing about Jesus, except that the Christians in Pliny's day met in worship and chanted a hymn to Christ as to a God. This was irrelevant to what I was seeking to establish, so I omitted it." Notwithstanding, in his eagerness to make me out an ignoramus, quoting exploded fictions, Mr. Tuttle was so shamefully unjust as to charge me with utilizing Pliny, although the name of Pliny never appears in my essay.

JOSEPHUS.

Another grossly unjust slur upon me is Mr. Tuttle's remark that he was surprised that I discard the passage in Josephus about Jesus as a forgery. It is untrue that it has just as much support as the passage about the execution of James the brother of Jesus. If Mr. Tuttle knows no better than this, I am surprised at his *ignorance*. The two passages stand upon an entirely different basis. There are many excellent reasons why the first is a forgery, and many impartial Christian scholars have been convinced it is an interpolation. There is very strong evidence that Josephus did not write it; but there is no evidence that he did not write the shorter passage, about James, and, as I showed, there are good reasons to believe that he is its author. Is Mr. Tuttle ignorant of the fact that nearly all the scholars who reject the first passage have not doubted the genuineness of the second, which latter is almost or quite universally accepted by fair-minded rationalistic scholars? In rejecting one I am in accord with the best scholarship of the world; in accepting the other I am in the same accord. But of this Mr. Tuttle seems to know nothing.

TACITUS AND SULPICIUS SEVERUS.

Mr. Tuttle quotes "Professor" Johnson that Tacitus' works are a forgery of Benedictine monks, and then quotes him as saying that the passage about Christians in Tacitus was interpolated in Tacitus from a passage almost identical in the writings of Sulpicius Severus. These two quotations from

Johnson are in direct contradiction the one with the other. In the one, Tacitus as a whole was the forgery of the monks, and the monks also wrote Sulpicius Severus (Johnson, "Rise of Christendom," p. 450). In the other, the passage about the Christians has been interpolated into the true Tacitus from Sulpicius Severus. There are two theories of certain cranks about Tacitus. One is that the whole of Tacitus' "Annals" is a modern forgery. The other is that the "Annals" is genuine, but the passage about the Christians is a forgery, based upon the similar passage in Sulpicius Severus. In one of Mr. Tuttle's quotations, "Professor" Johnson advocates one theory and in the other he holds to the opposing theory. Both these radically contradictory theories are equally baseless, as I will show. Johnson is the prince of self-contradictors.

Certain bigoted freethinkers, headed by that arch-crank and falsifier Robert Taylor, had for years claimed that the passage in Tacitus about the Christians was an interpolated forgery. This idea was first broached by those who believed Jesus to be a myth and had never lived, and to substantiate this absurd conclusion, they dogmatically declared that every reference to Jesus and to the early Christians in classical literature is a forgery. No substantial reason was advanced for their statements. Because these passages did not agree with their theory, therefore they were forgeries. In every case their genuineness was decided against on *a priori* grounds, simply because it did not fit in with their foolish theories. So a rabid attack was made on the passage in Tacitus as an interpolation. So far they had not dared to attack the whole book of Tacitus as a forgery. But in 1878 one J. W. Ross published a portly volume claiming that the whole of the "Annals" of Tacitus was a forgery of Poggio Bracciolini in the fifteenth century. In the *Edinburgh Review*, October, 1878, was published a masterly *critique* of Mr. Ross's book by a competent scholar, in which the absurd pretensions of Mr. Ross were completely annihilated. So complete was this

overthrow of Mr. Ross that, so far as I can find out, no reply thereto has ever been made by Ross or any of his few deluded followers.

Mr. Ross claimed that no reference to the "Annals" can be found in literature till the fifteenth century. On the contrary, St. Jerome in the fourth century, and John of Salisbury in the twelfth, have unmistakable allusions to the "Annals." But, more important than these, there are passages in Sulpicius Severus, an ecclesiastical writer of the fifth century, which are borrowed from the "Annals." The theory that the pseudo-Tacitus took these passages from Severus, instead of Severus from Tacitus, finds no countenance with classical scholars. A critical comparison of the two shows to an unprejudiced Latinist that Severus is the borrower. Moreover, there are now manuscripts of the "Annals" in existence declared by all competent experts, including such masters in manuscript lore as Gronovius and Ernesti, to be older than the time of Bracciolini,—manuscripts in characters that had fallen into disuse before Bracciolini wrote. Another positive proof that the "Annals" is not a fifteenth-century forgery is this: In a number of cases, statements of fact in the "Annals," entirely unknown in the fifteenth century, have been proved to be true by recent epigraphical discoveries. Events never heard of in the world's literature, except in Tacitus' "Annals," have now been confirmed by ancient writings and inscriptions that have just been discovered. Another proof of the existence of the "Annals" in the second century is this: Tacitus, referring to a Frisian insurrection, writes thus: *Ad sua tutanda digressis rebellibus* (the insurgents having moved off to protect their own quarters). Ptolemy, who wrote in Greek, only one generation after Tacitus, must have had the "Annals" before him; for in a list of towns in North Germany, in which the Frisians were located, he gives the name of one as Siatoutanda, which proves that Ptolemy made the mistake of thinking that *sua tutanda* in Tacitus was the name of the

place to which the insurgents withdrew ("Books and Manuscripts," by F. Madan, London, 1893, pp. 131, 132). The silly persons who allege that Tacitus' "Annals" is a fifteenth-century forgery have not a leg to stand on. Accurate scholarship demolishes their rubbish and impudent pretensions at once.

So much for theory number one. Now for number two,—that the "Annals" is genuine, but the passage about the Christians is a forgery from Sulpicius Severus. The best classical scholars, the latest German editors of Tacitus, Ritter, Deubner and Nipperday, and the more recent editor, the latest of all, Furneaux, all regard this passage in the "Annals" as genuine, and for excellent reasons. The peculiar style of Tacitus is very marked, he is *sui generis*, different from all other Latin writers. He wrote a specially crabbed, compressed form of Latin. Tacitus was a genius in the art of writing too; and the *Edinburgh Review* well said, "If indeed, the 'Annals' could have been deliberately fabricated by Poggio, we should have to consider him the greatest of all novelists. Never had such a miracle of fiction been created since the masterpieces of De Foe and Cervantes." The style of Sulpicius Severus is very different from that of Tacitus. The passage in the "Annals" about the Christians is written, *not in the style of Sulpicius Severus, but in the marked, peculiar one of Tacitus*. Classical scholars are at one in stating that this passage is a fair sample of the very peculiar Latin of Tacitus, and it does not resemble that of Severus. On the other hand, as the parallel passage in Severus is almost word for word with that in Tacitus, we find in Severus a passage not written in the usual style of Severus but in that of Tacitus,—proof positive that Severus copied from Tacitus and not *vice versa*. To show the close agreement of the two, I will give both in the original Latin. First, Tacitus, speaking of Nero, says he could not free himself "of the charge of having commanded the conflagration," — *Quin jussum incendium crederetur*. Severus says, *Quin ab eo jussum incendium*

putaretur, he could not escape "from the charge that the conflagration had been caused by his orders."

NERO ; BURNING CHRISTIANS.

In describing the treatment of the Christians by Nero, Tacitus says, "For they were covered with the hides of wild beasts and worried to death by dogs, or fastened to crosses or set fire to, and when day declined were burnt to serve as nocturnal lights," — "*Ut ferarum tergis coniecti laniatu canum interierint, aut crucibus affixi, aut inflammandi atque, ubi defecisset dies, in usum nocturni luminis urentur.*" Severus says, "*Ut ferarum tergis coniecti laniatu canum interierint. Multi crucibus affixi aut flamma usti. Plerique in id reservati ut cum defecisset dies in usum nocturni luminis urentur,*" — "for they were covered with the hides of wild beasts and worried to death by dogs, while many were fastened to crosses or slain by fire, and not a few were reserved that when day declined they should be burnt to serve as nocturnal lights" (B. F. Underwood in *The Index*, March 15, 1883; "Tacitus," Bohn translation, Book XV, chap. xlv, vol. i, p. 423; "Sacred History of Sulpicius Severus," Book II, chap. xxix; in "Nicene and Post-Nicene Fathers," 2d Series, vol. xi, p. 111). In the last passage, out of twenty-one consecutive words in Tacitus, seventeen are in Severus.

No one will accuse B. F. Underwood of writing against the truth in the interest of Christianity. As an impartial, candid man, and accomplished scholar, he occupies the front rank among American freethinkers. When Mr. Underwood was editor of the *Boston Index*, in 1883, he discussed fully this question of the genuineness of the disputed passage in the "Annals." He stated many of the facts named by me above, and gave the original Latin of both Tacitus and Severus. He argued strongly for the genuineness of the passage in Tacitus, and gave the proof that Severus had copied it from Tacitus, and he concluded thus: "That it was really

written by . . . Tacitus seems to us proved by all the facts of the case. We are as much opposed as any one can be to the theory that Christianity had a supernatural origin; but we try to fit our theories to the facts, and do not attempt to explain away facts because they do not happen to give our own theories all the support one might wish." Mr. Underwood also said that Mr. Ross's argumentation about Tacitus, if generally adopted, "would destroy the value of all historical testimony." The honorable, conscientious action and reasonings of Mr. Underwood are in striking contrast to those of the freethinking and Spiritualistic bigots, cranks, and worse who have sought to "destroy the value of all historical testimony" to the existence of Jesus and the true origin of Christianity. It is seen that the free, untrammelled scholarship of the world sustains my position as regards Tacitus and Sulpicius Severus.

WHO IS THE IGNORAMUS?

To prove me an ignoramus, quoting as genuine, exploded fictions, Mr. Tuttle calls on "Professor" Edwin Johnson, from whom he quotes extensively. Indeed, Johnson is the standard authority in his reply,—every important quotation therein being from this Johnson. But who is this "Professor" thus constantly flung at my head, and what authority or standing has he? I doubt if any reader of the *Progressive Thinker*, Mr. Tuttle included, knows what the latest published views of Johnson are. Mr. Tuttle's article indicates entire ignorance of them, his quotations being from Johnson's earlier books, which have been radically overturned by his latest productions. In 1887 Johnson published anonymously a queer book called "Antiqua Mater," which I procured soon after it was issued, and read, to my disgust. This, and all of his subsequent writings, embody what I call "scholastic nescience," learned ignorance! Among the absurdities of this first book of his were these: "The words Christus (Christ) and Christiani (Christians) are a late

fabrication, a variant of the words Chrestos (good) and Chrestiani (the good ones). The Chrestiani were Jews, led by a fellow assuming the name of Chrestos, or the Good. From these terms were evolved Christos (the Christ) and Christiani, the former name being given to an imaginary ideal leader, personified as Jesus of Nazareth." The idea of the Christos and of Jesus first arose among the Gnostics. Paul is also an ideal creation, and his epistles, as well as the gospels, are forgeries of the second or third Christian century. Johnson's book being very vague, shifting and conflicting well exhibits the marked traits of its erratic and untrustworthy writer.

"THE RISE OF CHRISTENDOM."

"Antiqua Mater" was wild and foolish enough, but it was as nothing in comparison with Johnson's next book, "The Rise of Christendom," published, with his name as author, a few years later. The astounding audacity of this book fairly took away the breath of its readers. It asserted as truth these revolutionary conclusions: The Koran was not composed in the seventh century, as thought, but is a forgery of the Moslem priests in the ninth century. Muhammad is a myth, an ideal creation of these priests. In the eleventh century there first appeared in Spain a people akin to the Moslem Arabs called the Jews. These Spanish Jews fabricated about that time or later the Hebrew language, which they derived from the Arabic. These Jews took the Arabian traditions of Adam, Abraham, Moses, David, Solomon and the other characters now found in the Bible, and from them constructed the Old Testament, which forgery was finished in the twelfth century. They also forged the Talmud and the whole of the Rabbinical literature. Rome and all Europe was still pagan. Christianity had not yet been born. But in the twelfth century, certain monks, located chiefly in Italy and France, who afterwards became separated into the orders of Basil and Benedict, determined to start a new religion, as a rival to the Muhammadan. So they forged a new literature

to sustain their bogus religion. From the Old Testament and the legends of the Muhammadans about Jesus (Issa) and the apostles, they fabricated the New Testament, and also a vast literature in which was embodied a spurious history of the Church from the alleged days of Jesus to their own times, and a spurious secular history of the world, in which the history of Christianity was involved, including the history of the popes in Rome, none of whom had ever lived. As there never were any Jews in the world till they branched off from the Arabs in Spain in the tenth century, these wonderful monks forged a history of the Jews subsequent to that in the Old Testament. They forged the writings of Josephus in which part of this history is contained, and they introduced forged passages about the Jews into the classical writings of antiquity, — Cicero, Virgil, Horace, Ovid, Juvenal, Pliny, Plutarch, Marcus Aurelius and a host of others. Every word that is in classical literature about the Jews and the Christians is a monkish forgery. There never was any holy land, any temple, any Jerusalem or any Jewish kingdom, — all is a lie from first to last, concocted first by the Spanish Jews and then amplified by the Benedictine monks. As the Hebrew language was a forgery of the Jews in the eleventh century, every book, manuscript or what not in Hebrew has been written since that time. All the voluminous writings of the Church Fathers from the first to the twelfth century are forgeries, and their alleged writers are myths. Justin, Origen, Clement, Tertullian, Eusebius, Augustine, Jerome and the host of others are ideal creations of the marvelous monks.

JOHNSON'S PAULINE EPISTLES, ETC.

These revolutionary conclusions overthrew completely those of Mr. Johnson's first work, "*Antiqua Mater*." So, in like manner, did his subsequent writings overthrow much in his "*Rise of Christendom*." These later writings, as said, seem to be unknown to Mr. Tuttle and Americans generally. In 1893 Mr. Johnson published in the *Agnostic Journal*, the

Freethinker and *Watts' Literary Guide*, respectively, three series of papers as follows: (1) Gibbon on the Origin of Christianity; (2) The Writings of Eusebius; and (3) Historical Studies on Jewish Biblical Writings. In 1894 he published his last work, "The Pauline Epistles." In these writings, the latter especially, still more astounding conclusions are set forth. Instead of the Jewish and Rabbinical literature being written in the eleventh and twelfth centuries, and that of the Christian monks in the twelfth, the whole of them date only from the sixteenth century. All was written after the expulsion of the Jews from Spain, in A. D. 1492,—in fact all dates from after A. D. 1500. About 1533 was the great literary epoch, when these prodigious forgeries were consummated by the Jews and the monks, the Jewish being a little earlier. Mr. Tuttle quotes against me a passage from Johnson that the Talmud was forged a little before the time of Maimonides (twelfth century), whom he (Johnson) recognizes as a great Hebrew scholar. But in his last book, Maimonides becomes a myth and his writings forgeries of the sixteenth century, at which time the Bible and the Talmud were also forged. There was no literature in England until the sixteenth century. At that time the supposed old Anglo-Saxon language was fabricated, and all the literature purporting to be written prior to the sixteenth century is a forgery. The works of Chaucer are a forgery. So are those of Petrarch, Dante, and all of the alleged early Italian authors, all of which have a Christian basis. Wyclif and the Lollards are myths, and Wyclif's translation of the Bible is a forgery. The English translations of the Bible by Tyndale and Coverdale and the Cromwell Bible are likewise forgeries, and the story of the lives and works of the translators is a lie.

JOHNSON — THE HISTORIC ANNIHILATIONIST.

"Is this man sane? Is he self-intoxicated, or what?" asks an Assyrian explorer, student, and Talmudic linguist. His

wanton effrontery is pitiable, his impudence is unbearable. These are valid reasons why the London Spiritualist press, and the erudition of Europe will not condescend to so much as notice his disjointed, contradicting diatribes. And yet an American newspaper publishes some of his maudlin lucubrations, and Mr. Tuttle quotes him as authority — quotes him while even the better class of free-thinking materialists themselves despise the ruthless, reckless harangues that he blurts into the face of the world's best scholarship.

In his "Rise of Christendom" Johnson accepted as historical the popes after the twelfth century; in his last work, all these are myths up to the sixteenth century. The stories of the Crusades were also accepted as true, in a modified form, in his earlier work, but even these are relegated to the domain of myth by his later book. Luther's reformation began just about the time when the monkish forgeries were in progress, and Professor Johnson actually claims that Luther and his party helped to write the epistles of Paul!! Eusebius's "Church History" was the first Christian book written by the monks, and it formed the basis of the subsequently written New Testament and the other Christian literature. It cannot be traced further back than A. D. 1533. Current chronology is a figure of speech only, a monkish concoction. The monks invented antiquity as a foundation for their claims to power. The last words in Johnson's last book, and his (so far) final conclusion of the matter, are these: "My final, as my first word must be: You cannot ascend, in the retrospect, above, or even so high, as the year 1500." That is, the entire Hebrew and Christian literature dates from after 1500 A. D. You cannot go back as far as 1500, he says. Another thing Johnson says is that there never was a martyr for any religion. He denies "that any person in his senses has ever faced his doom in the interest of any theology whatever; it is contrary to all we know of human nature." That is, contrary to Johnsonian human nature. It follows, then, that Foxe's "Book of

Martyrs" is a huge lie ; that the Smithfield fires were never lighted ; that the Moors, Jews and Protestants were never persecuted to death by the Inquisition ; that no Protestant was ever executed by the Catholics, and no Catholic by the Protestants ; and that the many details of wholesale slaughter of variant religionists is but one more of the innumerable forgeries of the Benedictine monks. Mr. Tuttle lauds Gibbon, but his master, Professor Johnson, tears Gibbon's history all to pieces. If Johnson's averments are true, the greater part of Gibbon's history is a falsehood. No Christianity in the Roman Empire, no Christian emperors, no Muhammad, no bishops or popes, — what is left of Gibbon ? Again, Mr. Tuttle quotes the teachings of the Gnostics as genuine, authentic ; but his master, Johnson, declares in his last two books there never were any Gnostics, — they are creations of the sixteenth-century monks.

JOHNSONESE CONSISTENCY.

I have already shown some of the radical disagreements between the successive writings of Mr. Johnson. A notable instance is that of the genuineness and date of the passage in Tacitus anent the Christians. In the first part of "Antiqua Mater" this passage is assumed to be genuine ; a little further on in that book Johnson says he has doubts of its genuineness ; and after a few more pages we are told that he is sure it is spurious. In that book the forgery of this passage seems to be placed upon the early Christians, at some time before the eighth century. In his "Rise of Christendom," it was forged in the twelfth century ; while in his last book it was not forged till the sixteenth century. In "Rise of Christendom," the date of the oldest manuscript of the Old Testament is said to be of the twelfth century ; in his last book it is of the sixteenth century. In the first, Johnson acknowledges the genuineness of the writings of "the long roll of names of Hebrew grammarians, Talmudists, commentators, writers of psalms and prayers for sacred use in

the synagogues during the period 1000-1200" (p. 300). In the second, these are all forgeries of the sixteenth century. In the first, "the great Mishnic period extends . . . over the century 1150-1250. It is the period of the Scribes and Pharisees" (p. 333). The Mishnic period is the one when the Mishna of the Talmud was written. In the second book, the Mishnic period becomes A. D. 1500 and later. The church councils between 1100 and 1500 were accepted as genuine, along with the popes of that period,—in the first book; in the second, the accounts of these councils, including that of the great Council of Florence in 1441, are fables, as are the narratives of the popes. In one book, the Catholic Church and its Bible are made to order long before the Reformation; in the other, Martin Luther himself helped to make the Bible of the Catholic Church. Mr. Tuttle quotes Johnson to prove the letter of Pliny about the Christians a forgery. In "Antiqua Mater" Mr. Johnson first assumed its genuineness and argued therefrom. Later, in the same book, he said he had strong doubts of its genuineness. It is only when he had envolved his theory that Christianity did not originate till the twelfth century that he positively affirmed it to be a forgery. In all cases the opinion of Johnson concerning the genuineness of a writing is dependent solely upon whether it should or should not be a forgery in order to agree with his preconceived theory. The genuineness of a writing does not depend upon any evidence *pro* or *con*. If the exigencies of Johnson's theory require it to be a forgery, then it is a forgery and that settles it. Mr. Tuttle quotes against me Johnson's assertion that Josephus is a forgery of the twelfth century, and similar quotations from him about the Talmud, Suetonius, Pliny and Tacitus,—all forgeries of the twelfth century. I ask my every reader, in all justice, of what value are these *ipse-dixit* assertions of Johnson, which Mr. Tuttle has fathered? They are one and all absolutely worthless, and in no manner affect the truth of what I said and still say. Mr.

Tuttle, in his article, shows that he does not accept Johnson's ideas of Jesus, and of the origin of Christianity and of the Bible. If, then, he does not believe Johnson's theories, why does he praise Johnson so much both as a scholar and thinker, and quote against me passages of Johnson written purposely to sustain that which Mr. Tuttle believes to be false? What justice, sense, or consistency is there in this conduct of Mr. Tuttle? Passages written by Johnson to prop up that which Tuttle thinks is untrue are, nevertheless, cited by Tuttle to prove that what I say is false, notwithstanding the fact that Tuttle himself agrees with me that Jesus, Paul and the apostles did originate Christianity and that Johnson is wrong in his conclusions. If Tuttle believed as Johnson does, it would be right and just for him to quote Johnson against me; but as he is, practically, in agreement with me, and not with Johnson, his action is neither just, sensible, nor consistent.

CRUCES FOR PROFESSOR JOHNSON: ASSYRIOLOGY.

If the theories of Johnson are correct, there are a number of difficult problems in history, etc., to be solved. Can they be reconciled with his conclusions? A number of *crucis* for Mr. Johnson present themselves. One important *crux* was given him in 1893,—the cuneiform inscriptions of Babylonia and Assyria. During the last half century many thousands of inscriptions, written in cuneiform characters, have been deciphered, found upon the exhumed monuments of Assyria, Babylonia, Persia, etc. In many of these inscriptions accounts are given of a number of events in Jewish history, recorded in the Bible, with which the Assyrians and Babylonians had connection. Among them are these: Ahab, King of Israel, was the ally of Benhadad of Syria against Shalmaneser II, of Assyria; and Jehu, King of Judah, paid tribute to Shalmaneser II; Azariah of Judah and Menaham of Samaria paid tribute to Tiglath-Pileser II, King of Assyria. Pekah, King of Israel, was deposed, and Hoshea made king by the same

Tiglath-Pileser. Samaria was taken by Sargon of Assyria, as also were Ashdod and Jerusalem. Hezekiah, King of Judah, was besieged in Jerusalem by Sennacherib of Assyria. These records prove that the names of the kings of Israel and Judah in the Bible were those of real persons, who reigned in the order therein stated, and that the events there recorded were largely historical. Various things stated nowhere else than in the Bible are found confirmed by the Assyrian inscriptions. According to Johnson, there never were any kings of Judah and Israel, and the Bible is a fiction of the twelfth or sixteenth century. A radical freethinker, and a virulent opponent of Christianity withal, called attention to the above facts in Assyriology, and propounded this *crux* to Professor Johnson: If the Old Testament is a fictitious compilation, forged by Spanish Jews or Benedictine monks, how did these romance writers know that more than 2,000 years before there had reigned in Palestine such kings as Ahab, Jehu, Azariah, Ahaz, and the rest, and know, too, that they reigned in the order given? How did these forgers know that Samaria was besieged and captured by an Assyrian monarch and its inhabitants deported into Assyria (Sargon tells us there were 27,280 taken away); that Pekah, King of Judah, met a violent death; and that Jerusalem in the reign of Hezekiah was invested by Sennacherib? (*Agnostic Journal*, September 2, 1893). At first Johnson refused to answer these queries. He said they were irrelevant to his theories, too trivial for serious notice. He called the evidence of Assyriology "amusing," and excused himself from noticing it under the plea that he had "no appetite for easy victories" (loc. cit., September 23 and 30, 1893). Afterwards, being pressed to make some reply, the erudite professor first said that "there is nothing relevant to my argument in what this writer adduced; otherwise I should have noticed it," and "I am not to be whisked off to Assyria at the pleasure of an interrupter." Nothing relevant! What a whopper! A greater falsehood was never uttered. Then Mr. Johnson abused his

critic in an outrageous manner. He called him "one of those curiously constituted persons who reason from the ear, mistake rhetoric for logic, sound for sense, and so are led to absurd conclusions."

JOHNSON — A SELF-DELINEATOR OF CHARACTER.

Mr. Johnson here outlines a very accurate description of himself, and untruthfully applies it to his questioner. He indulged in other sneers and petty flings at the one who had the hardihood to dare to question him, Professor Johnson, and throw Assyrian brickbats at his head. The sneering, contemptuous, insulting, slanderous tone adopted by Johnson, the lack of courtesy, gentlemanliness, and truth in his reflections upon his querist, fully indicate the kind of man he is. "It is my painful duty," says Johnson, "to show that he neither understood what I am talking about, nor what he himself is talking about." Very truthful and courteous this, isn't it? He then says, "These Assyrian tablets are to me so stale an affair—I made up my mind in reference to them so long ago—that it has come upon me with a shock of surprise that any one should write of them with the ease and confidence" of his questioner. "One might think he had lived in Assyria from the earliest period." Such bosh as this to emanate from a "Professor"! "In my opinion these discoveries are a mare's nest, and therefore I ignored them." They are not historical; and "I do deny that the inscriptions . . . are of the nature of records of contemporary events." "Not a syllable of probable evidence does he advance in favor of the genuineness of these documents," — "tablets for the assumed antiquity and genuineness of which no tittle of probable evidence has been here brought forward, so far as I know." And he concludes by calling them "modern fabrications" (*loc. cit.*, October 14 and 21, 1893). That the inscriptions are genuine is beyond all doubt. There is not one intelligent person in the world — Johnson excepted — who has any doubts about them, so far

as I know. Did the Benedictine monks manufacture the Assyrian, Babylonian, Akkadian, Sumerian, Persian, Median, Chaldean, and other languages in which the inscriptions are written, and then invent the various systems of cumbersome cuneiform writings found on the tablets? Then did they compose the myriad writings, of all kinds, in these various languages, and have them written in the exceedingly complicated and difficult cuneiform script? Moreover, as the writings are inscribed on bricks, tablets, slabs, stelæ, etc., made from the clay and stone in the countries where found, a deputation of monks must have gone to Turkey in Asia, and there prepared the bricks, slabs, etc., then made the inscriptions upon them, and then buried them in the ruins of Nineveh, Babylon and the other cities where found. Inasmuch as at that time the location of some at least of these buried cities was unknown, and the entire land was in the hands of the Turks, it is a trifle hard to understand how the monks found out just where the cities were situated and then were permitted by the Turks to prepare all these tablets, inscribe them properly, burn them and then bury them. And then, as only a few of the many thousand inscriptions (there are over 100,000 in the British Museum alone) say aught about the Israelites or Judeans, being devoted to purely Assyrian or Babylonian matters of all kinds, public and private, social, commercial, religious, domestic, literary, etc., what purpose did the industrious monks subserve in forging the immense collection of irrelevant inscriptions? In addition, many of these inscriptions are intimately associated with the buildings, sculptures, etc., of the countries where found. Did the monks prepare the buildings, fashion the sculptures, and make the various articles connected with the inscriptions? If the cuneiform inscriptions are modern forgeries, a succession of the most remarkable miracles of execution of which the world has ever dreamed was required for their production. This discovery of Johnson's is of a piece with his former ones that all Jewish and Christian lit-

erature was forged in the sixteenth century. The genuineness of the cuneiform characters has been positively established by the following facts: A few years ago there was discovered, not in Assyria but in Egypt, at Tel-el-Amarna, about two hundred and forty tablets written in the cuneiform characters of Assyria, the language being Aramæan or Chaldean, in which language a part of the Bible is written, and also the Talmud, and which was the vernacular tongue of the Jews at the time of Jesus and Paul. These tablets consist largely of the correspondence from Palestine and Syria to Egypt,— of letters written about 1480 B. C. by Amorites, Philistines, Phœnicians and others to the king of Egypt and to generals and officials, and contain the names of many of the towns in Palestine mentioned in the Bible, including Jerusalem. The Talmud is stated by Johnson to be a forgery of the sixteenth century, in a newly invented language. This is fully disproved by the fact that these tablets show the language of the Talmud was in common use 1500 B. C., as the means of communication between Egypt and the countries of Western Asia. There is not a question of the genuineness of the Talmud, and its testimony to the existence of Jesus stands unshaken.

JOSEPHUS AND THE CUNEIFORM TABLETS.

Here is an example of the proof of the genuineness both of Josephus and of the Babylonian tablets. Josephus, in Apion, i, 20, quotes from the lost Chaldean historian, Berosus, that Nebuchodonosor reigned forty-three years, his son Evilmerodach reigned two years. Neriglissor next reigned four years, Laborosoarchad reigned nine months, and Nabonidos seventeen years. In 1876 a large number of tablets was exhumed in the ruins of Babylon, which were found to be the records of various commercial transactions of a Babylonian firm named Egibi, founded in the reign of Nebuchadnezzar. The records covered about one hundred and twenty years, and are dated according to the years of the king then reigning,—

all contracts and business documents being dated by the year of the reigning king. The Egibi tablets show the passage in Josephus to be correct. Tablets are found dated in forty-three years of Nebuchadnezzar, in two of Evilmerodach, in four of Neriglissor, one in the year of accession of Labsi-Marduk, and in seventeen years of Nabonidis. These facts were called to the attention of Johnson by his questioner about the inscriptions (loc. cit., October 21, 1893); but of course the professor disdained to notice such irrelevant, amusing and trivial things, emanating from one who did not understand what he was talking about.

THE MOABITE STONE.

The Moabite Stone, discovered in 1868, contains an inscription of Mesha, King of Moab, about 850 B. C., in which he celebrates his victory over the Israelites, naming their king Omri, and referring to events described in the Bible (II Kings, chap. iii). The language of the inscription is almost identical with the Hebrew of the Bible. If the Jews invented Hebrew in the twelfth or sixteenth century, how is it that an inscription written B. C. 850 is in that language, and how did those who forged the Old Testament know the names of the kings, and know about the events described on the Moabite Stone? When Professor Johnson was asked about this, he replied that the Moabite Stone was proved to be a clumsy fraud years ago, by a Jewish rabbi (*Agnostic Journal*, September 23, 1893),—a false statement. The genuineness of this stone was fully established, proven beyond all reasonable doubt, and was and is so accepted by all the archæologists of the world. In 1887 one Loewy, a Jewish rabbi, published an article in the *Scottish Review* against the genuineness of this stone. His arguments were silly, flimsy, worthless, and indicative of his great ignorance. The veriest smatterer in Hebrew philology and archæology could readily overthrow his assertions. No scholar paid any attention to Loewy's foolish maunderings. And such rubbish as this

Professor Johnson alleged "had proved" the inscription "a clumsy fraud." It had only proved the writer, Loewy, a clumsy ass. The genuineness of the inscription on this stone is proved by the character of its letters. Their form differs from that of any monument known at the time of the discovery of the stone. But in 1876 bronze plates were discovered in Cypress having inscriptions in letters of the same character as those on the Moabite Stone; and excavating at Sinjuli a few years ago yielded inscriptions of the same form, dated by the reign of Tiglath-Pileser of Assyria, who flourished in the eighth century B. C. The genuineness of the Moabite Stone inscription is thus proved beyond all doubt (*London Freethinker*, November 1, 1896, p. 701).

THE SILOAM INSCRIPTION.

The Bible in several places names the Pool of Siloam in Jerusalem, and tells of its construction with a conduit, by King Hezekiah. In 1880 was discovered an inscription in the rocky wall of the conduit of the Siloam pool at Jerusalem. The inscription gives an account of the construction of the conduit, and it is in ancient Hebrew letters, being the oldest Hebrew inscription discovered next to that of the Moabite Stone. This inscription, dating from the time of Hezekiah, as it happens, furnishes additional conclusive proof of the genuineness of the Moabite Stone. As said above, the Moabite Stone contains certain forms of Hebrew-Phœnician letters till then unknown to the world. Now, in the Siloam inscription are found the same unique forms of Hebrew letters that are in the Moabite Stone. If the stone inscription was a forgery, it would have been impossible for the forger to have made use of the unknown Hebrew letters that have since been found in the Siloam inscription. The genuineness of each is therefore confirmed by the other. If Jerusalem in the Bible is not a city, but an ideal mental conception, as Johnson says, how is that the Bible tells us that a pool and conduit was constructed at Jerusalem 700 B. C., and

that pool and conduit, with an inscription descriptive of its construction in the characters of the days of Hezekiah, is in existence in Jerusalem in the nineteenth century?

JERUSALEM NOT A CITY.

Professor Johnson tells us that the Hebrews who wrote the Old Testament did not mean by Jerusalem the name of any objective city anywhere in the world. It was a poetic figure for the Jewish community itself. But the Christian monks fixed the name on the city in Syria in the hands of the Moslems. "The Christian geography and topography in Syria is a part of their theological romance" (*loc. cit.*, August 5, 1893). "The whole story of a Jewish temple at a place called Jerusalem in Syria, and its capture by Vespasian, is an utter invention." The Arabs called Jerusalem *El Qods*, the Holy, from their own traditions, but the monks attached it to the fraudulent name of Jerusalem (*loc. cit.*, September 30, 1893; February 24, 1894). If this is true, how is it that we find in the Moslem writings, centuries before the Bible was written, accounts of Jerusalem, of the building of the temple there by Solomon, its capture by Nebuchadnezzar, the crucifixion of Jesus thereat, etc., etc.? How is it that in the Assyrian inscriptions the city of Jerusalem is named? An inscription of Sennacherib tells us that he invaded Palestine in the days of Hezekiah, King of Judah. "Hezekiah himself I shut up like a caged bird in Jerusalem his royal city," says Sennacherib. If there was no temple at Jerusalem, how comes it that a number of remains of the second temple destroyed by the Romans have been discovered on Temple Hill thereat? The Bible says that Solomon's Temple was built by Phœnician workmen; and on its site have been unearthed huge stones like those described in the Bible, with Phœnician characters upon them, letters, numerals, and special marks of Phœnician masons, similar to those previously discovered in Phœnician territory. In the tablets found at Tel-el-Amarna, Egypt, previously adverted to, Jerusalem is promi-

nently named as a city in Palestine 1500 B. C., and the tablets include a number of letters from the king of Jerusalem to the king of Egypt. If the Biblical writers did not mean a city, but an ideal conception of a community, how is it that in the Bible we have a history of it as a city? We are told that it was called Jebus by the Jebusites; that David captured it, and it was made the royal capital; its name again became Jerusalem, and as such it figures in plain, prosaic history as the capital of the Jewish kingdom to the end. What is meant when we read that David reigned seven years in Hebron (the former capital city) and thirty-three in Jerusalem after he had captured it? Is this a poetical figure?

THE SAMARITAN PENTATEUCH.

The Samaritans have been at enmity with the Jews for over two thousand years, as is proven by the Bible and the Talmud. A remnant of them exists to-day in Asia, and they still retain ancient manuscripts of their sacred book, the Pentateuch. The Samaritan Pentateuch is substantially the same as that of the Jews and Christians. If European Jews forged the Pentateuch in the twelfth or sixteenth century, how is it that the Samaritans, who have been at enmity with the Jews all these years, have the same Pentateuch in the Samaritan characters, and reverence it as their Bible, including manuscripts of it older than the twelfth century?

ANCIENT HEBREW AND PHœNICIAN INSCRIPTIONS.

Dr. Reich, a very erudite scholar, Hebraist and archæologist, called the attention of Professor Johnson to Hebrew inscriptions dating a century before Christ having been found in Rome. The evidence of their genuineness was conclusive. A manuscript of the Talmud, of the eleventh century, was named by Dr. Reich as preserved in Munich. These facts disprove the fabrication of the Hebrew language in the twelfth century or later. The Phœnician language is practically identical with the Hebrew, — they are two very

slightly variant forms of the one tongue. A number of ancient inscriptions in Phœnician have been, and are being, discovered. How, then, can Hebrew be a fabrication from the Arabic of the twelfth century? Johnson asserts that the "Corpus Juris" of Justinian, regarded as written in the sixth century, is a Christian forgery. To this Dr. Reich answers that there have been discovered in the present century ancient inscriptions containing whole passages from the "Corpus Juris." Regarding the alleged forgery of Tacitus, Dr. Reich called upon Mr. Johnson to instance a single word in Tacitus proving the work was forged in the fifteenth century. "Let the Professor," continued he, "produce a word which would furnish philological reasons for doubting that the "Corpus Juris" was written in the sixth, the Koran in the seventh, and the Talmud in the fourth century." Johnson was present when this demand for one single word was made upon him, but he failed to adduce that one word (loc. cit., November 11 and 18, 1893).

EGYPTOLOGY.

The Bible tells that Shishak, King of Egypt, captured the fenced cities of Judah in the days of Rehoboam. Outside of the Bible no record of this was known in the world, till the decipherment of the Egyptian hieroglyphics in this century. The hieroglyphic narratives of Shishonk, King of Egypt, at Karnak, tell us that this Pharoah overran Palestine at the time stated in the Bible, and captured its fenced cities. Johnson tells that the geography of Palestine is a fiction of the monks, that the places said to have been in the Holy Land are ideal creations. But Shishonk's hieroglyphics name some thirty cities in Palestine captured by him which are the same as those instanced in the Bible. In addition, in a number of Egyptian hieroglyphic writings, the town, cities, etc., of the Bible are explicitly named. Moreover, in an inscription of King Meneptah, supposed to be the Pharoah of the Exodus, which has just been deciphered, the name of Israel

is included in speaking of the countries, peoples, etc., in Syria. Did the monks go to Egypt and forge these hieroglyphics, — this at a time when nobody in the world could read a line of hieroglyphical writing or had the least clew to its construction and meaning? The hieroglyphics have also confirmed the genuineness alike of Josephus, of Eusebius, and of Georgios Synkellos, all of whom are declared to be forgeries of the monks. Manetho, an Egyptian chronicler, wrote an account of the history of the kings of Egypt. A Christian historian, Julius Africanus, who died about A. D. 232, published an epitome of Manetho's Egyptian chronicle in a work lost for many centuries. Eusebius copied from Africanus a large part of his Manethonian chronicle, and Synkellos, another Christian author, who died about A. D. 800, also copied from Africanus a considerable portion of his epitome of Manetho. In both Eusebius and Synkellos is given a list of the dynasties of Egyptian kings from the earliest times to those of Manetho, with the names of the kings, the number of years of their reigns, and in some cases some of the events of their reigns. Josephus also contains long quotations from Manetho, giving the history of the Hyksos kings of Egypt, with their names and their deeds, followed by a detailed narrative of the expulsion of the Hyksos from Egypt and the names, length of reigns, and actions of a number of the succeeding kings. Outside of the Manethonian quotations in Eusebius, Synkellos, and Josephus, very few of the names of these kings had ever been heard of until the decipherment of the hieroglyphics. The substantial truth of Manetho's account of the kings, as found in the three authors named, has been confirmed by the hieroglyphics on the monuments of Egypt. The order of the dynasties, the names of the kings, the order in which they reigned, the length of their reigns, and the events connected with the reigns, are found on the monuments very largely in agreement (with some variations of course) with those in Eusebius, Josephus and Synkellos. No forger of the twelfth

or sixteenth century could possibly have known these things. For a thousand years or more, prior to the time of the monk-forgers, nobody in the world had had any knowledge thereof, unless the quotations from Manethon are genuine, these being the only source of information thereanent in the civilized world. This one fact proves incontestably the genuineness of Josephus and Eusebius, and the absurdity of the quotation from Johnson about Josephus that Mr. Tuttle prints to prove me and Rabbi Wise to be deluded ignoramuses for believing in the genuineness of Josephus.

THE MUHAMMADAN TRADITIONS.

“There never were any Jews or Israelites till the tenth century or later; the Bible accounts of these people are all fictions; there never were any Jesus and Mary, any disciples, any Christians, till the sixteenth century,” so says Johnson. Yet in the Moslem traditions, admitted by Johnson to be of the ninth and tenth centuries, is contained a history of the world almost identical with that of the Old and New Testaments, including the deeds of Noah, Abraham, Jacob or Israel, Moses, Aaron, Joshua, Samson, Samuel, Saul, David, Solomon, and the later kings. The people are called Israelites and Jews. They also give an account of Jesus and his virgin mother, Mary, John the Baptist and his beheading at the request of Herodias, Herod, the disciples of Jesus, his miracles, teachings and crucifixion, the denial by Simon and the betrayal by Judas, the preaching of Peter, Paul, John, James, Philip, Thomas, Bartholomew, *et al.*, the destruction of Jerusalem and the temple by Vespasian and Titus, the crucifixion at Rome by Nero of Peter and Paul, etc., etc. The followers of Jesus are called Christians, over and over again. Notwithstanding all this, Johnson insists there were no Jews or Christians till the twelfth or sixteenth century. Then how about the wars between the Arabs and the Christians from shortly after the death of Muhammad until the time when the Christian faith and books were

fabricated by monks? We have the accounts of the Arabian chroniclers, as well as those of the Christian writers. When the Arabs conquered Egypt in the seventh century, including Alexandria, Egypt was a Christian country and Alexandria a Christian city, according to the Arabian narratives. Then there are the wars between the Moors and the Christians in Spain, for centuries, of which there are Muhammadan accounts as well as Christian. What of the great battle in 732 between the Christian, Charles Martel, and the Saracens, which decided the fate of Europe, — caused it to remain Christian instead of becoming Muhammadan? How about the Crusades, — all of which took place prior to the sixteenth century, when Christianity was first instituted? In his "Rise of Christendom" Johnson admitted the historicity of the Crusades in a modified form, but, as in his later works Christianity was not in the world till 1600 A. D., the Crusades become a part of the great forgery of the monks. Can the whole of the accounts of the doings of the Crusaders be fiction? Are we to give up Richard Cœur de Lion and Saladin and all the rest? Inasmuch as the Muhammadan writers give accounts of the Crusaders, the exploits of Saladin, etc., how can these be Christian forgeries?

ASIATIC AND AFRICAN CHRISTIANS.

The Abyssinians are Christians, and have been such from about A. D. 330. As their form of Christianity, the Monophysite, varies a good deal from that of the sixteenth-century monks, it could not have been derived from them. Moreover, the Abyssinians have ancient sacred books and manuscripts long antedating the time of the Benedictines. Among them are copies of books that had been lost to Europe for many centuries and never in the possession of the monkish forgers. The Book of Enoch was first recovered to European scholars from an ancient Abyssinian manuscript. Their version of the Bible is in the ancient Ethiopian language, as are their copies of Enoch; and very recently other lost Christian

books, in an Ethiopic version, have been recovered from Abyssinia.

The Armenian church has existed continuously in Asia since the fourth century; and, as this church is quite different from the Roman Catholic, it cannot be ascribed to the labors of the European monks. The Nestorian Christians pervade Eastern Asia and India to-day. Their peculiar form of Christianity, strongly antagonistic to that of the Western Catholics, was founded in the fifth century; and we have its continuous history from that day to this. Christianity entered India at an early period and was well established there in the sixth century. Its history can be traced from that time to the present. Did the sixteenth-century monks go to Turkey in Asia, Persia, Turkestan, India, etc., nearly all of which was under Muhammadan rule, and introduce Nestorian Christianity therein?

ANCIENT MANUSCRIPTS AND VERSIONS OF THE BIBLE.

Of the Old Testament, we are told that the oldest Hebrew manuscript known was written A. D. 489, the next oldest in 580, and others are of the eighth, ninth and tenth centuries. The oldest New Testament MS., in Greek, dates from the fourth century, the next two from the first half of the fifth century, then one from the sixth and others from the seventh, eighth and ninth. All these MSS. are Uncial; that is, they are written in capital letters, with no division between the words. There are about fifty Uncial MSS. of the whole or part of the New Testament. Of the more recent ones, written in cursive or running characters, with word-spaces, there are about one thousand seven hundred known to scholars. Were these MSS. of all kinds and characters, many of them fragmentary, discolored, etc., forged by the Benedictines and scattered all over the world, including the Muhammadan countries, where many of them have been found?

Then there are the great Septuagint Greek version of the Old Testament and the three other Greek translations of the

same book. Did the monks make them, including all the variant MSS. thereof, no two of which agree? It should be noted that this holds good with all the MSS. of the Bible in all languages. All of them have variant readings, sometimes including differences of importance. Did the monks forge these thousands of MSS., no two being just alike? How about the Targums? After the return of the Jews from the Babylonian captivity, they ceased to speak Hebrew and adopted Chaldee, Syro-Chaldaic or Aramaic, as it is variously called. In order that the people might understand the sacred books, translations or paraphrases of the Hebrew Bible were made into Chaldee, and these were called Targums. Did the Jews or the monks of the sixteenth century invent the Chaldee language as well as the Hebrew, and make translations of the Hebrew Bibles into the Chaldee?

Many translations, both of the Old and New Testament, were made into the current vernaculars of the early centuries. At least two were made of the Old Testament into Syriac,—one direct from the Hebrew, the other from the Greek Septuagint. We have evidence of the use of the Syriac Old Testament in A. D. 170 and 250. Various MSS. of both versions are still in existence. Several variant translations of the New Testament were made into Syriac, the oldest being in the second century. A few years ago a MS. of another Syriac version of the New Testament was discovered by Mrs. Lewis, containing important variations relative to the birth of Jesus. Coptic was a modified descendant of the ancient Egyptian language. Consequent upon the introduction of Christianity into Egypt, various translations of the whole Bible were made into the variant Coptic dialects of Egypt, in the second and third centuries. There is also an old Coptic literature of Christian character, which includes some Gnostic writings. The entire Bible was translated into the Ethiopic language in the fourth century. The Abyssinians to-day use the Ethiopic versions in their services, though it is no longer spoken. The Bible was translated into Gothic

in the fourth century, various MSS. or parts of which still exist. There were also variant Latin versions, which were finally supplanted by the accepted Vulgate of the Roman Church. An Armenian translation was made about A. D. 461, many MSS. and versions of which are still extant. A Georgian version was made in the sixth century, and an Old Slavonic in the ninth. An Arabic version of the New Testament as early as A. D. 719 is known, and one of the whole Bible made in 942. There were two translations of the gospels made into the Old Persic. In 706 part of the Bible was rendered into Anglo-Saxon, and in 735 other parts. Translations were also made by King Alfred in the ninth century, and in the tenth. Old MSS. still exist, in some cases many in different parts of the world, of every one of the versions of the Bible named above. Nearly all of these are in languages which were dead when the monks are said to have prosecuted their forgeries. Mr. Johnson criticises the poor quality of even the Latin of these monks, while their Greek was much poorer. How was it possible for these poor scholars to translate into all these dead languages, Syriac, Coptic, Armenian, Persic, Old Slavonic, Gothic, Ethiopic, etc., and how could they impose these translations and their accompanying new religion upon the inhabitants of Syria, Armenia, Persia and the rest? What also shall we think of the various old MSS. of lost Christian books, recently found in tombs, etc., in Egypt, — such as the Gospel of Peter and the Apocalypse of Peter, — the character of the MSS. proving that they had been buried for many ages? The most recent discovery in Egypt is a Coptic MS. of the fifth century, containing three Gnostic works written in the second century, and lost to the world till this recent find.

THE GREEK CHURCH.

How did the monks establish the great Greek Church, now dominant in Russia and the East? This church differs much from the Roman Catholic, and history shows that there have

been contention and strife between the two from an early period. How did the Benedictine monks cause Russia to accept this church?

THE CATACOMBS.

The catacombs at Rome were the hiding place during persecutions, and the burying-place of the early Christians. They consist of vast subterranean excavations, including forty-two cemeteries; and the entire length of their passages is said to be five hundred and eighty-seven miles. Space is contained for over four million graves. For three hundred years the entire Christian population of Rome was buried there, and for several hundred years afterward some interments were still made there. Bosio spent over thirty years exploring the galleries, collecting antiquities, copying inscriptions, paintings, etc. Another explorer spent fifty years similarly engaged. So far seventy thousand inscriptions have been found therein, a mere fragment of the whole, as only a small part has been systematically explored. Only a few thousand of these inscriptions are dated, and the dates range from A. D. 71 (a few years after the Neronian persecution of the Christians described by Tacitus) to the seventh century. I learn from the *Agnostic Journal* of September 18, 1897, that a recent traveler notes the discovery of inscriptions in the catacombs of St. Priscilla, of much more ancient date than those of St. Hermes which contain the tombs of a noted martyr of the first century,—Hermes and Priscilla being reported associates of St. Paul. In some of the graves the whole skeleton remains, in others only a little dust. An almost inexhaustible mine of relics of Christian antiquity, many of inestimable value, has been found in the catacombs; among them being gilt glasses of curious design, lamps, vases, rings, seals, toys, trinkets and various objects of domestic use or ornament. A large number of drawings and paintings have been found, representing scenes in the Old and New Testaments, embracing the following: The creation of Eve, the temptation and fall of Adam and Eve, the sentence upon

Adam and Eve, Noah in the ark, the sacrifice of Isaac, Moses on the mount, Moses receiving the law, and the manna in the wilderness, Moses striking the rock, Moses taking off his shoes, the sufferings of Job, the translation of Elijah, the three children in the furnace, Daniel in the lion's den, Jonah and his history, adoration of the three Wise Men, birth of Christ, Christ with the doctors in the Temple, Christ and the woman of Samaria, and the following scenes in Christ's life; Healing the paralytic, healing the issue of blood, curing the blind, blessing little children, miracle of the loaves and fishes, changing water into wine, raising of Lazarus, entry into Jerusalem, Peter's denial, apprehension of Peter, Jesus before Pilate, Pilate washing his hands, Christ bearing the cross, Christ crowned with thorns, Christ as the Good Shepherd, etc. Various pictures of the head of Christ have been found, one of them being the oldest extant picture of his head treated separately. This picture resembles somewhat the traditional pictures of Jesus, all of which are ideal of course. In addition, upon the gilt glasses and other objects in the tombs are designs representing the Virgin Mary, the heads of Peter and Paul, and many others of a Scriptural character. Are we to suppose that the "monks" excavated these six hundred miles of passages, prepared the millions of graves, placed in them the human bones and bone-dust, made the hundreds of thousands of inscriptions, painted the many pictures of Biblical scenes, and deposited the innumerable objects of glass, etc., all of antique pattern and execution? Of the many stupendous miracles ascribed to these extraordinary monks, this overtops them all. The catacombs in themselves furnish the most positive evidence of the existence in Rome of Christianity from the first century onward.

THE HITTITES.

In various parts of the Old Testament statements occur of the presence of Hittites (in Hebrew, Khittim or Khittites) in Palestine; and in places we read of the kings of the

Hittites. Outside of the Bible, until this century, there was nowhere in the literature of the world any mention of the Hittites, and on this account some seepitics charged the Bible with being unhistorical. When, however, the Egyptian hieroglyphics and the Assyrian tablets were deciphered a vast empire of Hittites (Khita, Khitti) rose into view. We read of long-continued wars between Egypt and the Hittites, and the Assyrians were wont to call Palestine "the land of the Hittites." At one time the Hittites were regnant all over Asia Minor, but their power was broken before the time when the Hebrews entered Palestine. In the cuneiform tablets found at Tel-el-Amarna, Egypt, the Hittites are very conspicuous, and a number of the letters relate to a Hittite war and an invasion of Damascus by them about 1480 B. C., — the king of the land of the Hittites being often named, this land being at that time in the north of Syria. As, at the time of the alleged forgery of the Bible, the Hittites had never been heard of in the then civilized world outside of the Bible, how did the forgers find out the existence of the Hittites, and scatter them through the Biblical pages?

LUTHER AND THE BIBLE.

According to Johnson, the Protestant Reformation began before the forgery of the Bible was completed by the monks, — that is, before there was any Catholic Church. If there was no Catholic Church, what did Luther protest against, and what was the *raison d'être* of the Reformation? Johnson says that Luther and his followers wrote parts of the Epistles of Paul and the monks the other parts, — this for the reason that the epistles contain both Protestant and Catholic doctrines. Is it conceivable that, at the time when Luther and the monks were bitterly fighting each other as heads of opposing doctrines, the two would unite in a series of writings to impose on the world? Is it likely that the Catholics would accept as Scripture books partly written by Lutherans, or that the Protestants would accept books known to be

partly forgeries of the Catholics? Would not each have denounced the others as forgers?

ALL HISTORY A MYTH.

The history of the world before A. D. 1500 largely disappears in a mist, if Johnson's views are correct. Assyrian and Egyptian history, and that of the nations connected with these two realms, flies away, if the cuneiform and hieroglyphical writings are forgeries. If all the classical writings have been interpolated and worked over by the monkish forgers, as alleged, what dependence can be placed on the histories of Rome and Greece? If there was no Christianity in the world till modern times, then the histories of all countries since the Christian era began are worthless. The history of the Roman Empire including Greece, Egypt and Western Asia, is a falsehood, for Christian history permeates it in all its parts. If there were no popes, no church, and Rome was pagan till 1500, we have no history of the first fifteen centuries,—all, or nearly all, is one huge lie. And so of all other European countries. Christian history is so blended with the history of each that if that be taken away the fabric tumbles to the ground. If antiquity is a myth invented by the monks, and chronology a monkish fraud, as Johnson says, and if, as he says, there was no learning, no "letters," till A. D. 1500, all history prior to that time is mythical. In England, for instance, the Anglo-Saxon history, the accession of William the Conqueror and the reigns of the subsequent kings up to Henry VII, and the events described as happening during these reigns, are fables, myths. Thomas à Becket, for instance, was never an archbishop, and therefore not murdered for his ecclesiastical opposition to Henry II. King John never quarrelled with Pope Innocent III, nor did he humble himself to the Pope's legate, Pandulph. And so of every other country. All this despite the innumerable buildings, churches, cathedrals, etc., still existing, erected all over Europe before 1500; also the

many ancient writings, letters, deeds, charts, rolls, chronicles, State papers, etc., etc., attesting to the existence of Christianity through the ages. Joan of Arc (Jeanne d'Arc) becomes a myth, for she could not have been burnt by Bishop Beauvais and other ecclesiastics for offences denounced in the Bible, when there were no Bible and no bishops or churchmen in existence. There is in existence a number of coins of the Roman emperors and popes bearing upon them the name of Christ and Jesus Christ; but of course these must be forgeries if Johnson is correct. One of the most astounding things in all this is that the monks were able to cause all the great nations of the world, in Europe, Asia and Africa, to accept not only the books forged by them and the new church founded by them but the fabricated history of each country, extending back a thousand years or more, and not a trace or hint of the monstrous imposition, or a suspicion of the great wrong being done, having been presented. How did the forged minute detailed history of Italy, France, Spain, Germany, England, etc., become imposed upon those countries, both individually and collectively? What a stupendous miracle was this! Only the most spongiform brain could absorb and appropriate such stuff!

THE MONKS AND THEIR WORK.

Certain questions about these remarkable monks of Johnson naturally arise, to which the whilom Professor has given no answer. "Who were these monks? What religion did they profess before they invented the Gospel? Who endowed them? Who built their monasteries? Whence did they derive their learning? How did they obtain acquaintance with the Oriental modes of life and belief which lend so peculiar a stamp to the Bible?" (F. J. Gould, *Watts' Literary Guide*, May 15, 1894.) And how was it that these clever monks did such bungling work in their forged books? If they forged Josephus, why did they not include in it an account of the life and works of Jesus, the acts of Paul and

the apostles, etc., in confirmation of their existence, instead of the brief passage about Jesus found in it, which on the face of it gives proof of interpolation? Then why did they not insert in the Roman and Grecian authors some references to Jesus and Christianity confirmatory of the Bible narratives, instead of the few faint allusions thereto in Suetonius, Tacitus, Pliny, etc.? The voluminous works of Philo Judæus are a monkish forgery, says Johnson. Philo lived at the time of Christ, but not a word about Jesus and Christianity is in his writings. Why did not the monks refer in them to Jesus and the apostles? Then why did the monks bungle the Bible so, making it full of inconsistencies and contradictions?

The gospels teem with contradictions of themselves and of each other. The six narratives of the resurrection and ascension of Jesus contradict each other on nearly every point. In the Acts there are three contradictory accounts of Paul's conversion, while Paul's own account in Galatians contradicts the stories in the Acts. The Epistles of James and Paul contradict each other. John's Gospel in all its parts is in radical contradiction to the first three. The two genealogies of Jesus in Matthew and Luke widely disagree. How is it also that the Jewish forgers of the Old Testament made such an inharmonious mess of it? It is as full of contradictions as is the New Testament. It has been found that the five books of Moses and that of Joshua (the Hexateuch) consist of four principal writings, each having marked peculiarities distinct from the other,—the Elohist, the Jehovist or Yahvist, the Deuteronomic, and the Priestly. These have been dovetailed together in a conglomerate mosaic patchwork, causing contradictions and inconsistencies innumerable. Did one rabbi write the Elohist narrative, another the Jehovist, and so on? If so, "why did not the original committee for the propagation of forgery make the pseudo-Moses indite his five books in a connected and uniform style? Did a Spanish Jew invent the splendid drama of Job, and show it with a self-satisfied grin to the patentee of Ecclesiastes (a very

inferior work)?” (F. J. Gould, *loc. cit.*, November 15, 1893.) Why did the monks insert false prophecies in the Bible? What sense was there in making Jesus prophecy his second coming and the destruction of the world in his generation, 1500 years before; and why do all the books of the New Testament, the Epistles, Revelation, etc., proclaim the belief of the apostles that the destruction of the world and the coming of Christ was about to take place then? Forgers would not insert such matter as this, in disproof of the truth of the writings forged. The comparative honesty of the compilers of the first three gospels is shown by their having allowed these predictions of Jesus, which had not been fulfilled, to remain in their narratives instead of omitting them for policy's sake. Again, in forging the cuneiform tablets, why did the monks insert in them so many contradictions of the Biblical record? While in many things the two confirm each other, yet in detail many discrepancies occur. And in forging the hieroglyphic inscriptions, why was it they failed to insert in them any reference to the Hebrew stay in Egypt, the plagues attending their exodus, and the exodus itself? Not a word about the Israelites has been found in the Egyptian inscriptions and papyri except one allusion of a few words by Meneptah. And then the Talmud: this was forged by Jews before the New Testament and Christianity were in existence. Nevertheless, the Talmud contains many references to Jesus and the Christians. If Jesus and the Christians had not been invented when the Talmud was written, why does it testify of both and vilify both? Jesus it denounces as a bastard, magician and heretic, and the Christians are deluded heretics. The genuineness of the Talmud is again established by this as against Johnson's story of forgery. Then there is the Jewish life of Jesus, the “Sopher Toldoth Jeshu,” a bitter attack on Jesus, full of calumnies against him and his followers, written in Germany in the thirteenth century in revenge upon the Christians for their savage persecutions of the Jews. If there were no

Christians till the sixteenth century, how was it that the German Jews were so persecuted by the Christians that they wrote a violent, abusive life of Jesus in retaliation in the thirteenth century?

NON-ACCEPTANCE OF JOHNSON BY FREETHINKERS.

So far as I can discover, there is not a single real scholar in the world who accepts Johnson's theories, nor have the leading freethinkers of England given them welcome. Of course no "higher critic" would pay the least heed to them. Mr. Tuttle calls Johnson a "higher critic," another mistake of his. Johnson repudiates the "Higher Criticism," and mocks and sneers at the "higher critics" and their work. One of the leading Spiritualists in America, in a letter to me, has aptly described Johnson as "an industrious crank, equal to Gerald Massey, Kersey Graves and Ignatius Donnelly rolled into one." Numbers of the leading freethinkers and scholars of England gave careful consideration of Johnson's discoveries (?) and they one and all rejected them. One of the most scholarly and sensible of English agnostics is the venerable author Samuel Laing. Here is what he said in *The Agnostic Journal*, November 25, 1893: "It is as idle to treat Professor Johnson's theory seriously as it would be to refute the theory that the earth is flat and not round. And I think it a pity that so much prominence has been given in some leading journals of freethought to a fad which is so obviously calculated to disgust its friends and furnish weapons to its enemies." The two editors of *The Freethinker*, a radical atheistic and strongly anti-Christian paper, George W. Foote and J. M. Wheeler, both intelligent, brainy men, do not accept Johnson's theories. Neither does the editor of *The Agnostic Journal*, "Saladin" or W. Stewart Ross, one of the most extreme anti-Christians in the world, nor does John M. Robertson, the successor of Bradlaugh as editor of *The National Reformer*, and quite a scholar; nor does the venerable founder of secularism, George Jacob Holyoake, nor do the

secularist and agnostic lecturers and writers, Charles Watts, C. C. Cattell, A. B. Moss, F. J. Gould, and the rest. In an editorial notice in *The Freethinker*, June 17, 1894, of Johnson's last work, "The Pauline Epistles," the conclusions of the author are shown to be untenable; and the reviewer thus concludes: "He appears to overturn all received history with such ease that we are left with an impression like that of having witnessed an extraordinary feat of strength, which we suspect must have been performed with pasteboard weights, and rather consists in clever jugglery than a veritable *tour de force*."

J. H. Beatty is one of the sturdiest anti-Christian writers for *The Agnostic Journal*. He is a hard-headed agnostic, not to say atheistic, materialist. In that journal December 2, 1893, he says that to countenance Johnson's theories only "tends to bring disgrace and discredit on the cause we have all at heart." And in the issue for September 30, 1893, he says it "tends to bring rationalism into disrepute to let it become associated in any way with such ridiculous theories. What opinion shall we have of the intellectual status of that sect or party whose periodicals, pamphlets and books give a prominent position to the discussion, propagation and advertisement of flat-earthism . . . geology a fraud, all its fossils and specimens being the impudent fabrication of Satan and infidels. Napoleon a sun-myth, the Norman Conquest of England an allegory, all so-called ancient armor fabricated for mercenary and deceptive appearances, all pretended ancient inscriptions on rocks, obelisks, tombs, columns, stones, bricks, seals and coins merely the attempts of wicked monks to disprove my book entitled "The True History of Ancient Nightmares, etc.? . . . (Johnsonism) I regard as not one whit less ridiculous or less absurd than any one of these." "Agnosco," another extreme anti-Christian writer, declared that Mr. Johnson "has as yet utterly failed to make good the case for the prosecution. Can we believe that men go on deliberately forging some thousands of cuneiform records,

sometimes dealing with the most trivial affairs of daily life, at others with great conquests, in order to bolster up hypotheses? It seems to me impossible" (*loc. cit.*, October 21, 1893). Clio Rickman, an agnostic writer of note (*loc. cit.*, October 7, 1893), says, "I have lost all faith in Edwin Johnson. Unless he can show the Babylonian tablets to be spurious . . . he has not a leg to stand on." Another writer in the same number of *The Agnostic Journal* says: "One has, when he has the like of Professor Johnson to deal with, to live and learn, even if it be nonsense." W. Dowling writes (*loc. cit.*, October 21, 1893) that Johnson "writes straight in the truth of facts, and seems never to notice them. He sticks by his craze, and what are Moabite stones and the like to him?" A. Stanley asks (*loc. cit.*, November 4, 1893) "In an age devoid of press and platform, of telegraphs and telephones, of steam-boats and steam-engines, when nations and even communities were separated by vast chasms of thought, feeling and action, through lack of necessary communication, how could forgeries by Benedictine monks permeate all classes and peoples to such an inconceivable extent and with such amazing rapidity?" And yet, Hudson Tuttle praises this man Johnson; and the *Progressive Thinker* publishes as proper spiritual pabulum long articles from his pen, comprising assertions so ridiculous that even atheists repudiate and reject them with scorn.

Stephen H. Alison, an able agnostic writer (*loc. cit.*, December 2, 1893) says, "A candid correspondent writes to me that he regards Professor Johnson as an 'ostrich-headed bore, blind as a bat or mole. There is either 'a bee in his bonnet,' or he is poking fun at freethinkers and advocates of the Higher Criticism by trying to push their methods to absurdity.' This criticism is perhaps more forcible than polite; still I do think, with due respect to the Professor, that his zeal has outrun his discretion in these matters. I do not think, however, that readers of this Journal are at all likely to lose their balance or be led away in pur-

suit of this will-o-the-wisp." We learn from *Watts' Literary Guide*, December 15, 1893, that "most rationalists not only dissent from his utterances, but deprecate the association of heretical thought with what they do not hesitate to denounce as the maddest of all mad crazes. One respected contributor to the freethought press actually insinuates that the author of 'The Rise of Christendom' is suffering from some brain disease, and advises that he should be placed under restraint by his friends." A. Egerton (*loc. cit.*, June 15, 1894) says such books as Johnson's "Pauline Epistles" are "calculated to create a false impression as to the sanity of agnostics in general. I personally feel sorry that Professor Johnson should publish such books, as they are apt to be taken by the public as representing the agnostic position — which is a pity." This outline of freethought rejection of Johnson's theories may fittingly be closed with this pertinent question to the Professor by a correspondent of *The Agnostic Journal*, December 16, 1893: "Why does not Professor Johnson prove one single doubt or allegation that he has advanced? Let him begin with the easiest, and prove that, as he alleged, several centuries have been sandwiched into our chronology. This is a perfectly simple matter to prove or disprove." Professor Johnson has never attempted to prove this, any more than he has given to Dr. Reich the one word asked for in proof that Tacitus, the "Corpus Juris," etc., were forgeries. He vouchsafes proof of nothing; he asserts, and the world must accept his assertions and his simple say-so.

THE Gnostics AND A LIVING JESUS.

Under the heading "A Strange Blunder," Mr. Tuttle writes, "I confess to great astonishment" at my assertion that the world's literature failed to show a trace of the idea that Jesus never lived until the eighteenth century; and then refers to the teachings of the Gnostics in disproof of my assertion. The "Strange Blunder" rests with Mr. Tuttle, not with me, and "I confess to great astonishment" that any

intelligent man like Mr. Tuttle should know so little of the Gnostics as to assert that they did not believe in a living Jesus or Christ. [The veriest tyro in common history should know that the Gnostics one and all believed as much in a living Jesus, or historical Christ, as the other Christians did. As I have made a special study of Gnosticism, and have in my library the more important works thereon, embodying everything known on the subject, including the rare works of Mansel, Burton and Matter, it would be a matter of "great astonishment" if I did not know what the Gnostics taught about Jesus. It was not the living reality of Jesus' life on earth that was denied by the Gnostics; this was the foundation of Christian Gnosticism; it was only as to the manner and character of that life that they differed from the other Christians. The principal facts of the life of Jesus, as narrated in the gospels, were accepted by the Gnostics; but their explanation of that life differed from that of the ordinary Christians. They idealized and spiritualized it, and some of them, the Docetæ, taught that Jesus' body while living on earth was not flesh and blood. They taught that Jesus the Christ was a pre-existent spirit, and he came down to the earth and assumed the appearance of a man, in a material body, but did not actually become materialized. His seemingly material body was a phantasm, an illusion, a bogus or sham materialization. Jesus possessed such spiritual power that he was enabled to make all with whom he came in contact on earth think that he really had a body of flesh and blood, when in reality it was but seemingly so. The facts of Jesus's life, as depicted in the gospels, were never denied by the Gnostics. They believed he had twelve disciples, that he preached and worked miracles and instructed his disciples in the gospel, and that finally he, or, as some believe, a substitute, was crucified by Pilate, and that he was resurrected the third day and appeared to his disciples. The historical Jesus was accepted by the Gnostics, in nearly every detail, as stated in the gospels. Did Mr. Tuttle never hear

of Marcion and his gospel? Marcion was an extreme Docetic, or denier of the flesh and blood body of Jesus; yet he accepted as true a gospel, as well as ten of Paul's Epistles, which latter distinctly teach an historical Jesus. Marcion's gospel was an abbreviated and modified Gospel of Luke. Everything in Marcion's gospel is in Luke, but Marcion cut out parts of Luke that were not in consonance with his Gnostic theories. The first sentence in Marcion's gospel was this: "In the fifteenth year of the reign of Tiberias Cæsar, Jesus came down to Capernaum, a city of Galilee, and taught there on the Sabbath days." Is not this a living, historical Jesus? And then he gives the life of Jesus, according to Luke, as said, with modifications, including the crucifixion, resurrection and ascension. In Marcion's gospel Jesus is himself crucified, not a substitute transformed into his likeness as some Gnostics believed. Some Gnostics believed that Jesus was a real man, the son of Joseph and Mary, with a flesh and blood body. Christ, the spirit, descended upon Jesus at his baptism and remained with him till before the crucifixion, when it left him, leaving the material body of Jesus to be crucified. There were variant views about Jesus' body among the Docetæ. Some thought that his body was altogether an illusion, and that he only seemed to perform the functions of life, like the angels who were entertained by Abraham. The others thought he had a real, tangible body, but it was formed of a celestial substance, which was resolved into its ethereal elements when Christ returned to the spiritual kingdom. The Gospel of Mark, we are told, was used extensively by the Docetæ, and at a later time John's Gospel was utilized by the Valentinians. A Gnostic gospel has come down to us called *Pistis Sophia*. It consists of esoteric instructions given to his disciple Philip by Jesus, during the eleven years he remained with his disciples, when he had returned to earth after his ascension to heaven, immediately following his resurrection. Purely an historical Jesus, we see. Three lost Gnostic books have just been

discovered in Egypt, all based on the historical existence of Jesus. One is "the Gospel According to Mary," another is "The Wisdom of Christ," containing the answers of Jesus to questions put to him by his disciples; and the third is "The Practice of Peter."

All branches of Gnosticism had for their central principle the redemption of the world by Christ. In all he was a personal Saviour and Redeemer. The Gnostic forerunners, so to speak, Simon Magus and Menander, claimed that a Divine Power dwelt in Jesus, and in his person had appeared to suffer in Judea. The Ophite sects all centered around the life of Jesus on earth, with whom was associated the spirit Christ. With one Ophite sect Judas was the favorite character, as he alone of the disciples perceived the true character of Christ's mission to redeem the world by his death, and therefore he betrayed the Saviour. Justin regarded Jesus as the son of Joseph and Mary, called to his divine mission by an angel. The Sethites thought Jesus none other than Seth himself sent again on earth. Some Ophites and some Ebionites, regarded Jesus as a mere man, son of Joseph and Mary; others of each acknowledged his supernatural birth of a virgin. In either case, the Christ was a distinct spirit who descended upon Jesus at baptism and left him before the crucifixion. Cerinthus deemed Jesus the son of Joseph and Mary, a man superior to other men, upon whom Christ descended at baptism; but towards the end of his ministry the Christ left Jesus, who suffered and rose from the dead. The followers of Carpocrates said Jesus was the son of Joseph and Mary, born like other men, upon whom a power descended from God. Saturninus held that the Saviour had no human birth, but manifested as a man in appearance only during his mission among the Jews. Tatian's belief was similar to that of Saturninus; and in accordance therewith, in his "Diatessaron" or harmony of the four gospels, he omitted the genealogies of Jesus and all allusion to his human descent from David. In this case we have an extreme Docetist who accepted as his-

torical the entire life of Jesus as taught in all four gospels. All the Gnostics did practically the same. Bardesanes believed that Jesus, though born of the Virgin Mary, merely assumed the appearance of a man, and that his suffering was also in appearance only. Basilides and his followers thought Jesus the son of Mary, enlightened by a heavenly influence, and they accepted the Gospel narrative of the life of Jesus and admitted the reality of his suffering. The Valentinians taught that the Saviour, the combined production of all the æons, descended on Jesus at his baptism and left him before the crucifixion. Credon believed in Jesus as a man and Christ as a spirit. Marcion, the extremist of Docetists, asserted that Christ appeared suddenly in the world sent down from the highest heaven, with the appearance but none of the reality of mature humanity, not even in appearance born of a human mother. Christ was permitted to suffer a seeming death, and after death he descended into hell to proclaim the true God. As we have seen, Marcion had a gospel of his own, a revised copy of Luke, which contained every important event in Jesus' life as recorded in Luke.

I have thus shown that every form of Gnosticism explicitly recognized the historical life of Jesus as depicted in the gospels. So far from teaching a non-living Christ, as Mr. Tuttle would indicate, most of them believed in a Christ who not only lived and taught in Judea, but who had lived in a pre-existent state in the heavenly regions. I repeat emphatically that I know of no record in literature of the idea that Jesus "never lived" until the eighteenth and nineteenth centuries. The Jesus and the Christ of the Gnostics were beings very much "alive," — were personal beings, the Saviours and Redeemers of the world. For confirmation of the truth of all I have said about the doctrines of the Gnostics, see Mansel's "Gnostic Heresies," Burton's "Heresies of the Apostolic Age," Matter's "Historie Critique du Gnosticisme," Bunsen's "Hippolytus and His Age," Baur's "First Three Centuries" and "Die Christliche Gnosis"; also the

ecclesiastical histories of Mosheim, Milman, Geiseler, Neander, Robertson, Schaff, Philip Smith, Bouzique, and others; also the articles on Gnosticism in the various encyclopædias, and the accounts therein of the various leaders and sects of Gnostics under their several names. A few years ago, in reply to a writer who claimed that the Gnostics taught belief in an ideal, unreal, non-historical Jesus, I published in the *Religio-Philosophical Journal* an account of the teachings of every form of Gnosticism similar to the one above. Mr. Tuttle read this at the time, and should know the truth in this matter. Why then does he republish this exploded falsehood? If he doesn't know what the Gnostics taught—(and evidently he does not), he should try and learn before again unjustly accusing me or another of blunder and ignorance. If he does know, what excuse is there for accusing me of that of which he knew I was innocent? To prove me an ignoramus Mr. Tuttle quotes extensively from Professor Johnson. But he did not quote against me Johnson on the Gnostics. Johnson denies that there ever were any Gnostics; they are ideal creations of the monks. If Mr. Tuttle's standard authority—Johnson—is correct, what sense or justice was there in Mr. Tuttle's quoting the beliefs of the Gnostics as verities, in order to prove that Christians of the first three Christian centuries believed in a Jesus who had never lived. To quote these spurious Gnostics was irrelevant, inconsistent and unjust.

GNOSTIC EVIDENCE OF AN HISTORICAL JESUS.

I am glad that Mr. Tuttle named the Gnostics, as it has enabled me to adduce their evidence as to the existence of Jesus and the apostles. Gnosticism began in the time of the apostles, and it is the most transcendental, ideal form of Christianity of which we have knowledge. But even this ideal, philosophical Jesusism fully recognized in all respects the veritable life on earth of Jesus and of his disciples. Every phase of this idealism is rooted and grounded in the

life of Jesus as described in the gospels. The wildest, most visionary Gnostic never thought of such a thing as a non-living, subjective Jesus, an ideal conception who never lived on earth. The fact that such a speculative philosophy as Gnosticism, which originated while the apostles were alive, and therefore knew, in its incipency, that John and Peter, James and Paul were living men, apostles of a living Jesus, did, in all its *outré* career, steadfastly uphold the reality of the life on earth of Jesus, notwithstanding its peculiar mystical conceptions of the nature of that life, is one of the strongest evidences of the historicity of Jesus. Of all sects of Christians, the one that should have been most likely to adopt an ideal, imaginary, non-living, subjective Jesus was the Gnostics; but such an idea seems never to have been thought of by any of them. Such silly balderdash was left to the nineteenth-century cranks and their credulous dupes. I thank God that I am endowed with reason and common-sense sufficient to see through their shallow speculations and visionary fabrications.

THE TRUTH CONCEDED BY MR. TUTTLE.

In concluding his article, Mr. Tuttle has this to say: "That there was a man Jesus, around whom the traditions and myths, in the hands of Paul, aggregated and grew into form is probable, but the Christ of the Gospels, of the Church, of Christendom, is an idea which has grown and expanded with the wants of each succeeding year." Here Mr. Tuttle practically concedes (however unwillingly) every essential point advocated by me. He admits Jesus and Paul to be historical characters, and that Christianity sprang from these two. If so, then why quote Johnson to prove that the references to Jesus and Christianity in the Talmud, Tacitus and the rest are forgeries? If Christianity was in the world in the days of Nero and of Pliny, and if it sprang from a real man, Jesus, what does it prove if Tacitus, Pliny and the Talmud do not mention it or him? Suppose their testimony is

forgery, it does not alter the facts one way or another. Notwithstanding their silence, Jesus, Paul and Christianity existed. With a little modification, the words of Mr. Tuttle above cited express my own ideas. It was not in the hands of Paul that the myths and traditions about Jesus aggregated; his epistles are very largely free from the myths and legends of the gospels. Paul had little to do with the mythical tales about Jesus; they arose among his other followers, who were on a lower level than Paul intellectually and probably ethically. Paul towered as a giant among the early Christians. His conceptions of the nature of Jesus were largely speculative and ideal, and in a certain sense mythical elements inhere in his Christ-idea. But in the gospels we find much more of a mythical character, and of a different quality of myth, than in Paul. It is not the mythical Christ in the gospels, or in the Church, or in Christendom, that I claim existence for. It is the man Jesus behind the myths, the man Jesus whom Mr. Tuttle admits having lived, and whom Paul and the Church idealized and transformed. In reality, Mr. Tuttle occupies nearly the same position that I do. Recognizing as he does an historical Jesus and an historical Paul, whose writings we possess, in which he tells us of the *historical Jesus*, how can Mr. Tuttle claim that Jesus is not an historical character while Muhammad is? He admits he is historical, and yet he is *not* historical. Johnson is more consistent, for he says that both Jesus and Muhammad are alike unhistorical. They both stand on the same footing, one is as much historical as the other.

I congratulate Mr. Tuttle in that, after ridiculing, slurring and sneering at me, charging me with atavistic mental degeneracy, etc., for being so "foolish" as to believe that Jesus ever lived, he finally *jumps on to my platform* and acknowledges that I am right and Johnson wrong; that Jesus was a man upon whom Paul founded Christianity.

The truth of my every original position has been sustained it is seen, and every attack, every criticism, upon me by Mr.

Tuttle has been refuted by overwhelming evidence. I reaffirm everything I said in my first article on Jesus and Muhammad, backed as I am by the scholarship of the world, the good sense of the world, the rationalistic Higher Criticism of the world, the unbiased, untrammelled "consensus of the competent."

CHAPTER IV.

DID JESUS EXIST? — "ANTIQUITY UNVEILED." — A SINGULAR DELUSION FROM MONOMANIA AND HYPNOTISM.

By J. R. BUCHANAN, M. D.,

Author of *Anthropology, Psychometry and Sarcognamy*.

THE personal existence and remarkable career of Jesus Christ, who was crucified at Jerusalem for the introduction of a new religion totally distinct from all the religions of antiquity and superior to all in its spiritual ethics and practical wisdom as a guide for mankind, have not been matters of debate and discussion among the well educated, especially among historians and philosophers.

The question of his existence would not be worth discussing but for the general ignorance upon such subjects, and the extreme credulity based upon such ignorance, as few are acquainted with the history of the first century. But the entire world has no more uncertainty upon that subject than in reference to the existence of Socrates, Plato, Pythagoras, or Solon, Demosthenes, or Cicero, for the career of Jesus was the most remarkable fact of the first century. While millions live, die and are entirely forgotten, great men occasionally rise whose influence changes the fate of nations and the course of all subsequent history. Such were Confucius, Buddha, Jesus and Muhammad, and there is nothing more certain in history than the career of such men, for the whole course of national institutions becomes their monuments.

The greatest commander of Europe, Napoleon, whose career was exactly opposite to that of Jesus, was greatly impressed by the superiority of Jesus to himself (which he recognized), in the permanence of his impression on mankind. He perceived that great effects must have great causes. The fictions in which the history of Jesus has been involved by priestcraft and pagan superstition have not been any more successful in concealing his wonderful career than the far wilder fictions in reference to Muhammad, Confucius and Buddha.

What is most remarkable in reference to Jesus is that, unlike all other great leaders, his career was *marvelously brief*, and yet has been a controlling power over the destinies of most enlightened nations. In less than two years he left an impression on humanity not only for eighteen centuries, but for long ages to come — an impression singularly original and spiritual, throwing aside the pagan superstitions of all ancient nations — he being the first to lead mankind away from all false gods. Such an achievement has never been known before or since, and to the enlightened Spiritualist it is sufficient evidence that there was a supernal power in him which has never been equalled — a power that enlisted followers willing to risk their lives for the propagation of the new religion that he taught.

It was the religion of close communion with Heaven, bringing the inspiration of love and justice, which has never ceased to find an echo in human hearts.

It was the first and only development of Spiritualism in its wonderful power, and also in close harmony with the life of the higher world. Jesus was the first who materialized as a spirit to teach and guide the champions of love, and came back from death with overwhelming power to change an enemy into a friend and apostolic teacher.

Never before or since was there such an incident as the sudden conversion of St. Paul and his heroic service to religion until put to death by Nero a short time before

his terrible cruelties to the Christians of Rome, related by Gibbon.

But the Spiritual movement in America has been accompanied by a vast amount of fraud and delusion. Corrupt, ignorant and fraudulent mediums, attracting to themselves similar spirits, have so dishonored the movement by their money-making impostures, that many who believe in spirit return are ashamed of it.

The most unfortunate and discreditable of all these deceptions has been the attempt to take advantage of the general ignorance of the obscure history of the first century and deny the historic facts which were well known and undisputed by any one in the early centuries, and have become more firmly established and universally recognized by all subsequent investigations of historians.

The aim of this attempt of the publishers of "Antiquity Unveiled" is to create a feeling of prejudice against all elevated religious principles, and by imposing on the credulous to establish a sort of fanatical ignorance which might make credulous Spiritualists the laughing-stock of the intelligent, and an object of aversion to those who seek in Spiritualism a pure religion as well as marvelous phenomena.

The parties engaged in this attempt may possibly suppose this conduct justifiable, but they act as if they were conscious of its being a fraud requiring to be concealed in the dark like a fake materialization. They dare not engage in open discussion with men who are competent to handle such subjects.

Mr. B. B. Hill, the patron of the book, has been allowed to sing its praises and to denounce those who *know* it to be a *fraud*, and because I would not join in this attempt, but wrote upon apostolic history in that brilliant magazine, *The Arena*, I was for a long time excluded from the *Banner of Light*, and have been assailed by its present editor. But as truth and justice do not hide from public discussion, nor fire at opponents from ambush, these facts should be sufficient

before an impartial tribunal to make a *prima facie* case against the book, and they have compelled the issue of a pamphlet by those who have no other mode of reaching the people.

The origin of this book, which is enough to show its worthless and crazy character, has been concealed and needs to be stated to show that it is the product of insanity.

Mr. J. M. Roberts, a man believed to be of good character, and passionately resolute, a strong antagonist of the Church, realizing the mischief it had done in past ages, and becoming converted from materialism to Spiritualism, believed that he could demolish the Church by the spiritual method; but, instead of exploring and exploding its false history—as the best scholars have done—and without a proper understanding either of Spiritualism, or of the history of the Church, he rushed into the conflict, paying no attention to the purity of mediumship, falling in with the unworthy and becoming so highly impassioned in his warfare that he lost all soundness of judgment. He did not realize that the world can be reformed only by labors of love and by patient, careful search for the truth. He paid no respect to those better informed than himself who had been forty years engaged in spiritual science and progress. His paper became a scurrilous assailant of leading Spiritualists. “Hypocrisy, thy name is Kiddle,” was his reference to the estimable superintendent of education in New York, who lost his position by his fidelity to Spiritualism. Colonel Bundy was accused of being accessory to the murder of his father-in-law, S. S. Jones. Mr. Tice, of Brooklyn, was so maliciously libeled that Mr. Roberts was prosecuted and imprisoned.

Believing that Mr. Roberts had started out with a good purpose I attempted a friendly correspondence with him, but only elicited coarse denunciation. The best psychometers recognized his unhappy condition. Mr. D.—one of the best in New York—pronounced him obsessed. Others gave similar opinions, and when I inquired for the opinions of spirits through that marvelous and most honorable medium,

Mrs. Simpson, the spirit-written reply on the slate was that Mr. Roberts would have to "spend some time in an asylum" to recover mental soundness.

Though his paper was doing great injury to our cause the Spiritualists in New York were unwilling to take any action for fear of his personal abuse. I went to see his medium, Alfred James, to discover the influence he might exert. I found him an insignificant looking person—a weakling, of very little moral or intellectual capacity. I tried to get a specimen of his mediumship by addressing a highly intellectual spirit, but got only some crude suggestions from his own ignorance instead of answers to my questions. His wife told me in his presence, that she had married him to keep him out of the gutter as a drunkard, to which he passively assented. It was apparent, however, that he would be a good passive subject for hypnotism, and it was in that way that he was used to embody the rash ideas of Mr. Roberts, and such spirit influences as he could bring. He had attempted to play the medium in Brooklyn, but was detected and seized with his disguises on his person, and the last I heard of him was the statement from Philadelphia that he had joined the Methodist Church.

Those who know how much care is necessary to avoid deception in spiritual investigations, and what firm integrity is necessary, would never tolerate the use of such a medium as this drunken fraud. But so wild was Mr. Roberts in his hallucination that he could prove Apollonius to be Jesus Christ, of which there is not the slightest indication in history, that he carried on his investigations with this medium and the public library, making a bizarre collection of supposed spirit revelations, controlled by his own mind, the examination of which establishes clearly that he was a monomaniac.

But, in examining the book I am sadly impressed with Mr. Roberts' terrible earnestness and sincerity in believing that he was doing an immense service to mankind. It is this sincer-

ity which gives the book an influence upon readers knowing nothing of the subject, who do not analyze his story, but read it through carelessly.

There has been some honest scepticism concerning the existence of Jesus among those who have been misled by the Roman Bible, and those who instinctively reject the fictitious and pagan character of the Roman Testament. Not allowing for the fictions of interpolations they do not know there is any other record, any true and rational history of Jesus, and have not looked for the ample evidence of his modest and humble life, preserved by the Jews, which has been set forth by so scholarly a writer as Dr. Peebles. I would call especial attention to the malicious way in which the Jews refer to Jesus as a sorcerer, and their scandalous attacks on his mother; their story that his mother was unchaste and that the father of Jesus was a Roman soldier, a story repeated by Celsus and quoted by Talleyrand in his letter to the Pope.

The narratives which the apostles have given me of their lives and of their observation of Jesus, establish his rank as one of the most extraordinary beings that ever appeared on earth.

Many good men have been led to doubt the remarkable history of Jesus, because they could not accept the pagan fictions introduced in the New Testament, and the terrible corruption of the Church consummated in the Holy Inquisition. The full exposition of these frauds which I have given in "Primitive Christianity" is sufficient to remove their doubts.

The supernatural stories of the New Testament would lead a reader to believe that Jesus ought to have been mentioned by Roman historians, but there were thousands far more conspicuous than Jesus who are not mentioned in Roman histories. In his career of less than two years he was but an humble healer and teacher going about on foot. Had such a person appeared in this country for the same time he would not be mentioned in our histories. The only place where we should expect to find any record is Jerusalem, and the Jewish

record, by his enemies, must have been scanty and censorious, but is all that could be expected.

Mr. Roberts was too resolutely earnest and fanatical to see how ludicrous, contradictory and crazy some of his statements are, which could never have emanated from a sound mind. His chief aim was to show that none of the ancient spirits knew, or ever heard of Jesus, and that there were no churches in the first two centuries; in doing which he treats ancient history as if he had never read or heard of it, and knew nothing of the power of the Papacy in the second century.

No one doubts that there are many millions in the spirit world entirely ignorant of the existence of Jesus, as there are millions on earth to-day, and not likely ever to know of him as they are in a far different sphere. There were very few, indeed, in the first century who had any knowledge of his brief and obscure career, nor would intelligent spirits of that age recognize the man-god presented in the Roman Testament. But there is an ample supply of testimony from spirits of the highest rank, and the opinions of the ablest historians, as well as the unanimous testimonies from higher realms to-day.

The reports published by Mr. Roberts were evidently manipulated and controlled by himself to support his hallucination. His disordered mental condition was recognized by the best psychometers. These wild and worthless statements would have gone into oblivion with similar follies, but for the action of B. B. Hill in publishing the effusions of Mr. Roberts and his fake medium. I have not been able in writing to Mr. Hill to induce him to engage in discussion, or open any newspaper to it. Evidently he is afraid.

The first thing in this book is an abominable fraud—an engraving is offered as a picture of Apollonius, “painted in the reign of the Emperor Vespasian,” without stating where it was obtained. There is no such picture in existence anywhere. I have communicated through one of the most perfect mediums I have ever known with the spirit of Apollonius.

He entirely repudiated the interviews with Roberts and denied that there was any picture extant of himself. But in another part of the book it is stated that the picture in this book is taken from one painted by N. G. Starr, which he called "Apollonius." It is therefore worth just as much as any other fancy picture. I do not know what Starr this is, but recollect during the life of Mr. Roberts that a very fraudulent pretender of the mediumship, named "Starr," travelled extensively in this country. Apollonius is made to say, in reference to this fancy sketch so lately manufactured: "Almost every picture that in modern times is recognized as the likeness of Jesus is the identical portrait of Apollonius of Tyana, painted in the reign of the Emperor Vespasian."

But there is certainly no such ancient picture in existence now, if it ever existed, nor is there any such standard picture of Jesus generally recognized. The pictures vary as much as the artistic fancies, and this picture is remarkably *unlike* the usual style of Christ pictures. The falsehoods about this picture are a fair sample of the ignorant credulity of the whole book.

There is but one authentic picture of Jesus, but it is not extensively current, or very much known, and that has not the slightest resemblance to the Roberts picture. It is a picture engraved on an emerald, and purchased from the Emperor of the Turks at Constantinople by Pope Innocent VIII as a ransom for the Emperor's brother. This picture is identified by Mrs. Buchanan and by high spirits of antiquity as a true portrait. It has always been recognized by psychometers as a portrait of Jesus; and I have always believed, from scientific reasons, in the formation of the head, since I first saw it over sixty years ago, that if not the portrait of Jesus it was the portrait of an exactly similar character. But I could not say positively that it was a correct portrait of Jesus until since the transition of Mrs. Buchanan to the higher world. She states from her own observation that it is a true picture, and St. James of Galilee (called St. James

the Great) also stated that it was a good portrait in my communications with him.

No further evidence is necessary, for every refined and well-developed medium who places a hand on the picture, not knowing what it is, will recognize in it the characteristics of Jesus, and many are able to give a good description of his career. I have tested it by enclosing the picture, sealed in an envelope, to Mrs. Place, one of the best mediums of San Francisco, receiving from her a correct description as I have from others in the same way.

There are millions to-day who, when their psychometric and mediumistic powers are developed, can describe this character and come into sympathy with his high nature. All my students for many years have realized the truth of this picture. The leading statement in the book, following this fraud — upon which the whole character of the book is based — is the following baseless and insane statement: "I declare that the Christian Gospels were all preached by me, — preached at Jerusalem, preached at Ephesus, preached at Athens, preached at Philippi, preached at Rome, preached at Antioch, preached at Alexandria, preached at Babylon. In all those countries I preached, and by manipulations, and certain qualities developed in me I healed the sick, restored the sight of the blind and in the way herein set forth, even raised the dead."

This is a wild fiction originated by Mr. Roberts, which contradicts all history. The life of Apollonius contradicts it entirely; and there is not the slightest trace of anything like it in existence. It seems that Mr. Roberts was too ignorant of the Bible and too defiant against history to realize the crazy character of this statement, which is not only wild but ludicrous.

Taking it seriously, it means that Apollonius, a distinguished pagan philosopher, never in any way associated with the Church, recited the four gospels in eight famous cities, in which he presented the life of Christ by conversations and

miracles — in other words, he was the founder of Christianity as seen in “The Christian Gospels” and responsible for all the interpolations of the New Testament, one hundred and thirty or forty years *before such a book had ever been seen*, for it did not appear till near the last quarter of the second century.

When these four gospels appeared, about a hundred years *after the death of Apollonius*, they contained a large amount of interpolation and vehement threats of hell fire, as well as a promise to return in the clouds and send nearly all mankind to Hades, — also directions concerning prayer and discussions concerning the Sabbath, and directions for the Lord’s Supper, and the beautiful illustration of Divine Love in the Gospel of John, — none of which could have been accepted by any pagan philosopher.

Mr. Roberts probably supposed the “Christian Gospels” to be religious discourses which any good man might preach; but far from it — they are biographic narratives of the life, works, conversation, miraculous healings, and Sermon on the Mount, of Jesus Christ, ending with his trial and crucifixion, and if Apollonius “preached” all this he was the original historical founder of Christianity, before any church existed, to whom the apostles must have been greatly indebted, though they never knew it or heard of him — and the biographer never heard of it, for he gives a wholly incompatible account of Apollonius, his travels and wonderful doings. If his biographer told the truth, Mr. Roberts originated a crazy fiction, which has no excuse in any history, cyclopedia, romance or tradition.

If we suppose that Mr. Roberts, in his mental confusion, meant Christian doctrines instead of Christian gospels the story is not much improved. The style of moral teaching in the gospel bears not the slightest resemblance to the extant writings of Apollonius, and there is not a scrap or hint in any ancient writings giving the slightest support to this revelation of the “fake” medium, Alfred James.

Mr. Roberts requires us to discard all history, all psychometry and biography, to accept his poor ignorant medium's stories. With no other basis than the life of Apollonius, he thrusts the biography aside to introduce his crazy fictions which contradict it.

Apollonius and Jesus were contemporaries. He informs me that he knew of the career of Jesus, and had a high respect for him, but no personal intercourse.

How could Apollonius perform this double character, this Jekyll and Hyde transformation and conceal it for eighteen centuries from the world until the fake found him out? The unfortunate Roberts believed it, for it was his own invention, and Hill, in his credulous ignorance, published it, though an hour's research in a good library could have proven the insanity of this fancy.

The entire world of the first, second and third centuries was familiar with the subject, and recognized Jesus and Apollonius as widely contrasted characters. [The pagans preferred Apollonius, the Christians preferred Jesus. Both were considered great teachers and doers of miraculous works. Many liberal people admired both, like the Emperor Severus, who had images of both and gave them equal honor.]

To attempt to crowd two great and famous men so widely known into one is the act of a lunatic — a historical ignominy. No ancient characters and careers are more widely distinct. One was an humble carpenter, inspired to teach a lofty religion while traveling on foot in Galilee — the other a Pythagorean teacher, medium and clairvoyant, living in splendor, associating with emperors, and traveling in all civilized countries, except Judea, where Jesus was, as described in the gospels which Roberts says that Apollonius preached. Apollonius came back to a young man to let him know that the soul survives. Jesus came back to his chief opponent to convince him by spiritual power he was living, and convert him into a powerful apostle of Christianity, to which he gave himself until put to death by Nero in A.D. 64.

Apollonius had many spiritual ideas, but he had no deep religion. He did not rise above the paganism of that age as Jesus did, nor inspire his followers with heroic zeal to elevate humanity, like the disciples of Jesus. He talked well but did nothing to elevate society. He left no influence to inspire future ages.

Such men as Apollonius are honored in their own age, but such men as Jesus (martyred reformers) belong to coming ages—not only to the past eighteen centuries, but to the future of all humanity. He will always be remembered as the founder of rational religion and pure Spiritualism.

They who think a demonstration of the historical existence and noble career of Jesus Christ a matter of little importance because principles are eternal, take a very superficial view. They do not consider that historic truth is as sacred as any other truth, and to destroy any great historic truth tends to demoralize mankind by destroying noble ideals and impressive examples. How would American history be debased by striking out the lives of Washington, Jefferson and Lincoln, or destroying their reputation by slander.

An abstract principle is never one-tenth as impressive in statement as when presented in a noble life. To take all noble lives out of history is to create a moral desolation for the soul. There is no life in all history nor any ten lives combined half so impressive as the life of Jesus. As an army needs a great and heroic leader to inspire its courage, so do all great virtues need great leaders. The example of Jesus has been to all mankind as it has been to the writer, an inspiring proof of the glorious possibilities of humanity, worth more than all the temples, pyramids and works of art that genius has produced.

The present shameful attack on established history is due entirely to the unfortunate monomania of Mr. Roberts,—to his accepting hypnotism for Spiritualism, and the credulity of his dupes. The scepticism on this subject among rational people is due to the paganized character of the Papal Church,

which corrupted and nearly destroyed true Christianity. This is clearly proved in "Primitive Christianity." The career of Jesus, notwithstanding his humble life, and his final crucifixion, were so well known in the second century that Justin Martyr, the leading defender of Christianity, in his appeal to the emperor and senate, referred to their own records of the condemnation and crucifixion of Jesus under Pilate. He would not have dared to do this, if there was no such record.

In that credulous age Jesus and Apollonius were both deified, and their lives surrounded with wild fictions, but Jesus never claimed to be a god, nor allowed his disciples to encourage that idea, neither did Apollonius tell the Egyptians that a tame lion fawned on him and shed tears because the soul of King Amasis was imprisoned in him. Apollonius never uttered anything like the simple parables of Jesus, and Jesus never uttered anything like the essays of Apollonius.

The lively discussion as to the comparative merits of Jesus and Apollonius, and the comparative merits of their miracles, would have shown Mr. Roberts, if he had not been mentally disordered, that their careers were very distinct, but with his usual fatuity Mr. Roberts referred to the fact that a statesman named Hierocles discussed the comparative merits of Jesus and Apollonius, thus insantly refuting himself.

[The history of Apollonius shows that he had nothing to do with the apostles or with Christianity in any manner whatever.] If we accept Mr. Roberts, all ancient history of the first century is a lie, and his fake medium is a divine oracle under his control.

[The life of Jesus was devoted to the poor and humble. Apollonius associated with the highest ranks and had no deep sympathy with the people, which is the chief characteristic of Jesus.]

As for Apollonius preaching the four Christian gospels a hundred years at least before they were known to the Church, and in fact before any of them had been written out by the believers, he might as well have said that Apol-

lonius preached the Westminster Confession. If he could produce documents in the first century that appeared nearly a hundred years after his death he might as well have been the author of the Magna Charta and the American Declaration of Independence.

Dr. Parker, Archdeacon of Canterbury, looking at the matter in the light of history (before the fake medium had arrived), says very correctly, referring to Philostratus' very fabulous history of Apollonius, which is the whole foundation of this discussion: "I find no resemblance between the history of Philostratus and that of the gospels. I scarce know any two stories more unlike, for it is obvious to any man that reads Philostratus that his whole design was to follow the train of that heathen mythology, and that is the bottom of his folly, by his story to gain historical credit to the fables of the poets."

"Chambers' Cyclopaedia" says of Apollonius that "his life was written about a hundred years after his death by Philostratus. It contains a mass of absurdities and fables, through which an outline of historical facts, and the real character of the man are sufficiently discernible. Hierocles, a heathen statesman and opponent of Christianity, wrote in the third century a work on the life and doctrines of Apollonius, with a view to prove their superiority to the doctrines of Christ."

This, of course, shows that Hierocles recognized the different career of Christ (which nobody in that age doubted) and there was much similar discussion and comparison of the two. The strangest thing in Mr. Roberts' performance (probably due to forgetfulness) is that though his whole story is based on the life of Apollonius, yet when he professed to call up Philostratus, the biographer of Apollonius, Philostratus totally failed to recognize a single thing in the Roberts' theory as to Apollonius performing as Jesus Christ and St. Paul. His proper witness contradicts him entirely. We might *suppose* that he really had a spirit of Philostratus tel-

ling the truth, but for the fact that the spirit says: "There was no such religion as the Christian religion in my day," which proves him to be one of the great crowd of liars, either lying spirits, or hypnotic performers—most certainly the latter—for it is not at all probable that such a crowd of *lying spirits* was ever gathered by any fanatic. We must regard the whole book as a hypnotic performance under a deranged manager.

Philostratus was born at the time when the Roman Testament appeared under Pope Victor I, the twelfth Pope of Rome, and there were six other popes during the life of Philostratus—but "no such religion as the Christian." Certainly there never was such *chaos of lying* crowded into one book, not common lying, but lunacy. But we feel pity for Mr. Roberts, a well-intending man, the victim of mental disorder. It is not probable there was a single genuine spiritual message in the whole book. Roberts' reading, hypnotism and Roberts' fancy did the whole business. Like other monomaniacs he tells an impossible story; contradicting himself at every step and ends by contradicting it all.

A pagan philosopher preaches "Christian Gospels" then disguises himself under the name of "Paul" and writes Paul's Epistles to many churches, which, of course, must have existed; conceals this Munchausen performance from the whole world, and then (if he appeared to Mr. Roberts) he and the other hypnotic apparitions say that after all there were no churches and no Christianity (which Apollonius taught as Paul when he told how Jesus Christ converted him), no Christian Church during the early centuries when the Church was high in power and had twenty-seven popes, during the time when Mr. Roberts' "spooks" say it had no existence.

It is a shame that such trash as this should have been so widely circulated among the credulous as to require serious notice and refutation. A shame—a shame!

Mr. Roberts started out with the story that Paul's Epistles

were written by an Oriental satrap, but ended by telling how this pagan philosopher wrote them from Rome and other places. Could any lunatic asylum produce a more perfect specimen of monomania? If the scurrilous Reverend Covert could have got hold of this book as the representative of Spiritualism, he could have proven the Spiritual movement a contemptible fraud in its literature. It is necessary that able Spiritualists should discountenance the circulation of such ignorant trash and folly.

Mr. Roberts writes insanely whenever he touches on his hallucination. His mind was confused enough to say that "Judea was the only civilized country that Apollonius did not visit and in which he did not preach." And on the same page he contradicts himself by declaring without any historical authority whatever "his joyous reception by the people of Jerusalem," which he claims, without any reason, was like the reception of Jesus with hosannas to him as the son of David, *though Apollonius never was there!*

The utter insanity of this book is more fully shown when it makes Apollonius say of Paul's Epistles: "Nine epistles were made a present to me by Phrastes of Taxila, India, or rather between Babylon and India, who was a satrap in those days. Those epistles contained all that is embraced in the present epistles claimed to have been written by St. Paul, and from what I can learn as a spirit I conclude that I am *both the Jesus and the St. Paul of the Christian Scriptures.*" This would be sufficient evidence of insanity to any competent historian or careful reader.

If Mr. Roberts had ever read the Epistles of Paul he would have known that this was a very silly delusion, and that the Pauline Epistles were not nine, but thirteen. The peculiar intense religious sentiment of Paul's letters, and his numerous personal allusions to his friends could not possibly have been invented or conceived by a satrap of India to whom Christ and Christian churches and people were unknown, as well as Paul, who was put to death by Nero. If he had said

that the Oriental satrap wrote the orations of Cicero, or the writings of Marcus Aurelius, the absurdity could not be more ridiculous; but Mr. Roberts was too far gone to stick to his theory faithfully. Before he gets through he contradicts the Oriental story and sets Apollonius to writing the epistles himself in the name of St. Paul, dating from Rome and other places, and telling why he wrote as he did.

Paul has described in his conversations with me the character of the friends mentioned in his epistles, and has expunged the fraudulent epistles produced by priests after his death. The career of Paul is minutely described by Luke in the Acts of the Apostles, and the world is well acquainted with it, and his wonderful control by the spirit of Jesus should be familiar to all Spiritualists.

It is perhaps sufficient to let Mr. Roberts refute himself by contradiction. He gives us the story that Phrastes gave Apollonius, nine epistles of Paul, and on pages 430 and 431, described Apollonius as writing the Pauline Epistles with particular reasons for their language; and on page 126 another spirit says that Apollonius told him he wrote the Christian Epistles!

The writings of St. Paul and his heroic career are the permanent literature of mankind, and to me he has spoken with all the energy, friendship and fervor of earthly friend, and it will not be long before I shall reach his society.

The crazy impudence of assertion all through this book is characteristic of a disordered mind. For example, on page 99, Mr. Roberts says: "It is certainly true that there was no Christian religion at Rome until more than fifty years after Philostratus' transition from earth." This would be A. D., 300. Any one, however, can refer to any cyclopedia or history, and find that during this time when "there was no Christian religion at Rome" there had been twenty-seven popes ruling the Church, and a vast amount of religious history, religious literature and religious wars or persecutions.

These twenty-seven popes began their succession after the

famous slaughter and torture of Christians by Nero, described by Gibbon, when Rome had just been burned. There were many Christians at Rome even in the year, A. D. 50, one hundred and twenty or thirty years before Philostratus was born.

With the usual contempt for history (which may be ignorance, or Mr. Roberts' delusion) Ammonius Saccas, of Alexandria, the teacher of Origen (who held that Christianity and paganism were different names for the same thing) is made to say that "Christianity was not first taught at Antioch, nor was it taught in the first or second century, but about 225 A.D., and was taught at first under the name of 'Gnosticism.'"

It is sufficient to say that this is totally false, as at that date, 225 A. D., the Church had been in full operation one hundred and fifty-seven years. Urban was the pope, and there had been fifteen popes under whom the supremacy of the papacy had been firmly established. The Christian Church did not appear first as Gnosticism. Gnosticism was but speculative mysticism, aspiring to transcendental knowledge, not as a sect, but as an ambitious, freethinking, philosophizing class in the Church.

But let us think a moment of this curious bunch of insanities which might be called funny if they were not the wreck of a human mind. If all history of the early centuries is a lie, as Mr. Roberts was deluded enough to maintain, and there was no Christian Church during the time when it had twenty-seven successive popes, and Apollonius was doing all he could for it, what became of all the Christian churches to which, as he says, Apollonius was writing epistles in the name of St. Paul in the first century? Did the Christians suddenly disappear when Nero began burning them? Did Apollonius abandon teaching them to follow Christ in his epistles, and teaching so earnestly the religion that bore the name of Christian? Did he apostatize from Christianity in the last forty years of his life? As he was Paul he was executed under Nero, A. D. 64, but as Apollonius he comes up

for trial before Domitian, thirty or forty years later. St. John was also before Domitian near the same time, but never heard these stories about Apollonius.

Mr. Roberts is not satisfied to make his pagan philosopher play Jesus Christ and St. Paul, until the Jews kill Jesus and Nero killed St. Paul. He also makes him play St. John, and if he had perfected his book he might have made Apollonius play every one of the twelve apostles, without being any more crazy than it is. And yet Hill publishes this trash and sells it in this name of Spiritualism.

The St. John performance is rather unlucky. The Revelation or Apocalypse was a first-century fraud, the history of which I have traced. It was a collection of writings by a demented young medium, who was finally confined as a lunatic and it was known to be a fraud, and recognized as such in the first four centuries of the Church.

But it was another opportunity for the Apollonius theory, and Mr. Roberts has made Apollonius go to Patmos like St. John and fall under spirit control (a thing entirely foreign to the true character of Apollonius) and produce an apocalypse like St. John, not knowing that St. John had nothing to do with that crazy production. I have not time, nor is it worth the trouble, to look through this whole jumble of crazy fiction and see if it contains any truth. The assertion that St. Mark, who was murdered in the first century and his remains brought to Venice, is the same as Marcion, the independent heretic who came to Rome in 140, is a sample of the usual historic recklessness of insanity. If this book has any ingenious believers they might amuse us by inventing a theory to explain the Jekyll and Hyde transformation, the double character known as the pagan Apollonius to many ancient nations while he was writing Paul's Epistles telling how Jesus spoke to him, overwhelmed him, and compelled him to become an apostle; how he worked hard, battled with his enemies, lived poor, was summoned before Nero and finally put to death; while the same St. Paul (Apollonius) was

associating with emperors, visiting India, living in high style and not allowing his biographer to know anything of his Christian labors, which the fake medium discovered under control of Mr. Roberts.

The whole three-headed fiction reminds us of a scientific illustration. A traveler visiting a church and a cemetery in which Eugene Aram was buried was shown the skull of Eugene Aram, showing his vicious propensities. Before he left the church the curator kindly showed him the skull of Eugene Aram when a boy, showing the change of character, which was very instructive. But in going home the traveler was much puzzled to understand how Eugene Aram happened to have two skulls!

Mr. Roberts could easily have explained this by the three-headed figure of Christ, Paul and Apollonius, with Christ dying A. D. 31, Paul dying A. D. 64 and Apollonius dying — nobody knows when or where, but late in the century. All this is quite amusing and if the reader is not tired of these Roberts fictions he may listen to another performance on a grander scale. He calls up a spook whom he calls Zoroaster, the founder of the religion of Persia, so far in the shadows of antiquity that nothing definite is known of his personality — some believe with Aristotle that he lived 6000 years before Plato — others say 5000 years before the siege of Troy, others 600 years, others 1220 before Christ, and Mr. Haug brings him down to 1200 before Christ. Mr. Roberts makes Zoroaster, the ancient Bactrian, perform as Daniel, the Babylonian Jewish prophet 600 years before Christ, as the Jews were leaving Babylon. This was a difficult performance, grasping so many centuries, for Daniel believed in one God and Zoroaster in two great powers of good and evil, and there was a bitter antipathy between the Jews and Zoroastrians. We know much of Daniel and his prophetic abilities, but nothing definite of Zoroaster personally. But Mr. Roberts thinks that Zoroaster was *probably Moses* also, yet does not attempt to prove the trinity in this case and give three personalities to Moses as he did to Christ.

I am familiar with the character of Daniel as a truly great man and great prophet, of which I may speak hereafter. Communion with the wisest and most ancient spirits brings us nearer to Heaven. Modern Spiritualism will rise to this height in the coming century and will soon discard its cranks and lunatics.

Sceptical *spiritists* who believe in the return of the dead because they have been compelled to are not really *Spiritualists*. They do not seek to approach any nearer to a heavenly life and give no aid to the cause. They are willing to believe John Smith and Thomas Jones have been heard from, but they care nothing for the heavenly life and have no desire to realize it on earth. Such persons are not *Spiritualists*. They do not wish to hear of the great founder of Spiritualism and the blessed life of brotherhood his religion would establish on earth.

There are millions of such *spiritists*, but there is also a large and growing body of *Spiritualists* who care for human welfare more than for matters of idle curiosity. To that class I have belonged all my life, before any Spiritual movement rose in this country, and I have always been in the foremost rank of the pioneers and defenders of truth, whether I could find a party to support me or not, and like all true *Spiritualists* I honor and defend the original founders of *Spiritualism*, and their great leader and their followers, so many of whom have been martyred and so many persecuted even in our own time. They will have their reward in heaven, however oppressed and persecuted on earth.

What the original Spiritualism was and what a glorious power it was to reform the world, I have fully shown and proved in the two volumes of "Primitive Christianity" which appeal to all who are seeking the truth, and all who are struggling against oppression. The apostles began the battle for liberty and justice, and the same battle is in progress now. I have brought the words of the ancient enthusiasm (inspired by Jesus) down to modern time, and I do not stand

alone, for I speak the united sentiments of the higher realms that extend in centuries from Palestine to the last Great Republic.

The leaders of our Republic, whose names are honored of all men, such as Washington, Paine, Jefferson, Franklin, Jackson, Clay and Lincoln, unite with Dr. Buchanan in the demand for eternal justice and the eternal truth of history (recognized alike by all) and if my fading life can reach the end of the century, the fullness of truth will appear in the "New World of Science," which embraces the mortal and immortal realms of humanity.

SAN JOSE, CAL., March, 1898.

CHAPTER V.

THE JESUS OF THE NEW TESTAMENT.

MOSES HULL AND RABBI WISE.

KNOWING that the extensive author, Moses Hull, was a superior Greek scholar, that he was widely read in theology and archæology, that he was thoroughly up in ancient history and Oriental discoveries, I wrote him inquiring his opinions concerning the existence of Jesus. Here follows his reply :

DR. J. M. PEEBLES :

My Dear Brother : — The three very important questions you ask me require something more than a categorical answer. With regard to the first one, namely, "Do you consider there is to be any reasonable doubt of the existence of the man Jesus about the time of Hillel or Josephus?"

The time was when I would have answered with a positive "Yes." Again I would have answered nearly as positively "No." Now, I would not answer either way without a few words of explanation. The fact is, the most of us are like clock pendulums—in the centre only while we swing from one extreme to another.

When I was in church, especially in the early days of my ministry, I believed in Jesus Christ; in the miracles attending his conception, birth, death and resurrection—and I may add, in his semi-Godhood—that is, that his father was God and his mother a young woman.

When deeper and more profound study compelled me to abandon the miracles connected with the advent of Jesus into this world and his exit from it, I, for a little time, thinking these miraculous fungi necessary parts of the story (being compelled to throw them overboard), got to where I quite seriously doubted whether Jesus ever existed.

I did not believe that a star could get so far out of its place as to behave in the eccentric manner that the New Testament, and particularly some of the apostolic fathers, represented as the peculiar conduct of the star of Bethlehem. The result was, I came near throwing the babe overboard along with the star.

In the same manner I took the miracles one by one, and as upon mature investigation they vanished from sight, they led me also to abandon, or at least to question, the existence of the child.

When I found that a star indicated the birth of Chrishna, Buddha, Yu and Lao-tse; that the Jews even had a tradition that the magi of Egypt informed the king of the queer antics of certain stars at the birth of Moses; that similar traditions were found among the Greeks and Romans; that a star heralded the birth of *Æsculapius*, and that the births of the Cæsars were heralded by stars; that even the Mohammedans have traditions of the queer actions of the starry world at the birth of "God's prophet," I was not a great while in learning that it would not do to reject the birth of every one with whom tradition connected the strange behavior of the stars.

Further studies taught me that the miraculous attachments to the birth, death and resurrection of Jesus were only theological after-thoughts; and that these thoughts were never forced upon the world until the idea occurred to give Jesus a place among the gods. It then became an easy matter for me to "sever the wheat from the chaff."

These things are only barnacles, and have no more to do with the existence or character or work of our "elder brother," Jesus, than the barnacles have to do with keeping the ship, to which they are attached, afloat.

I now believe that the evidence fully justifies one in the belief that Jesus, the Judean reformer, really existed. Eccentric he was, he may have been fanatical, but that he existed it seems that there is little if any room to doubt. In fact, his existence is with me now a settled conviction.

I will not try to present any of the proofs; if I were to do so I could present nothing more positive or plainer, Doctor, than you have presented.

Second. Your second question on the relation that Jesus sustained to other noble reformers, can be answered in fewer words. Those whom you mention, all except one, and others whom you could have named, came before Jesus. Their work seemed to be, in a sense, fragmentary. It seems to me necessary that it should have been so. The world was not able to thoroughly take more than one reformatory idea at a time. Jesus took all these reforms and conjoined them into one great system.

Buddhism consists mainly of self-abnegation—self-denial, of overcoming pride, passion, appetite. Jesus thoroughly got hold of that idea, —

"If any man would be my disciple, let him deny himself and take up his cross and follow me."

Brahmanism was nothing if not benevolent; it spent its time and strength in doing and sacrificing for others—Jesus believed and taught that even to the extent of laying down his life for the world.

Socrates taught a wisdom-religion. He wanted to educate the world out of its ignorance and consequent sins. Jesus wanted the world to come and learn of him. He objected to the scribes and Pharisees because they took away the key of knowledge. So it seems to me that Jesus gathered up all the good that all these great men had and combined it into one grand system.

Third. Your third question: "Wherein did the mediumship of Jesus differ from the mediumistic gifts of many of the present time?" I answer, nowhere,

unless it may be in being, at least in some respects, more fully developed. He did the same work our mediums do, and required the same conditions. When he restored the hearing of the one who had grown deaf, he took him aside from the multitude (Mark vii, 32). "When he opened the eyes of the man he first led him out of town (Mark viii, 23). "Beside that he charged the man that he should not tell any one in the town" (see verse 26). When he raised the ruler's daughter from supposed death he first put all out of the house except three mediums and the father and mother of the girl (Luke viii, 54).

Jesus could clairvoyantly read Nathaniel, Zaccheus and the woman of Samaria, but when his enemies wanted him to show them a sign he declined. When his enemies blindfolded him, to test his clairvoyance, they found he could not or would not tell who it was that hit him.

I am glad that you have undertaken to set the world right on the existence of Jesus and also as to whom and what he was.

I sincerely hope the last work of your very useful life may be your best.
As ever in the cause of Truth,

MOSES HULL.

BUFFALO, N. Y.

RABBI WISE AND MOSES HULL.

The above essay and firmly expressed belief in both the personality and mediumistic works of Jesus, by Moses Hull, are fittingly complemented by the following just and manly testimony of the erudite Wise, of the Cincinnati Hebrew College, in his "History of the Hebrew Commonwealth."

"John the Baptist had sent forth a number of active disciples, who preached his doctrine of repentance, asceticism and baptism, to restore the Kingdom of Heaven. Prominent among these disciples was one Jesus of Nazareth, in whose mind the religious patriotic idea had taken deep root. Neither the place nor the year or day of his birth were known to his biographers, except that in rabbinical sources he is always called Notzri, 'one born at Nazareth,' a town in Galilee.

"Nothing is known with certainty of his parentage and his youth. Contrary to his own statements his biographers made him a son of David, and, in their eagerness to make him also a son of God, they branded him as a bastard, accord-

ing to modern conceptions, although among pagans it was no rare case that a woman was supposed to have conceived by some imaginary deity, or that such distinction was claimed for, or by, some hero, like Alexander the Great.

"According to the Talmud, Jesus spent some years in Egypt with a teacher called Rabbi Joshua, and learned there also the art of necromancy. If the healing miracles of Jesus, recorded in the gospels, are based upon any facts, he must have learned in Egypt the art of Horus and Serapis, as practised there by the priests, which the Hebrews could call Egyptian necromancy only. He came back to Palestine as a physician, and was by nature an enthusiast and Hebrew patriot. When John's preaching excited idealistic minds, Jesus also went to that teacher and was inspired by him to promulgate his doctrine, notwithstanding his youth and lack of experience. Jesus started out as a public orator and teacher with the doctrines of John, and in that capacity referred exclusively to his authority, as every public teacher then had to be ordained by some acknowledged authority.

"As long as John was at large, Jesus, in the capacity of an itinerant teacher and physician, roused the people of Galilee to repentance of sin to bring about the restoration of the Kingdom of Heaven. The cures which Jesus performed appeared miraculous to the vulgar, impious to the religious, and ridiculous to the intelligent. While they were aggrandized by the believers, they proved repulsive to sober and reflecting minds. . . .

"Soon, however, Jesus rose above the narrow standpoint of John, and embraced that of the Hillelites, presenting most conspicuously the humanitarian contents and cosmopolitan spirit of Judaism; and he did it in almost the same words as Hillel had done it. Like all Hillelites, he believed in one eternal God, his general and special providence, the resurrection of the dead being taught in the Law, in future reward and punishment, in the revelation and the divinity of the Law and the prophets. . . .

note
["The natural result of these first principles was that he disregarded the laws of Levitical cleanliness, which were so important to Shammaites and Essenes, and so unimportant to Hillelites, and ate with unclean sinners, publicans and lepers, and permitted harlots to touch him, while his disciples, also, did not wash their hands before meals.] Furthermore, he looked upon the whole Levitical institution, Temple, sacrifice and priesthood included, as being necessary no longer, and not worth the blood shed about and around the Temple.] This was certainly, also, the opinion of the most prominent Hillelites, who prophesied the speedy destruction of the Temple, and placed the repentance of sin, the study of the Law, the practice of charity and benevolence, the education of the young, and good-will to all, above all Levitical observances. He abandoned the asceticism of John, lived, ate and drank like other men, was cheerful among the cheerful, sympathetic among the suffering, loved the company of women, who were among his most faithful disciples, and became a popular man among his people.

["Jesus spoke in the sententious and parabolic style. He uttered many good and wise sayings, which were not new to the learned, being taken from the so-called floating wisdom of the nation, found abundantly in the ancient rabbinical literature.

"But they were new to his disciples and audiences, who admired them exceedingly. Jesus was not distinguished for either learning or originality, and this enabled him the more easily to make himself intelligible and acceptable to his audiences. He was distinguished for ardent sympathy with his people and its cause, strong convictions and moral courage to utter them, and that nervous eloquence which inspires confidence. . . .

["The arrest of John was a warning to Jesus. Herod Antipas had good reason to believe him as dangerous as was John, who had been beheaded, of which Jesus, it appears, was never informed. Jesus, perhaps cautioned by his mother,

or by the Pharisees, who were his friends, became a fugitive. He was now among the Gadarenes, east of Galilee, and then "departed privately into a desert place by ship." We find him in Bethsaida, in Phillip's territory, then in the borders of Tyre and Sidon, on the coasts of Decapolis, inhabited chiefly by the Gentiles, then again at Dalmanutha, east of Galilee, and at last at Cæsarea Phillippi, at the extreme north of that country. He spent his time as a fugitive, now in the desert, then on the lake, now at this and then at the other border of Galilee, nearly always in Phillip's territory, which had become a Roman province under the mild government of Vitellius; and he never appeared again in the populous centers of Galilee.

"Being completely in the hands of over-excited enthusiasts, Jesus followed them down from Cæsarea Phillippi to Jericho, crossing and recrossing the Jordan at various points, being proclaimed the Messiah and performing feats of thaumaturgy, which his followers magnified and aggrandized. Death was constantly before his eyes, and it was inevitable. Still, his enthusiastic and patriotic disciples could not imagine that the contemplated rising of the people, supported by publicans and other Roman agents, could prove a failure. They came with him to Jerusalem shortly before the Passover feast, roused the enthusiasm in the suburbs, where most of the pilgrims were encamped, and then entered Jerusalem in triumph. He rode on an ass, as the coming Messiah was expected, and, under the acclamations of the excited multitude, he was proclaimed the restorer of the Kingdom of David." . . .

"Jesus was no Essene, did not allegorize Scriptures, had no intention to establish a new religion, or even to oppose the Hillelites. He was too young to see his mistake in time — that a nation cannot go back a thousand years to reinstitute a form of government which had outlived itself. Stern realities will not submit to ideals, however lofty. His disciples proclaiming him the Messiah forced him into the embrace of

death, and Pilate was the executioner. His martyrdom, like his teachings, was gravely misunderstood.”¹

Compare the above extracts concerning Jesus’ existence, and the general trend of his teachings, from a scholar, a Jew, and president of the Hebrew College—the Talmud before him, to which he refers—compare them, I say, with the senseless, disjointed, non-scholarly drivel that drips from time to time into the columns of the *Progressive Thinker*, and cease to wonder that Spiritualism has so little standing among liberal Christians or the *litterati* of the land.

If I use strong language, I mean it. Neither Jesus, nor John, nor Emerson was content with uttering sunny beatitudes, or urging the right in terms of “Sweet reasonableness.” Only cowards in controversies use dulcet tones or hide under pseudonyms. The truth at all hazards is the martyr’s motto. Striving, struggling to right the wrongs of the world, becomes magnanimous.

¹ Rabbi Wise’s “History of the Hebrews’ Second Commonwealth.” Pages 259, 260, 265, 267.

CHAPTER VI.

HAVE WE ANY HISTORY OF THE SO-CALLED JESUS? — NOT ANY. — HE WAS A MYTH.

BY J. S. LOVELAND.

HAVE we any history of the so-called Jesus? If so, where is it? Many deny the existence of any such history, and assert that Jesus is a myth or a mythical, instead of a historical, personage. The important question to be settled is, whether a myth has been transformed into a history, or a history converted into a myth.

History is a truthful narrative of actual occurrences, while a myth is a story of unreal personages, or of unreal things attributed to a real person. Ordinarily, myth includes the idea of supernaturalism. So far as a history of Jesus is concerned, there is no pretense of contemporary accounts except some brief references by the Jews; and, even admitting that they are worthy of credit, their entire evidential value is entirely opposed to the tenor of the New Testament. The Jesus of the Jews is an entirely different character from the one worshiped by the Christians. It is in the New Testament that we are to look for history of the life and times of the Nazarene; and in the four gospels we shall expect all that is of any importance. And if they are found to be unhistorical, we can look for real history nowhere else. Hence we must submit the four gospels to a searching examination before passing judgment upon their character.

The result of such scrutiny develops the following facts: (1) No one of the gospels, nor all of them put together, gives us a history of their hero. The first three, the synoptics so called, furnish an account of one year of his supposed life, and that was the last. Two of them, as we shall notice, give an account of his birth. But Mark furnishes no account of his birth, parentage, nor even of his nationality. The only allusion from which an inference can be drawn of his nativity is found in the sixth chapter, where it is said, "Is not this the carpenter, the son of Mary, the brother of James and Joses and of Juda and Simon? and are not his sisters here with us?" In the first verse it is said, "He came into his own country." But no hint is given as to where or what that country was. Certainly we cannot call Mark's Gospel a history. We are introduced to some one called "Jesus Christ, the Son of God," and a series of miraculous works attributed to him for a few months, when he is executed as a malefactor, raised from the dead and received up into heaven.

Coming to the Gospel of John, we have, in part, the same state of things as in Mark. This gospel opens with certain statements about "the Word" or *logos*, which "was with God and was God," and "was made flesh and dwelt among us." This *logos*, which "made all things," is assumed to have been Jesus Christ; but by what process or means it "was made flesh" and became a man there is no hint. But John's Gospel gives Jesus about three years for his work, instead of the one of the synoptics. If John is historical, the others are not, and *vice versa*.

But, leaving these two gospels, let us examine Matthew and Luke, as they both give a more extended account, though, as we shall see, they, like the other two, are very defective. Both of them seek to give the parentage of Jesus, and professedly trace his descent from the royal house of David. By genealogical tables, they attempt to show that Joseph, the husband of Mary, was a descendant from David. But it is a most bungling attempt. In the first place, their genealogies

do not agree by many generations, and the names are mostly unlike. In the second place, both of them set forth, in the most circumstantial manner, that, instead of being the son of Joseph, he was begotten by a ghost, which he called "Holy." And as Mary, his mother, was a Levite, he was in no sense the son of David; consequently not the promised Messiah — not the Christ. With the exception of one visit to the Temple, when twelve years old, we have no history, except the one year of miracle-working and his death and resurrection, in these two evangelists. What he did from childhood up to thirty years of age we have no pretended account in the gospels, though from Mark's story we might infer that he was a carpenter and an ignoramus.

We are forced, then, to the conclusion that, even if the gospels were agreed in what they relate of Jesus (which they are not), they can only be considered as giving a very meager account of a fractional part of his life. There is no parallel in history of a man whose character, conduct and teachings have influenced the course of human progress, whose life history is such a blank as to his whole life as that of Jesus of Nazareth. The Jews were very particular in this respect in reference to their great men. By their genealogical tables they could trace their descent from Abraham. Other nations carefully preserved the history of the youth and training of their great men. The writers of the gospel stories evidently felt the force of this universal custom and so concocted the contradictory accounts of his genealogy, and Luke interjects the story of his visit to Jerusalem when twelve years of age. In the early ages his followers became painfully aware of this tremendous hiatus in the history of their God, and forged several sacred works to supply the void. But their absurdities are too glaring for general acceptance among modern Christians.

2. I have referred to the fact that these different gospels do not agree with themselves. But I will not enter very extensively into the glaring contradictions of this pretended

history. I will mention a few: (*a*) I have already called attention to the hopelessly irreconcilable contradictions of the genealogy as related by Matthew and Luke. For 1800 years Christian preachers and writers have toiled at the herculean task of reconciliation, but in vain. The number of generations is not the same, and the names of the persons are different. (*b*) They do not agree as to the time when Jesus was born, by from ten to fifteen years. (*c*) After the birth of Jesus Matthew hurries him off to Egypt to escape the vengeance of Herod, while Luke takes him directly to Jerusalem, where Herod dwelt, and from thence down to Nazareth, the home of the family. Matthew brings the family back from Egypt after Herod's death, but for fear of his son sends them down to Nazareth to fulfil a prophecy which was never made. (*d*) The contradictory accounts of his resurrection and ascension are equally impossible of reconciliation as those of his birth.

3. But we must specially take into consideration the stories comprising this pretended history. To a great extent they are pure fables utterly destitute of truth or sense. Take, for instance, the story of his miraculous conception. He has no human father, but is begotten by a ghost, and yet this ghost is not his father, but the Jehovah of the Old Testament assumes that relation. And what is most singular, according to Christian theology, this ghost is the third in the celestial triumvirate, of which this "very same Jesus" is second. Jehovah is first, Jesus second, and this ghost proceeds from the first two, notwithstanding he begot the second one! Can any person of common-sense assume that this story is history? If so, then all the mythology of Greece, Egypt and India is history also. You may go through all these gospels and find the same fabulous kind of stories, and Jesus represented as pointing to impossible miracles as evidences that the Old Testament God was his father, and that he spoke and worked through him. In addition to turning water into wine, feeding the multitude with a few loaves, walking on the water,

stilling the tempest, and raising the dead, etc., we may add the long list of false prophecies ascribed to him.

He prophesied that he would be raised from the grave in three days, and the story says he was, and his body taken up into heaven and seated at the right hand of God. He prophesied that he would come a second time in the clouds of heaven, before that generation passed away, raise the dead and set up his everlasting kingdom on the earth, also that his twelve disciples should sit on twelve thrones judging the twelve tribes of Israel. All these and other prophecies are bogus, nothing but pure hallucination. Certainly they are not history.

MYTH MADE INTO A MAN.

From these brief references we are forced to this conclusion: the Jesus of the gospels is a myth, for the gospels themselves are purely mythical—a fabulous narration. There are two ways of statements as to the evolution of the myth: 1. A real man might be transformed into a myth by fabulous narratives. 2. Or a myth, by the same method, might be converted into a man. That the New Testament Jesus is a myth made into a man is the conviction of many most intelligent persons. The agreement of the Judean myth with those of Egypt, India and other nations, in so many essential particulars, is certainly strong presumptive evidence that we have in Christianity the same old solar myth revamped and presented in a new form; or, at least, with new names, in order to command the credulity of mankind.

The facts to which I have alluded are strongly confirmatory of this position. The discrepant accounts of his genealogy, of his parentage, birth, and the total absence of all knowledge of his youth and young manhood, so utterly unlike that of any other distinguished personage who has ever lived, are wonderfully explanatory of the meager and contradictory story of the evangelists, and show the desperate shifts resorted to in order to make the myth resemble a genuine history. The myth itself was old. It had done good service

for Osiris and Chrisna, but a new name was needed to serve the purposes of the eclectic mythists of the age.

But, if we take the other supposition, that a real human being was the basis of the gospel stories, we are still hopelessly in the fog of myth; for such a man as the New Testament delineates never lived. The gospels begin with fables and end with fables; and, between the beginning and ending, how much of fable is interspersed we cannot tell. We are sure, however, that there is a great amount of fable. It is perfectly evident that the one great object of the writers was to dress up a myth for the faith of their readers. Whether it was to make a man out of a myth, or a myth out of a man, is of little consequence to us. The indisputable fact is, that we have before us, in the gospels, a myth pure and simple. Nor does it matter whether the writers were honest or dishonest. We can readily imagine that the credulous writers, concocting their stories from vague and exaggerated traditions, were themselves believers in the reality of the myth. The intelligent Mormon of to-day believes the myth of Joe Smith's find and translation of the golden plates; and yet the Mormon writer is much nearer the time of Joe Smith than were the gospel writers to the time of the reputed Jesus. Nothing is more certain than that our gospels were composed very many years after the times they describe. There had been plenty of time for the man to have been transformed into the myth.

It should not be forgotten that, at the time of the Christian era, a new religion was inevitable. The conquests of Rome had struck with death the old polytheism. None of the gods had been able to save their people. Jehovah had been as powerless as Zeus or Odin. The people demanded a different God and a different religion, and yet it must be something like the old ones they were discarding. Christianity met the necessity. Jesus was a new God, and yet, by some hocus-pocus process with the Virgin Mary, he was the old god rebegotten. The human nature allied him with man sympa-

thetically. The myths of Osiris, Isis and of Chrisna and Maia were made to fit him exactly. To the great mass of the people, made poor and wretched by the despotism of Rome, he was the accepted Saviour because they were the especially favored ones who were to inherit the kingdom of heaven. The myth makers had a field all prepared and fitted for their use. Perhaps some reader will interpose and say, "To be sure, we know that our present gospels are false and corrupted, and cannot be called historical, but we have got the true gospel just as Jesus Christ himself delivered it. Dr. J. Rodes Buchanan has received it direct from Jesus, John and the other apostles." To this I have only to say, that granting the truth of Dr. Buchanan's claim does not in the least militate against my position that the Jesus of the New Testament is a myth. If there lived a man called Jesus Christ, nineteen hundred years ago, he was not at that time a historical personage, as no history has come down to us. Now, if that "very same Jesus" and his immediate disciples have communicated a true account of his life and doctrines to Dr. Buchanan, and shown that what has been pretended as such, for centuries, is a Romish forgery, does that prove a historical Jesus? Far from it. The Jesus of Dr. Buchanan is a revelation not a history. It, if true, reveals what ought to have been history, and shows how corrupt Romish priests, by their forgeries, prevented it from becoming history. In fact, Dr. Buchanan's new work is a complete confirmation of my position that the Jesus of the gospels and of the Christian Church is an unhistorical character and entirely mythical. The gospels are a tissue of impossible miracles, and we know that all miraculism is an absurd fabrication. Hence, whether these mythical stories are foisted onto a real man, or a man has been invented to wear the myths, is of no consequence, as in either case the Jesus of Christianity is a mythical character; and, therefore, Christianity itself is a system of fables.

Summerland, Cal.

PROF. J. S. LOVELAND.

J. S. LOVELAND'S "JESUS A MYTH." — HISTORICALLY AND
CRITICALLY REVIEWED.

BY WM. EMMETTE COLEMAN,

Member American Oriental Society, Royal Asiatic Society of Great Britain and Ireland, Pali Text Society, Egypt Exploration Fund; Corresponding Member Brooklyn Ethical Association; Honorary Associate Society for Psychical Research, London; Late President Golden Gate Religious and Philosophical Society of San Francisco, Cal.; Member Advisory Council Psychic Science Congress; and Member Advisory Council World's Congress of Evolutionists, Columbian Exposition, Chicago.

IN the *Progressive Thinker* of July 30, 1898, "Professor (*sic*) J. S. Loveland" published an article asserting that Jesus is a myth and that in the gospels is "a myth pure and simple." Like all the others who advocate the foolish theory that Jesus is a myth, Mr. Loveland declares the four gospels our only source of information concerning the life of Jesus, and says, "If they are found to be unhistorical, we can look for real history nowhere else." This falsehood is repeated *ad nauseam* by the many petty scribblers and anti-Christian "cranks" who deny the historical existence of Jesus. Mr. Loveland and the rest unfairly and, in my judgment, dishonestly ignore utterly the positive testimony of Paul. They never mention what Paul tells us of Jesus. Because the gospels contain a number of mythical tales about Jesus, they declare them unhistorical and Jesus a myth. But they conceal from their readers the fact that in Paul's epistles, where the myths of the gospels are almost, if not entirely, absent, we find testimony to the primary facts in the life of Jesus just as they are stated in the gospels.

The Epistles of Paul prove the historical existence of Jesus beyond reasonable doubt. Were the gospels wholly lost to the world, we should know the essential facts of Jesus' life from Paul's writings. How unjust, then, is the oft-repeated falsehood, that our only source of information about Jesus is the gospels, and as they are unhistorical and mythical, Jesus is naught but an unhistorical myth. Rational Biblical Science has established conclusively that the principal Epistles of Paul

are genuine writings of the great apostle of the Gentiles. This can never be overthrown. Paul was converted to Jesusism (the word Christianity was unknown then) a few years after the death of Jesus. His epistles were written some time before our gospels were compiled. These epistles are the oldest writings in the New Testament. They tell us that James, the brother of Jesus, was the head of the Church of Christ at Jerusalem, and that the twelve apostles had their headquarters there. Also, that he (Paul) personally knew James, the brother of Jesus, Peter and John the two other chief apostles, and the twelve apostles generally.

In I Corinthians ix, 5, Paul speaks of the brothers of Jesus whom he knew to be married, and also states that Peter and the rest of the apostles were married. The brother of Jesus, James, the head of the Jewish Christians, was an enemy of Paul's Gentile Christianity; and he and the older apostles (the Twelve) disputed Paul's claims as an apostle, because he had not seen Jesus when he was alive on earth and been taught by him as they had been. To this Paul replied, that he was as good an apostle as the best of them, and that he had seen Jesus and been taught by him (I Corinthians ix, 1-5; II Corinthians x, 10-12; xi, 5, 22-27; xii, 1-8, 11; Galatians i, 11, 12). Paul may have never seen Jesus in the body, but he was well acquainted with the brothers of Jesus, and with the twelve apostles, and no doubt with many others who had seen Jesus. This is positive contemporary evidence of the life of Jesus in the flesh. This of itself settles the matter, once for all.

PAUL'S DIRECT TESTIMONY.

More than this, the Epistles of Paul evidence that Paul was well acquainted with the principal facts of the life of Jesus as told in the gospels, excluding the mythical and legendary elements therein. Paul tells us Jesus was a Jew, born of woman in the flesh, of the seed of David; that he had brothers, one being named James; that he was obedient to

the Jewish law, and lived a sinless life ; that he lived in meekness and gentleness, and in poverty ; that the spirit of his life was obedience to God, even unto death, and self-forgetful, lowly, self-sacrificing love to man ; that he was a public teacher, his ministry being confined to the Jews alone ; that he claimed to be, and was, the Jewish Messiah or Christ ; that he had twelve disciples or apostles, Peter and John being leaders ; that he taught the advent of the kingdom of God, which was established by him in his church ; that he was betrayed to his enemies, and on the night of his betrayal he established the rite of the Lord's Supper or Communion, in remembrance of him ; that while in the hands of the authorities he endured revilings without murmuring ; that by order of Pontius Pilate he was crucified by being nailed to a wooden cross, and was buried ; that on the third day he arose from the dead, and appeared various times to one or more of his disciples, and finally to himself (Paul) ; that the Fatherhood of God was a distinctive feature in his teaching, and that he taught a system of morals such as we find in the gospels. The moral teachings of Paul, so conspicuous in his epistles, are practically identical with those of Jesus in the gospels, showing Paul's familiarity with Jesus' ethical injunctions as set forth by the evangelists. Further, while not giving any details of wonderful works done by Jesus (exaggerated and mythical accounts of which appear in the gospels), Paul tells of various kinds of abnormal phenomena current among the primitive Christians, and of signs and wonders performed by the Lord through himself (Paul).

JESUS A HEALING MEDIUM.

These phenomena (so-called miracles or "spiritual gifts"), so common among the apostles and others, were said by Paul to be produced by power conferred upon them by the Lord (Jesus) ; this is in consonance with the statements of the gospels, that Jesus possessed and exercised such power and imparted to his disciples a like power. It is highly probable

that Jesus was a sympathetic healer, and relieved many diseased folk, including those supposed to be "possessed of devils." In modern Spiritualistic phraseology, Jesus was a healing medium and also a developing medium — having aided in the development of psychic powers in his disciples. The fact that psychic phenomena were so common with the leading apostles of Jesus, as is proved by Paul's testimony, confirms the idea that there is a foundation of truth in the accounts of the miracles of the gospels, and that some remarkable psychic phenomena were manifest in Jesus' presence, especially in the healing of the afflicted.

In preparation of the foregoing summary of the testimony of Paul to the facts in Jesus' life, I have been much aided by Knowlton's "Witness of the Epistles," London, 1892, Chapter v, *et seq.* In view of the conclusive testimony of Paul to the principal facts in the life of the historical Jesus, it is seen how silly and unqualifiedly false, ay, disgustingly false, is the foolish trash of Loveland and all the rest about the gospels being our only source of information about Jesus, and that as they are mythical he is a myth. Why do they one and all suppress Paul's evidence? Is not such suppression grossly dishonest? They dare not name Paul, because he proves their assertions despicably false. For such falsehood as this, and for those who voice it, I have supreme contempt; and those who indulge in such attempts to deceive merit the scorn of every lover of honesty and truth.

It is silly to assert that because a part of the gospels is of a mythical character, they are wholly mythical and unhistorical, and the subject of their history is a myth. All ancient history is mythical in part, and for that matter so is a good deal of modern history. To compare the gospel narratives with those of the mythologies of Greece, Egypt and India, as Mr. Loveland does, is supremely silly. The latter deal entirely with fictitious beings and events, entirely unhistorical. The gospels deal with real persons like Pilate, the Herods, the twelve disciples, the brethren of Jesus, John the Baptist

and Jesus Christ. Paul proves Jesus and the Twelve to be historical, and history shows the others to be so. It is the province of rational criticism to separate the mythical from the truly historical in all ancient history; and just as this has been done with the histories of Greece, Rome, India, Egypt, Judea and all other countries, so has it been done by untrammelled rationalist scholars in the case of the gospels, the Acts of the Apostles, etc. Discarding all the mythical from the gospels, the miraculous and impossible, and the later accretions and amplifications, we have left a large mass of solid historical matter, giving us a general idea of the true nature of Jesus' public life-work, his teachings, etc. From this historical residuum many able rationalistic scholars have written the life of Jesus—a life free from all miracles and supernaturalism, a natural human life, derived entirely from the gospels.

ALL LEARNED MEN TESTIFY TO JESUS' EXISTENCE.

Take that epochal work, Strauss' "Life of Jesus," written to show the mythical origin of much in the gospels. In it the mythical theory is carried to an extreme, and everything that could possibly have a mythical origin has been excluded from history. Yet both in this and in his later work, "The New Life of Jesus," the historical life of Jesus is given devoid of the mythical accretions of the gospels. So in Keim's "Jesus of Nazara," we have in six English volumes a life of Jesus divested of all miracle and myth. In "The Bible for Learners," Vol. III, by Hooykaas, is a full life of Jesus freed from all myth and supernaturalism. Edward Clodd is a scientific freethinker of extreme anti-Spiritualistic, materialistic bias. He has published "Jesus of Nazareth," a life of Jesus purely human and unmythical. So has Rabbi Schlesinger in "The Historical Jesus of Nazareth"; Judge R. D. Hanson in "The Jesus of History"; Prof. John Fiske in the "The Jesus of History"; Thomas Scott in "The English Life of Jesus"; James Cranbrook in

"The Founders of Christianity"; J. W. Chadwick in "The Man Jesus"; M. J. Savage in "Talks about Jesus"; Dr. L. G. Janes in "Primitive Christianity," and various others. All of these books are written from the modern scientific, freethinking, rationalistic point of view, all myth and miracles being excluded; and they one and all embody practically the same thing — the life of Jesus from the first three gospels, rationalized, freed of supernaturalism and myth. They depict the true historical Jesus, not the mythical one. The author of "Supernatural Religion," an extreme anti-Christian work, antagonizes the gospels at every turn; yet he recognizes the historical existence of Jesus and his apostles, and the same general facts in his life as do the other rationalistic writers named above. According to the false and foolish asseverations of Loveland and all of that ilk, these eminent scholars, rationalistic, untrammelled, are all fools and ignoramuses; while they, Loveland and the rest, are the only wise and sensible persons in this matter on earth. What are Strauss and Kleim, Kuenen and Baur compared to Loveland? Know-nothings and nobodies. What are the great rationalist scholars of Germany, France, England, Holland and America compared to Edwin Johnson and Gerald Massey? Nincompoops and ignoramuses. What are all the scholars in the world in comparison with J. M. Roberts, B. B. Hill, Alfred James, and "Antiquity Unveiled"? Less than nothing — ignorant fools all!

ALL SCHOLARS UNITED AS TO JESUS' PERSONALITY.

[I unhesitatingly affirm that there is not a genuine scholar in the world to-day who denies the historical existence of Jesus.] Every freethinking scholar worthy of the name accepts the existence of Jesus as the founder of Christianity. No one with common-sense could possibly deny it. No one does deny it, except some "cranks," knaves and ignoramuses, including a few pseudo-scholars possessed of a little learning in some things, but devoid of sound judgment or genuine

critical acumen. The world always has had those who advocate wild, extravagant, nonsensical, absurd ideas, and among the noisiest of those of that character now are they who talk and write rubbish about a purely mythical Jesus.

Mr. Loveland says, "There is no parallel in history of a man whose character, conduct, and teachings have influenced the cause of human progress, whose life-history is such a blank as to his whole life as that of Jesus of Nazareth." This is very silly and very false. If Jesus' character, conduct and teachings have so powerfully influenced the world, how could his life-history be a total blank? The very statement is preposterously absurd on the face of it. If his history was a total blank, we could know nothing of his character, conduct or teachings. His character, conduct and teachings must have been known, else they could not have influenced anybody. If Jesus' life-history is a total blank, what is the nature of the contents of the various lives of Jesus by rationalist scholars named above? If it was a total blank, it would be an impossibility for any one to write a rationalist history of Jesus. The teachings of Buddha have probably influenced more persons in all time than have those of Jesus. Buddhism is five hundred years older than Christianity, and to-day has more adherents. Yet we really know less about the man Gautama Buddha than about Jesus, despite the fact that Jesus taught only one year, most likely, while Buddha is said to have taught forty-five. The myths connected with Jesus' life are trifling compared with those narrated in connection with that of Buddha. There is no certainty about a single thing narrated in Buddha's life; there are probabilities, and that is all. In his case we have no contemporary evidence like that of Paul about Jesus, or that of Matthew and Peter (by Mark). Myth and miracle abound in nearly every detail of Buddha's life. No one knows when or by whom the alleged incidents in Buddha's life were first written down. Certainly long after his death.

We do not know when or where he was born, whether he was a prince or not, who the Sakas were to which tribe he is said to have belonged, whether he was Aryan or Turanian. We cannot know what is the truth about the circumstances attending his resolve to become the Buddha, and the successive steps in his life leading up to his enlightenment as such. We cannot tell what truth there is in the stories of his journeyings and teachings during the forty-five years of his ministry, or the circumstances attending his death and the disposal of his remains. It is certain that the greater part of the alleged life of Buddha is mythical, and that a vast mass of the teachings ascribed to him consists of fabrications long after his death. There are a number of things both in the life and the teachings that are probably true or are based on fact; but as for any assurance as to details, Buddha's life is a blank. Then as to Zoroaster (*Zarathushtra*), we know even less of him than of Buddha. We do not know of what country he was a native, whether he lived B. C. 1200, 800 or 500 or when. We do not know one single incident in his life, except that he probably taught a reformed Mazdaism. The accounts of his life are all mythical, of very late dates. It is supposed that a small part of the *Zend Avesta* (the five *Gathas*) was written either by him or his disciples. But this is speculation. Nothing positive is known about it or of aught else in his life.

THE OLD EXPLODED MYTHS RE-NAMED.

Mr. Loveland re-vamps the old exploded falsehood of the derivation of the myth about Jesus from the myths of India, Egypt, and other nations. His crass ignorance is evident in his assertions that the myth of Jesus is in agreement with that of the said countries; that the same myth had done good service for Osiris and Chrisna, but a new name was needed by the elective mythists of the age; and that the myths of Osiris, Isis and of Chrisna and Maia were made to fit him exactly. All this is monstrous falsehood, and proves

that Mr. Loveland either knows nothing of the facts of the Egyptian and Hindu mythology or else he has knowingly misstated the case. His style of writing about the matter indicates dense ignorance, coupled with culpable rashness and inaccuracy. Scientifically speaking, he seems to know about as much about the truths of comparative mythology as a Comanche Indian or a Hottentot. The myths about Jesus in the gospels had not the remotest connection with those of Osiris and Isis, Krishna or Maia; and to declare that the myths of the latter exactly fit the life of Jesus is so ridiculously absurd to any well-informed person, that it seems like a waste of words to reply to such a self-evident falsehood. Isis was not a virgin mother, as is often alleged by ignoramuses and dishonest writers. She was the wife of Osiris, and her non-virginity is well recognized in Egyptian mythology. No such being as Chrisna is known in Hinduism. Krishna is meant. Loveland, Hudson Tuttle and others purposely spell this word with *Chris* (some even go so far as to say *Christna*), so as to make it closely resemble the word Christ. *Chr* is an impossible combination in Sanskrit; but of course the ignoramuses in our ranks who write Chrisna, Chrishna and Christna, do not know *that*; and if they did they would keep right on misspelling it just the same, conscientiousness in such things being, as a rule, foreign to such persons.

I doubt whether Mr. Loveland knows who Maia (*sic*) is. His coupling her with "Chrisna" indicates that he thinks her the alleged virgin mother of Krishna. Devaki was the mother of Krishna, and as she had seven children born to her husband before the birth of Krishna, to call her a virgin indicates the length to which advocates of the mythical Jesus idea, *à la* Loveland, will go, in disregard of truth or sense. There is no Maia in Indian mythology. Mr. Loveland doubtless meant Maya. Maia is queer Sanskrit. I have no recollection of ever seeing *aia* in Sanskrit, and I doubt its presence in that language. Maya means "illusion," and is a

common word in Hindu philosophy. The mother of Buddha was named Maya, according to the Buddhist legends; but certain ignorant and dishonest writers have called her the mother of Krishna or "Chrishna," and from one of these, probably from Kersey Graves, the prince of forgers and liars, Mr. Loveland has probably derived it; as in Graves' "Sixteen Crucified Saviours," one of the greatest collections of lies and forgeries the world ever saw, pp. 226, 256, Maia (*sic*) is called the mother of Chrishna. A common falsehood among those alleging the derivation of Christianity—in whole or in part—from Buddhism is that Maya was a virgin when she gave birth to Buddha. Maya had been married for a long time prior to Buddha's birth, and the Buddhist sacred books expressly deny her virginity and call Buddha the "begotten" son of King Shuddhodana. Yet the two lies that she was a virgin and that Krishna's mother was a virgin are constantly repeated in the disgraceful allegations (like those in Mr. Loveland's article) that the story of Jesus in the Bible is stolen from Hindu mythology.

At one time, misled by untrustworthy writings, I thought that there might be something in the theory that parts of primitive Christianity were derived from the Oriental religions. But nearly twenty years ago I began the study of the original sources of information, and I soon discovered the untrustworthy nature of the writings affirmative of the derivation of Christianity, to any extent, from the pagan religions; while most of the alleged parallels between Christianity and the older faiths were resolved into nothingness. A number of these parallels are non-existent,—are pure fabrications and forgeries, like the virginity of Isis, Maya and Devaki; others are partial parallels; and in a comparatively few cases do genuine parallels of any moment exist,—the latter being no doubt of independent origin. Having carefully and analytically studied the extant sacred books of all the Oriental religions, as well as all important

works by specialists upon these religions (all of which I have in my library), I am enabled to write knowingly and understandingly upon these matters. I made a searching examination into the asserted derivation of Christianity from the Krishna *culte* of India. I have every important work treating of the life and teachings of Krishna, as well as of all the phases of Hinduism from early Vedic times to the present; and I emphatically assert that I fail to find any evidence that one single thing in primitive Christianity was derived from India. The books containing legends of Krishna resembling those about Jesus were all written long after the four gospels, while the life and character of Krishna, the warrior prince and wholesale murderer and voluptuary, is as far removed from that of Jesus as it can be. Think of a man like Krishna with over sixteen thousand mistresses, many of them other men's wives, a man whose life was largely devoted to massacre and slaughter of thousands upon thousands, a man who reveled in blood and licentiousness, being the prototype of Jesus! In the matter of Buddhism, I have every important work that has been published, including the various lives of Buddha; and there is no evidence that primitive Christianity had any connection with Buddhism or borrowed anything whatever from it. I am perfectly willing to accept the derivation of Christianity, or any part of it, from Buddhism, Hinduism, Egyptian mythology, or any other source, if there was any evidence of the derivation; I have no *a priori* objection to it. It is simply a matter of evidence, of proof. The truth is what I want, no matter what its nature.

Mr. Loveland makes the extraordinary statement that if Dr. J. R. Buchanan's "Primitive Christianity" is true, it is "a complete confirmation" of his position that the Jesus of the gospels is an unhistorical character and entirely mythical. I have never read a statement more untrue or void of common sense than this. Dr. Buchanan's book confirms the general truth of the gospel account of Jesus. It says the four gos-

pels were written by Matthew, Mark, Luke and John, but were subsequently interpolated. It publishes a revised Gospel of John, which is the same as that in our Bible, chapter for chapter, except that various modifications have been made in the text. Every incident in the Bible's John is found in the Buchanan John, with slight modifications, and the bulk of the teachings of Jesus remains the same. And so with the other gospels. The general outline of the life of Jesus and the lives of the apostles in Buchanan's work is in agreement with the New Testament. The differences are only in certain minor details. If Buchanan's book is true, Jesus was the son of Joseph and Mary; he lived, taught, healed and died just as narrated in the Testament,—he said and did practically the same things as are therein narrated, and had the same disciples. If Dr. Buchanan's book is true, the historical existence of Jesus and the apostles, and the general truth of the New Testament record (the details only being modified and revised) are established positively. How, then, any one with a grain of common-sense can say that Buchanan's work completely proves the Jesus of the gospels "an unhistorical character and entirely mythical" is a mystery to me. The mental obliquity productive of such an absurd statement excites my profound commiseration. I sincerely pity its writer!

The false statement about Krishna and Christ is repeated in a pamphlet on *Reincarnation*, by Professor (*sic*) W. M. Lockwood. On page 19, Mr. Lockwood says, "The incarnation of Vishnu into Krishna and the remarkable legends or stories surrounding his birth and environment, are so closely reproduced in the story of 'Christos' and the 'Immaculate Conception,' that no scholar of modern times can study the similarity existing between them, without seeing that the latter is a reproduction of the former myth." Mr. Lockwood evidently knows nothing of the "scholars of modern times," for there is not a competent scholar in the world, so far as I know, who believes that the accounts of Jesus'

birth, etc., were derived from the Krishna legends. No Orientalist or Sanskrit scholar accepts such foolish stuff as this. None but ignoramuses, "cranks," and pseudo-scholars (self-styled "Professors" included), have ever seriously believed aught of this character.

CHAPTER VII.

THE TALMUD. — JESUS THE MEDIUM. — JEWISH CORRESPONDENCE. — MANLINESS OF DR. I. M. WISE. —
MORAL COWARDICE.

AN anonymous writer in the *Progressive Thinker* of June 4th, under the caption of "Intelligence Rejects a Jesus," says, "Rabbi Wise is quoted as most excellent authority on Josephus. Why is he not just as good authority on Jesus? We hold in our hand as we write an octavo volume, entitled, 'The Martyrdom of Jesus,' by Rev. Dr. Isaac M. Wise, from the press of The Bloch Publishing Company, Cincinnati, Ohio. We quote from page 134, for the delectation of all who indorse that prolific author, and yet believe in the personality of Jesus": —

" 'Intelligence believes no longer in Jesus or the gospels, although faint shadows thereof still hover on the imagination of unclear and undecided thinkers. As it was at the end of Roman Paganism, so it is now; the masses are deceived and fool, or do it for themselves; and persons of vivacious phantasies prefer the masquerade of delusion to the simple sublimity of majestic but naked truth. Therefore fanaticism is in the minority and without energy, so that the Church is subjected to the State in Berlin and in Rome. The decline of the Church as a political power proves beyond a doubt the decline of Christian faith. The conflicts of Church and State all over the European continent, and the hostility between intelligence and dogmatic Christianity, demonstrate the death of Christology in the consciousness of modern culture. It is useless to shut our eyes to these facts. Like rabbinical Judaism, dogmatic Christianity was the product of ages without typography, telescopes, microscopes, telegraphs, and the power of steam. These right arms of intelligence have fought the Titanic battles, conquered and demolished the ancient castles, and remove now the débris, preparing the ground upon

which there shall be reared the gorgeous temple of humanity, one universal republic, one universal religion of intelligence, and one great universal brotherhood. This is the new covenant, the gospel of humanity.' "

"Quotations have heretofore appeared in these columns, made by correspondents from the publications of Rabbi Wise, laboring to make it appear he believed in a personal Jesus, the hero of the gospels, but these are his latest expressions on the subject, and the most pointed."

REPLY TO THE ABOVE.

In the *Progressive Thinker* of June 18th is printed the following, as Dr. Peebles' answer:—

MR. EDITOR:—In your issue of June 4th is an article under the caption of "Intelligence Rejects Jesus," referring to Rabbi Wise and his authority upon the subject. The article really surprised me, because I knew—absolutely knew—that Rabbi Wise and every other equally learned rabbi, so far as any acquaintance extends, believes in the existence of Jesus of Nazareth.

I have had for years Rabbi Wise's books, and he is not such a self-stultifying writer as to write a book on the "martyrdom of non-existing persons." It is true as this eminent Rabbi states, that "intelligence" rejects Jesus as God—for this is what the Rabbi means. I do the same.

The following is the Jesus that the learned Rabbi does not believe in: "O Holy God, O Holy Almighty, O Holy Eternal, who was crucified for us, have mercy on us." (Greek Church Liturgy.)

Neither Rabbi Wise nor myself have any more doubt of the existence of Jesus of the New Testament's time, than we have of the existence of Socrates or Pythagoras. The quotation in the *Progressive Thinker* from the "Martyrdom of Jesus" is not the Rabbi's "latest expressions upon the subject." Not three months ago I spent the best part of a day in the Hebrew Union College, Cincinnati, with Rabbi Wise and several other Professors, and without an exception they emphatically expressed their belief in the existence of Jesus, and were kind enough to read to me passages from the Talmud that speak of him. Said Rabbi Wise, after showing me some of the passages and translating them into English: "We have here some five thousand volumes of Talmudic and Rabbinical literature." I hope that no Spiritualist will contend that all these thousands of volumes were manufactured by a handful of Benedictine monks of the sixteenth century.

But to my proofs. I hold in my hand a book of 535 pages upon the "Origin of Christianity," by Rabbi Wise. In the preface to this volume he tells us that he had spent upon this subject twenty years of individual research.

"The rabbis of the apostolic age, we have mentioned before, stood in close connection with the Apostle James. The call him in the Talmud, 'Jacob, the man from Kephars-Sekania, one of the pupils of Jesus of Nazareth.' His

home, Kephar-Sekania, is identical with Kephar-Samiah, a town in the vicinity of Nazareth." (Page 228, "Origin of Christianity.")

"We know that Pilate, true to his brutal policy, must have slain Jesus, as he did thousands of other patriots. The question is only this: Why did the Christian writers of the second century put the crucifixion of Jesus on the shoulders of the Jew? The only historical reply is, the quarrel between the Gentile Christians and the Jewish Christians, and the desire to please and win the Romans, dictated the crucifixion story, in which there is but one fact, namely, that Jesus was slain by command of Pontius Pilate, because he had been proclaimed the Messiah." ("Three Lectures on the Origin of Christianity," published by Rabbi Isaac M. Wise, in 1883, page 26.)

"Jesus having become aware of the failure of which the Messianic proclamation had proved, and fully aware that every demonstration in his favor would cost the lives of his friends and heap misery upon his people, could not and did not expect to escape the revengeful jealousy of Rome. Herod and the high priest were probably the only persons who might have saved him; but neither of them had the independence or probably the desire to save him; both were slaves to Rome. Jesus was to Herod no better, but more terrible, than John; and the high priest could have been no particular friend of one who had come to carry into effect that which the theocratic opponents of priest and prince preached and desired. So the doom of Jesus was sealed. After a few days, giving him scarcely time enough to expound his scheme of salvation, the Romans captured and crucified him, as thousands of Jews were crucified in those days, some by the same Pilate." (Page 14, "The Three Lectures.")

"I maintain these paradoxes in contradiction to those modern critics who advance that Jesus was an Essene; and especially to the unfounded theories of Mr. Renan, that Jesus was an ignorant phantast, with Greco-Roman ideals and Jewish prophetic spontaneity. The Talmud often mentions the name of Jesus; his teacher, Rabbi Joshua, with whom he was in Egypt; his disciples, one of whom stood in close communication with several of the most prominent rabbis, and he stood at the head of the nascent church. In the Talmud mention is made of a sort of manuscript, then well known to the Rabbis, which Jesus wrote in Egypt and brought to Palestine. An original Hebrew or Aramaic Gospel is mentioned there, from which passages of the four gospels must have been taken. These passages of the Talmud to which we refer bear the names and the stamp of prominent contemporaries of Jesus and the apostles. This settles the question." (Page 8, "The Three Lectures.")

"Rabbi Wise is quoted as most excellent authority on Josephus. Why is he not as good authority on Jesus?" asks this hiding writer in the *Progressive Thinker*. He is, and accordingly on page 31 of his "Three Lectures on the Origin of Christianity," he says: "The Talmud mentions six of them (the apostles). They were undoubtedly a number of young and humble tradesmen of Galilee, who for some time enjoyed the benefit of their Master's instruction. They were certainly young, because the Master himself was but thirty or thirty-three years old when he died on the cross."

The above quotations and testimonies in proof of the existence of the man Jesus are comparable to the few rain-drops before the copious shower. My quiver is full.

After opposition, contempt, unpopularity, semi-starvation and crucifixion heaped upon this Jewish medium (Jesus), it seems almost maliciously cruel for a little party in the face of archæology, history, and erudition to wriggle and struggle to further crown him with non-existence, or annihilation. Heaven pity the mediums of the ages!

Should any one reply to this article, he will do himself the honor and me the favor of signing his name thereto. Imperfect as my articles may be, I am willing to father my productions. Truth, and truth only, is the object of my search, and having found it I will defend it, though the fagots be kindled and the cross again be built.

J. M. PEEBLES, M.D.

RABBI WISE HIS OWN EXPOUNDER.

In the *Thinker*, July 2d, occurs the following from "B," whoever he may be. This gentleman did not do himself the "honor" nor me the "favor of signing his name" as I requested. Such cringing cowardice is almost unpardonable. But here is his response:—

The *Progressive Thinker* has no controversy with Brother Peebles.¹ We differ in opinion, and have a right to. As for Rabbi Wise, he is probably his own best interpreter. He took pains to write his views and publish them in an octavo volume entitled "The Martyrdom of Jesus," several years after he wrote his "Origin of Christianity."

If the Rabbi has changed his views since he published that book he has failed to declare it through the press. We are confident our patrons will be glad to read further extracts from his latest printed production, without regard to what he may have stated in private. On page 131 he says:—

"Posterity infatuated² with pagan apotheosis made of that simple martyrdom a big bubble colored with the myths of resurrection and ascension to

¹ This is amusing, inasmuch as "B's" response occupies nearly a column in opposition to Dr. Peebles' views, with a struggle to convince Rabbi Wise of self-contradiction. Let pseudonymous writers beware; for in confronting Rabbi Wise, they run against Talmudic research, Rabbinical scholarship, Jewish persistence and German solidity.

² Why did this writer "B," if anxious to rightly report an author, begin in the middle of a paragraph with the word "posterity?" Why did he so very innocently omit the following seven lines? Was it honorable to do so? Here they are:—"Modern theology, understanding well enough that the myth cannot be saved, seeks refuge in the greatness and self-denial of the man who died for an idea, as though Jesus had been the only man who died for an idea. Thousands, tens of thousands of Jews, Christians, Mohammedans and Heathens, have died for ideas, and some of them were very foolish. But Jesus did not die for an idea," etc., etc.

that very heaven which the telescope has got out of man's way. The simple fact has been made the foundation of a novel myth to suit the gross conceptions of ex-heathens."

Passing to the next paragraph, on page 132, Rabbi Wise says:—

"The Christian story, as the gospels narrate it, is a big bubble. You approach it critically and it bursts. Dogmatic Christology built upon it is a paper balloon kept afloat by gas. All so-called lives of Christ, or biographies of Jesus, are works of fiction, erected by imagination on the shifting foundation of meager and unreliable records. There are very few passages in the gospels which can stand the rigid application of honest criticism. Therefore, Schleiermacher's 'Religion of Christ,' or rather the religion based upon the life of Christ, is no less the work of phantasy than the orthodox dogmatism. Philosophy and science have overcome the latter, and criticism has made impossible the former. In modern science and philosophy, orthodox Christology is out of the question. Nobody attempts any longer to save a mere shade thereof. The ghost has returned to Hades. In modern criticism, as this, our last and probably also least contribution shows, the gospel sources became so utterly worthless and unreliable that it takes more than ordinary faith to believe that any portion thereof is at all true. The eucharist was not established by Jesus, and cannot be called a sacrament. The trials of Jesus are positively not true; they are pure inventions. The crucifixion story as narrated is certainly not true, and it is extremely difficult to save the bare fact, that Jesus was crucified. What can the critic do with books in which a few facts must be ingenuously guessed from under the mountain of ghost stories, childish miracles, and dogmatic tendencies? It is absurd to expect of him to regard them as sources of religious instruction, in preference of any other mythologies and legends. All the religious precepts expressed in the gospels, and a good many more, are derived from the Old Testament, and systematically compiled in the author's 'Judaism; Its Doctrines and Duties,' without any Satan, ghost stories, miracles and improbabilities. Hence, we have a perfect right to expect of all readers the acknowledgment that our book is superior to the gospels; nevertheless we do not expect to be considered a superior mortal. We challenge all orthodoxy to produce from the gospels any sound, humane, and universal doctrine not contained in our 'Judaism,' etc.; still we know that we are no special son of God. What good will books with Satan, ghost stories, miracles and improbabilities do us from the religious standpoint, if an ordinary mortal like this author can write a better book on religion without that incumbrance on reason? That is the point where modern critics arrived, therefore, the gospels have become books for the museum and the archæologist, for students of mythology and ancient literature. The spirit of dogmatic Christology hovers still over a portion of civilized society, in antic organizations, disciplines, and hereditary forms of faith and worship; in science and philosophy and in the realm of criticism, its day is past. The universal, religious and ethical element of Christianity has no connection whatever with Jesus or his Apostles, with the gospel or the gospel story; it exists independent of any person or

story. Therefore it needs neither the gospel story nor its heroes. In the common acceptance of the terms, one can be a good Christian without the slightest belief in Jesus or the gospels. It is useless for us, who are men and thinkers, to deceive ourselves and others — nay, it is immoral to do it."

For the residue of Rabbi Wise's conclusion, to the end of his book, turn to our editorial of June 4th, entitled "Intelligence Rejects a Jesus," to which Brother P. took exceptions in our issue of June 18th. We have quoted *verbatim* the Rabbi's words without the least abridgement or addition and prefer to allow it to stand just as he wrote it without being mutilated by any one.

B.

DR. PEEBLES' REPLY TO THIS ANONYMOUS "B," WITH BOTH
HIS AND RABBI WISE'S LETTER.

It was not the "exceptions," or the language of Rabbi Wise to which I took "exceptions," but to the cowardly "B's" misleading representations of the Rabbi's position in regard to Jesus' existence.

Wishing to justify Rabbi Wise as against his destructive-inclined, garbling assailants, I wrote him, under date of August 16, 1898, asking him several pointed questions, including the strange statement by one who did not know that Jerusalem had been destroyed and rebuilt a dozen times — and published in the *Thinker* some time ago, that Rabbi Wise had "visited Jerusalem to hunt up Pilate's records, and failed to find them."

Here follows the letter and questions of Dr. Peebles:—

DR. I. M. WISE,

BATTLE CREEK, MICH., August 1, 1898.

Dear Sir:—Upon returning from the London International Congress of Spiritualists, and reading the Spiritualist journals, I see that one of them, published in Chicago, has endeavored to make you stultify yourself by contending that in one of your later books you had virtually denied your previously expressed belief in the existence of Jesus Christ. This was sought to be done by a bit of twisting of your "Martyrdom of Jesus"—a not very commendable business; yet quite in keeping with the effort to bolster up a most wretchedly unenviable theory. Allow me to ask the following questions, which, if you will answer, I shall esteem a very great favor:—

I. Did you ever, as has been published in a Spiritualist newspaper, visit Jerusalem to find the records of Pilate concerning the trial and crucifixion of Jesus?

II. Have you changed your mind concerning the brutal policy of Pilate in "slaying Jesus as he did other Jewish patriots?"

III. Speaking in your learned writings of the "Christian Story" and of Christianity, you say that "intelligence no longer believes in Jesus or the gospels." In this sentence did you not refer to the orthodox Christian dogma — "Jesus, the *Very God*," rather than to the man Jesus of the gospels and of the Talmud?

IV. Do, or do you not, still emphatically believe in the personal existence of Jesus, as you assured me last spring, when we were walking through your Talmudic and Rabbinical Library; and at which time you also informed me that the Apostle Paul was the Acher of the Talmud?

It is passing strange to me that blatant, scoffing atheists, uneducated materialists, and a few Spiritualists should strive to write and talk out of existence Jesus, Josephus, Muhammad, Shakespeare and other great, regal-souled characters, whose ringing, burning words have started and moved our world onward and upward.

Very truly yours,

J. M. PEEBLES.

DR. ISAAC M. WISE'S STRAIGHTFORWARD REPLY.

J. M. PEEBLES, M.D., COLLEGE HILL, CINCINNATI, OHIO, August 23, 1898.

My dear Sir: — In reply to your favor of the 12th inst., permit me to say that I not only maintained the real existence of Jesus, the Galilean, but I was among, if not the first in the country, to maintain this publicly from the Rabbinical sources, and in opposition to that school which tried to make of the Christian record an astronomical symbolism, which, as you know, swayed for a time the minds of the liberal side of the Christians; and I did so with positive evidence before me, contrary to Canon Farrar's opposition to the Talmudic testimony.

So was I also the first who, beyond question, identified Paul and Acher. It was through this identification that I obtained in the Talmud additional testimony of the personal existence of Jesus. All this was done away back in the sixties and published in the seventies, as you are aware.

Having established this fact to my satisfaction, basing it upon positive evidence, I could never have changed my opinion. As a proof thereof I send you a copy of my "History of the Hebrews' Second Commonwealth." This is the text-book of that period of Hebrew history used in the Hebrew Union College. Therein you will find three chapters on the Origin of Christianity in their proper chronological order; namely, one chapter on "Jesus," one on the "Apostles," and one on "Paul." I cannot at this moment give you better evidence than this, that I have not changed my mind on this particular point, and the more so that this book is now, as heretofore, the text-book of the students of the Hebrew Union College, of which Institution I am President.

I shall now answer your points *seriatim*: —

I. I have never visited Jerusalem to find the records of Pilate concerning the trial of Jesus, nor have I any confidence in the supposed records which have been published from time to time.

II. What I said about the "tyranny of Pilate" relative to "slaying Jesus and Jewish patriots," is taken from Philo, the Alexandrian philosopher, who was, as you are aware, a contemporary of Pilate, and has given the description of his character and life in his book on the mission of the Jews of Alexandria to Caligula, and partly also from Josephus' "Contra-*Apion*." These two writers, as you know, were the most reliable of their time.

III. What I said in my works of historical criticism is not contradicted in my later work on Christology, which is a theological criticism. When I therein stated, "Intelligence no longer believes in Jesus and the gospels," I could only refer to Christology; namely, Jesus and the gospels as they are understood in Christian dogmatism, against which the entire book was written. This does not by any means contradict the fact, which I have established in prior writings, and could not be so understood, because in this later work I argued against dogmatism, and not against *historical fact*. Therefore, I affirm, and reaffirm that the personal existence of Jesus of Nazareth is with me an *established fact*, to the contrary of which I do not recollect ever having said or written a single word.

In conclusion, permit me to express my sincere admiration for your manifest breadth of mind, extensive reading and great researches. I must say to you what the Secretary of the Treasury, Boutwell, once said to me in his office at Washington, "You are my co-religionist." Sincerely yours,

President Hebrew Union College, Cincinnati, Ohio.

ISAAC M. WISE.

I trust that this straightforward, manly letter from this distinguished Hebraist, Dr. Wise, will satisfy the quibbling "B," and such of the readers of the *Progressive Thinker* as sympathize with annihilation — the soul-chilling annihilation of Jesus, Josephus and other great historic characters, the radiance of whose inspirations has shed sunshine and gladness on all the nations of the earth.

DR. SCHLESINGER'S HISTORY OF JESUS.

There cannot be a better closing to this chapter than quotations from that ripe scholar, author and Talmudic student, Rabbi H. Schlesinger, Ph. D., who (in his "Historical Jesus of Nazareth," pages 73-94): writes, "Jesus was born and reared in Nazareth, a small city of Galilee. Galilee, according to all the information we have, was a pleasant, fruitful, but over-populated province of Palestine, inhabited by Jews. Not so secluded by natural boundaries as Judea, the sur-

rounding heathen countries exerted upon the customs and opinions of the Galileans a greater influence than on those of the inhabitants of Judea. The system then prevailing among the Jews made it almost impossible for any man to be without some knowledge of 'the law' (Babylonian Talmud, Megila, 24a; 25a); and the weekly discourses in the synagogues on the Sabbath made even the common people acquainted with the wisdom of the great teachers in Jerusalem. All the demagogues and agitators of the people came from this province; we know of Ezekias, Judas his son, and Teudas; there the Kanaim or Zealots had their origin, and there they found most of their adherents. This was the general character of the Galileans, and Jesus lived at a time when the waves of political and religious excitement rose very high. . . .

"Saul was born in Tarsus, in Cilicia, a city renowned for Grecian culture. When quite a young man he came to Jerusalem to receive the higher theological training, and was said to have been a pupil of Gamaliel the elder. According to the Jewish customs of those days, his theological pursuits did not relieve him from the obligation of learning a trade; he was a tent-maker, or rather a weaver of that coarse tent-cloth called cilicium. In Jerusalem he soon showed his inborn fanaticism by seeking distinction in the persecution of the harmless followers of Jesus, who were called Nazarenes. By his exertions mainly they were scattered from Jerusalem along the coast of Phœnicia, Syria and Cilicia. But Saul's fanaticism had no rest. He heard that those scattered from Jerusalem were gathering in the Grecian cities, and he obtained letters from the high priest to the heads of the various synagogues, by which he was authorized to take all Nazarenes, wherever found, and deliver them to the court of Jerusalem, the highest court in religious matters. With these letters he went to Damascus, but before he entered the city a sudden change came over him. He had a vision of the crucified Jesus, and henceforth became as

zealous and fanatical in the propagation of the new doctrine as formerly he was in its persecution.

“Paul in all his epistles contended against another gospel and another doctrine which differed decidedly from what he was teaching to his converts. And what was this different gospel? It was the gospel as preached during the time prior to Paul’s assuming the office and title of apostle. It was the gospel as taught in the church in Jerusalem by Peter and John and James, the brother of Jesus; it was the gospel which the disciples who personally attended Jesus declared to be that of Jesus. Paul’s gospel is entirely his own, as he himself declares that he never condescended to learn from man, that is to say, from those disciples who personally attended Jesus.”

CHAPTER VIII.

DID JOSEPHUS EXIST? — WAS HE “A MONK OF THE SIXTEENTH CENTURY?” — DID HE COMMUNICATE IN “ANTIQUITY UNVEILED?” — WHAT SAY RABBIS WISE, VOORSANGER AND OTHER AUTHORITIES?

THE most inefficient can carry a brand for burning, or direct a battering-ram for demolition; but it requires thoughtful, brainy men for construction. Edward Johnson, an English writer, whose chimeras are by a few considered history, and whose books, the former and the latter, are self-stultifying — is never referred to as authority by any writer of note. His works, and such books as Kersey Graves' “Sixteen Crucified Saviours,” have no standing in the fields of erudition. Tell a Hindu Pundit that Krishna or Gautama Buddha was crucified upon a cross, and they would derisively laugh in your face, while pitying your illiteracy. It was with a marked degree of regret that I recently read the following paragraphs from the pen of my friend Hudson Tuttle:—

“It will undoubtedly be replied to what has been said about sacred chronology that there is abundant evidence in Josephus, the early fathers and commentators all the way to the apostles. I wish to forestall this to Dr. Brown's splendid “Researches,” and Professor Johnson's critical work (England) who have swept away all this tissue of cobwebs and shown the monstrous frauds, the almost unbelievable forgeries and deceptions in this field. The ‘early fathers’ and Josephus himself were undoubtedly monks who enjoyed the good wine of the monastery vineyards not earlier than the sixteenth century. The whole mass of that ‘early’ literature, all its ‘saints,’ ‘martyrs,’ ‘persecutions,’ and the history which has been taken without a doubt become

as thinnest fog, absolutely unreliable, and if there be any grain of truth, it is lost in the villainy and fraud which is met on every hand.

"Why has not this been known before? Because the interest of the Christian world has been for its support, and when men like Higgins in his 'Anacalypsis,' or Taylor in his 'Diegsis,' or Inman have attempted to show the facts, they have been ignored."

Yes — they have been "ignored" — and re-ignored by the best scholarship of the world. Bourbons learn nothing. When reminded of their mistakes they are neither noble nor manly enough to correct them. References to Higgins' "Anacalypsis," and Taylor's "Diegsis," etc., are old straws which no modern linguist or writer would think of re-threshing, knowing that the chaff would greatly exceed the wheat. For a long time I was the owner of Higgins' "Anacalypsis." *Once while* in London I went up to his old mansion, conversed with those who personally knew him, among whom was the talented wife of Professor de Morgan. Also, upon a controversial occasion I once quoted from Higgins two paragraphs appearing in the *Medium and Daybreak* — quoted them to my sorrow, for their blunders were soon pointed out to me by M. A. Oxon, and I was obliged to promptly correct them. Higgins is no historical authority.

The preface to his "Anacalypsis" is dated May 1, 1833. His two volumes are now before me. Born in Shellow Grange, near Doncaster, nearly a century ago, he was for a time magistrate for West Riding, "and my learning," he says, "has been acquired since I turned forty years of age." These volumes of his, in the light of the scholarly present, abound in the most grotesque blunders. For instance: He calls Cupid "the Grecian God of Love." He says (Vol. II, p. 336): — "I greatly suspect that the electric, the galvanic, and the magnetic fluids and hydrogen are all one substance. That the first three are one, is, I believe, a doctrine scarcely doubted." Again he says, "Hydrogen, called the 'spirit fire' is undoubtedly the First Cause." How is that in the light of to-day's science? What he says here and there of Egyptian hieroglyphs is absolutely sickening. We are told in these

ponderous volumes that "the story of the male children being born and slain at Christna's birth is the subject of an immense sculpture in the cave of Elephanta." Again it is remarked, "The sculptures that are in the cave of Elephanta attest the identity of Buddha and Christna." It would be difficult to crowd more false statements into so few lines. In the first place, I personally visited the caves of Elephanta when in Bombay, India, accompanied by a learned Parsee, and there were no such sculptures there. I repeat emphatically, there were no such sculptures there !

At my elbow I have just now a Hindoo Pundit, who is staying in our city and teaching Sanskrit. He knows nothing, he assures me, of any such gods as "Christos" or "Chrishna" in Indian literature, nor does any one else except the forgers or manufactures of them. Anxious to do justice to every one, I cheerfully admit that Higgins, for his time, wrote some excellent things. Here's a passage from page 18 that has seemingly escaped the eyes of materialists and Spiritualists. Speaking of the "Lord's Prayer," he says :—

"This great simplicity makes the pure, unadulterated Christian religion the most beautiful religion that ever existed. Restore it to its simple state, and ninety-nine out of every hundred of the philosophers of the world will be its friends." Denying the existence of Jesus, Muhammad, and even Shakespeare, it is no wonder that Spiritualism has so little standing among historians, archæologists, and the literati of this waning century. Upon reading the denial of Josephus' existence, I wrote immediately to the very learned Rabbi Wise, President of the Hebrew Union College, Cincinnati. The following is his *verbatim* reply :—

J. M. PEEBLES, M. D.,

CINCINNATI, O., March 1, 1898.

Dear Doctor :—Yours of the 24th reached me but yesterday, and I take pleasure in replying to it at this first leisure hour.

The authenticity of Josephus Flavius' works is never seriously doubted, neither is his existence by those who intelligently read history and Hebraic records. He must have lived in the time of the Imperial House of Flavius,

whose name he took; that is, in the time of Vespasian, Titus, and Domitian. This is evident also from his autobiography, in which he defends himself against the history written by Justus of Tiberius, who was his contemporary, and his "Contra Apion" in the time of Caligula. The former proves that Josephus had published his "Wars" prior to the time of Domitian, and the latter proves that he had published also his "Antiquities."

That "Josephus was a monk" is one of those wild, apocryphal speculations of the fifth century, after the forged passage regarding Jesus had been imposed upon his works. There exists a Hebrew book, called "Josippon," written about the same time, in which the most important narratives are taken literally from the Greek of Josephus *minus* that Jesus passage, which proves that he was no monk, but a Pharisean Jew, which he states repeatedly. The Jews never doubted the existence of Josephus. In the Talmud he is known as the philosopher Reuben Aztrabuli in Rome, whom some prominent teachers from Palestine petitioned in the imperial palace in behalf of their people. The "Aztrabuli" is a corruption of "Astrolagus." The Jews had not (?) much use for Josephus. They considered him a traitor. So his original Hebraic work was lost, and the Greek was not read. Therefore, that Josippon was written.

Yours very respectfully,

ISAAC M. WISE.

W. Emmette Coleman pronounces Rabbi Voorsanger an adept in Rabbinical and Talmudic literature, and in the Oriental languages. Written to upon the existence of Josephus, he replies thus:—

My dear Sir:—The Talmud has knowledge of Josephus, the son of Gorion, a priest, but naturally knew him by the name of Josephon, as the rabbis Grecianized, rather than Latinized, their Hebrew words. No Jewish historian, from the special chroniclers of the Middle Ages down to Grætz of our times, "History of the Jews," twelve volumes, ever cast a doubt upon the fact of Josephus' existence. I have not heard the fact disputed, and was quite surprised to learn of it in your letter to me. Josephus appears as an undoubted historical personage, whose patriotism, however, was very questionable, much as he defended the Jews in "Contra Apionem." Of his historical acumen and accuracy there can much be said. Criticism has damaged him a good deal.

N. B. It just occurs to me there is a spurious "Josippon," or "Joseph Gorioides," a spurious Hebrew work composed anonymously in or about the ninth century. Can your information have reference to this pseudo-Josephus?

Truly yours.

JACOB VOORSANGER.

I am indebted to the critical W. Emmette Coleman for the following. After remarking that "Josephus' genuineness is proven," he continues:—

Josephus says Nebuchadnezzar's palace was built in fifteen days, a seemingly palpable error and exaggeration, the palace being one of the finest buildings of the time, built of exceptionally handsome, neatly molded and stamped bricks. But on a cylinder of Nebuchadnezzar, now in London, is this inscription in cuneiform characters: "In fifteen days I completed the splendid work." (*Biblia*, August, 1898, pp. 126, 127.) This is another conclusive proof of the genuineness of Josephus and of the Babylonian inscriptions.

It being necessary to get Jesus out of the way, it was, with some method in the madness, doubly necessary to Edwin Johnson's purpose to get rid of Josephus; because, saying nothing of the much-disputed passage of this Jewish historian, he distinctly testifies to the personal existence of John the Baptist, and also of James and John. (See Josephus' "Antiquities," Book XX, Chap. ix, Sec. 1.) Here is his statement:—

"Ananus assembled the Jewish Sanhedrim, and brought before it James, the brother of Jesus, who is called Christ, with some others whom he delivered over to be stoned as infractors of the law."

The genuineness of this passage has never been disputed to my knowledge—never! In another paragraph Josephus says—"Hanan the younger and High Priest, inspiring the Sanhedrim with his own audacity, induced them to arrest James for transgressing the law, and he was stoned to death. The consequence was that Albinus (63 A. D.) wrote Hanan a stern rebuke for his violence, and Agrippa extolled him for doing it."

THE JOSEPHUS PUZZLE.—ANTIQUITY UNVEILED.

Relying upon Johnson, Hudson Tuttle stoutly contends that the Josephus of the Nazarene's time did not exist, but was a make-up myth of about the sixteenth century by monks given to the vintage; but the Josephus of antiquity

turns up terribly alive through Alfred James in "Antiquity Unveiled," and says, among other things:

"I am here to-day to testify in regard to a question, which is of vital importance to humanity, and to millions of spirits also. It is in relation to the correctness of the doctrine of salvation through a Saviour. At the time when I wrote my histories there was no such man as Jesus of Nazareth, a doer of wonderful works; and any person of ordinary comprehension can see that the passage in which it is said that I referred historically to such a person, was fraudulently interpolated by some Christian copier of my history. . . . There were no Christians at the time of my retirement from public life in the year 100 in the reign of Trajan. Christianity was the outgrowth of all the mystical religious systems previously existing." This is a pretty mess!—a straight-out contradiction—a ragged rend, admitting of no ordinary patching. There is a geometrical problem with a corollary something like this—"of two contraries both cannot be true." Whether, as has been said, God geometrizes or not, the universe is mathematical and its laws are immutable. One or the other of the above positions—Tuttle or "Antiquity Unveiled"—is radically wrong. If Josephus was a "monk of the sixteenth century," he certainly could not have entranced Alfred James. Myths do not entrance mediums. One or other of these parties is laboring under the nightmare of a terrible delusion. Put in form the matter stands thus:—

The Josephus of the Jewish antiquities did not exist. He was a manufactured modern monk. . . .

Josephus (see "Antiquity Unveiled") existed, entranced Alfred James, and gave a long communication to J. M. Roberts.

EDWIN JOHNSON	}	versus	}	B. B. HILL.
HUDSON TUTTLE				J. M. ROBERTS.

As the above is a family disagreement in the Independent Order of Negationists and Destructionists, they are perfectly at liberty to adopt such measures as they may deem proper to weld the two contraries into a unity.

THE TALMUD AND JESUS.

The true office of cultured minds is to present truths, not to enforce them. This is unnecessary, however, as there is a natural adaptation between truths and sincere, truthful souls. These latter take them in as do parched soils the rain and the evening dews. While ignorance is pitiable and error unfortunate, intolerance is criminal.

How few know what the Talmud really is. How few have any conception of the Mishna and the Ghemara. How few know the difference between the Halakha and the Hag-gada. There is a recent version of the Talmud of Jerusalem in French — twelve large volumes — and yet no series of books is less accessible. The Mishna is written mostly in the Hebrew, and the Ghemara partly in Aramaic of different periods. Around the Mishna a collection of ancient rabbinical decisions has been heaped up under the name of Ghemara, constituting an enormous pile of commentaries, annotations, glossaries, discussions, fables, and doctrines of various kinds. There are Oriental Jews who devote a lifetime to the study of the Talmud. The Talmud of Jerusalem is the work of the schools of Palestine. The Babylonian is the work of the schools of the Euphrates. The Mishna is very nearly the same in both Talmuds. All combined, the Talmud is a sort of shapeless encyclopædia of "the religious interpretations and legal traditions; and also of the visions, hopes, and prejudices of vanquished Israel in the form of official reports of meetings held by the rabbinical academies" (Rabbi Abraham Levi).

There are different opinions recorded in Talmudic literature "concerning theology, ethics, politics, jurisprudence, medicine and casuistry. There are important events, many inspired thoughts, many religious truths, many pearls of wisdom, along with useless pebbles, and in our time useless rubbish," — so writes the candid Boudchaux of Paris.

The Talmud, then, as we have said, is a record, an official

report of the rabbinical schools existing from a few hundred years B. C. down to the fourth or fifth century A. D. No rabbi of to-day considers the Talmud infallible, but very valuable. In reliability it stands alongside the earlier histories of Greece and Rome.

Rabbi Wise in his "Judaism and its Doctrines," says, "The Talmud is not quoted or even mentioned in this book, although almost every paragraph thereof can be supported by Talmudic passages." After declaring that American rabbis do not consider the Talmud absolutely authoritative or infallible, he continues, "It can be considered only as a historical record to show how the ancient expounders of the law understood this or that passage of the Bible, or the laws and customs of the people of that troublesome period. Its investigation, however, belongs to the critic, the commentator and the exegetic." And he might have added, since it was written in the Hebrew and the Aramaic, "not to the illiterate!"

And yet a writer in the *Progressive Thinker*, too cowardly to father his article, "learnedly" comments upon the Talmud, informing us that "wagon-loads of it were burned in Paris in 1242 because it blasphemed Jesus of Nazareth." And in almost the next paragraph he tells us that "the Talmud's Jesus lived a century before the Jesus of the Gospels." It is seldom that a man can so effectually contradict himself in so few lines. A desperate cause is apt to result in desperation, if not self-destruction.

There is not a particle of proof from any scholastic rabbi or any noted savant that the Jesus of the Talmud lived a century "before the Jesus of the Gospels." The assertion convicts its author of ignorance or falsehood, and all for the glory of materialism or a beggarly atheism. Others, as well as W. E. Coleman, settled this matter years ago.

This writer quotes from Canon Farrar's diatribe against the Talmud for its alleged confounding of names, dates and facts with absolute indifference, etc. Canons, priests and

prelates do not much fancy the Talmud, inasmuch as it makes their "Very God" a sorcerer, a "fanatic," an impostor of illegitimate parentage. But this writer did not know that this very Canon Farrar was then referring mostly to the Haggada, which, in the language of Leroy-Beaulieu, "has little or no authority in the eye of a Jew."

This same Canon Farrar, in his higher and less pessimistic moments, indited these words, "The Talmud mentions James the Just, the brother of Jesus and son of Joseph, as exerting a deep influence over the Jews, for he was a very devout man. Among the chief *Minim*, or heretics, which was the ordinary Talmudic name for Christians, we often hear of a certain James of Kephaz Zekania, who worked supernatural cures in the name of Jesus." So by this unknown *Thinker* writer's own witness, the existence of Jesus is established.

This writer in his closing paragraph speaks of "a learned Hebrew scholar's 'Rise of Christendom.'" This is another false statement. Edwin Johnson is not, never pretended, and never professed to be a "learned Hebrew scholar." Though deficient in the coronal region of the brain, he has too much schoolman's sense to pose as a Hebraic scholar. His testimony upon any archæological or historical subject, however, would be utterly worthless.

Listen, now, to what genuine Hebrew scholars and university professors testify of the Talmud:—

Schneider, the noted Berlin Rabbi, informs us that "Talmud" means "teaching" or "study," and "that its varied contents combine nearly all the political, social and religious notions of the Jews from some time before until some three or four hundred years after the Christ of the Christian sects." "It may be denominated," he continues, "a chronicle of the civilization of the Jews for a long period of their history." It is needless to say to the learned that in this unique work, at once literary and historic, we meet with vagaries and errors. These are inevitable in the works of men. To carry on re-

search, report opinions, and book down the events of given periods, is nevertheless a duty. To make mistakes is no sin. [The Talmud is a great tome of historical occurrences, beginning long before Hillel or Philo's time.] The Haggada part was largely a work of individual rabbis, and abounds in parables, disputations, and some disfiguring excrescences, and is therefore less interesting to the truthful student. Its value, nevertheless, increases with the study of its times and contents. Scholars cannot longer dispense with the rich mines of wisdom, half-hidden or buried all too long in the rolls and manuscripts of the dusty ages.

Polano, Professor of Hebrew in the Milan University, writes: "The Talmud is broadly divided into the Mishan, and Ghemara. These latter are the continuous works of erudite rabbis, chiefs or principals of colleges, in which they devoted their lives to study. These masters were superior men, and the scope of their learning was almost unlimited. To be eligible to the position, they were required to be men of well-balanced minds, thorough linguists, masters of the then existing sciences, and of natural history, and to be familiar with the arts as well as the sciences of all known countries." [Polano further adds — "The Talmud is without doubt the most reliable record of Jewish law, traditions, and customs of any documents extant." So speak the masters — so speak those competent to form an opinion.]

[Does the Talmud refer to Jesus of Nazareth? Emphatically, it does — also to James, the brother of Jesus, to Paul, called Acher, and it mentions by name six of Jesus' apostles. I cannot refrain from here quoting the published words of Franz Delitzsch, of Leipsic. "I believe," he says, "that I can show by convincing historical proofs that the teachings of Jesus and of primitive Christianity in its original form received great light and power from the stream of brightness that flowed through and was current in the Talmudic literature of Jesus' time."]

SEEK AND YE SHALL FIND.

[In the magnificent library of the British Museum last June, through the courtesy of Rabbi Ben Schwab, I was made acquainted with a small book entitled, "Jesus Christ in the Talmud, Midrash, Zohar," by Dr. Gustaf Dalman, of Leipsic, and translated by Sterne, the Hebrew lecturer. Here follows in substance some of the headings for the student's benefit:

"The names of Jesus — his parents."

"Character of the mother of Jesus."

"Two statements as to Jesus having been born out of wedlock."

"Jesus and his teachers." — "Jesus the sorcerer."

"Jesus' teachings." — "Jesus in the unseen world."

References are made to the above captions in the Talmud, or quotations are made therefrom with the sections given. I have room for only a few.

R. Akiba, a Jewish rabbi and teacher, residing for a time in Lud near Jerusalem, and living soon after Jesus' time, literally abhorred this "Nazarene," the "vagrant necromancer," the "magician," the "fanatical Galilean," pronouncing him a "bastard." He further taught his pupils that "the mother of Jesus was a shameless woman," repeating what others had reported many times, that "Jesus' father was Pandera, a patrician soldier of the Roman army." . . .

Elizur Ben Hyr Knaus, the teacher of Akiba, became in his old age interested in the teachings of Jesus, on which account of heresy (Minuth — "a leaning towards Jesus and his teachings") he was about to be imprisoned; and was brought to the Roman Court of Justice to be tried. The Judge said to him, "Does a man of mature years like thee busy himself with nullities?" Then Elizur went on to tell "what Jesus of Nazareth had taught him," and adds, "for this heresy, for this belief in Jesus' beneficent works, I have

been impeached" (Ta'anith . . . Abida Zora 16 b; 17 a). Referring to the execution of Jesus, the Talmud has the following and much more: ". . . But the herald went forth before him for the space of forty days, while he cried, 'Jesus goeth forth to be executed because he hath practised sorcery, seduced Israel, and estranged them from God by blasphemies. Let any one who can bring forth any justifying plea for him come and give information concerning it.' But no justifying plea was found for him, and he was hung on the Sabbath of the Passover festival."

That the Talmudic reports of Jesus and his time do not harmonize in some points is admitted; neither do the histories of England and America coincide concerning the War of 1812, and yet, upon the main facts they agree and are in general consonance.

So theologically bitter was a small section of the Temple Jews towards Jesus in his time, that they never mentioned his name if they could possibly avoid it. Here is one among other samples: (Talmud—Mishna iv, 13; ap. 49 b) "Simeon Ben Azzai has said, 'I found in Jerusalem a book of genealogies, wherein was written that So-and-So (Jesus) was the bastard son of a married woman.'" This Simeon Ben Azzai was for a time the pupil of Akiba, the Jesus-hater of the period, and of whom Professor Dalman of the Leipsic University says, "To the pupils of Akiba the doctrine of the bastardy of Jesus was simply a fundamental truth."

Be his parentage what it may, he was not responsible for it, and no Akiba nor Ben Nathan Shamei of the first century, and no Jewish, Grecian, or Roman author for some 1,800 years ever denied the personal existence of Jesus, the potent central figure of the gospels. The assuming of this responsibility (writing Jesus out of existence) devolved upon a little clique of agnostic non-erudites, as ignorant of the Talmud, of archaeology, of Oriental history, and of Egyptian, Assyrian and Babylonian inscriptions, as is poor Jasper of the earth's

rotundity, or as the old glaciers were devoid of orange blossoms. Already their feet are slipping, their laurels fading, and Oriental explorers are digging their graves. Pitying them, over their tomb-destined theories I heave no sighs, shed no tears.

CHAPTER IX.

JUDAISM. — JESUS. — THE QUR'AN. — EDWIN JOHNSON. —
ORIENTAL DISCOVERIES.

THE Jew, ancient vine of Judah, persists — persists, though scattered to the ends of the earth. If persistence is proof of immortality, as Herbert Spencer affirms, then the Jew on earth is immortal. Never was a people so persecuted. Saying nothing of pre-Christian times — when Christianity became supreme under Constantine, Christians began to persecute the Jews. The Emperor Constantine published restrictive edicts against the Jewish people, making it penal for them to religiously insult or injure converts to Christianity. The Theodosian code branded the deserters of Christianity to Judaism as apostates. Some were scourged and others imprisoned.

[The Fourth Council of Toledo ordered that the children of the Jews should be separated from their parents and placed in monasteries to be instructed in Christianity.] The Third Council of Orleans issued a canon that Jews should not appear in the streets nor hold the least intercourse with Christians on the three last days of Holy Week or Easter.

[The Jews of Christian Rome were for centuries compelled to keep church holidays, and were required to live together in a particular quarter — the Ghetto — and wear a garment that should distinguish them from Christians. Copies of the Talmud were to be searched for and burned.]

Think of the past ukases of Russia's czars — the harsh policy of Alexander III relative to Polish, Roumanian and Russian Jews — and of the anti-Semitic movements in Germany and other portions of Europe.

Peace, the disarmament of Europe, is a consummation devoutly to be wished for — Heaven speed the day! But the initiation of such a magnificent movement comes with rather an ill-grace from the Czar who continually enforces the reconcentrado system in his vast domain, with the evident purpose of crippling the energies of some four or five millions of Jewish people, one of whose prophets, Malachi of old, asked: "Have we not all one Father?"

Russia has been called the "Great Northern Bear," the "China of Europe." Russian savagery and Spanish cruelty have seemingly in the past vied with each other in forcing hundreds and thousands of Jews to starvation, exile and death. Often the Greek Church of Russia stirred up the mob to plunder, arson and to the massacre of those unoffending Israelites who persisted in adhering to their religious convictions.

The above is in keeping with the Hebrew history of the past in Persia, Greece and Rome.

Juvenal satirizes the Jews, whose kings celebrate the Sabbath bare-footed, and whose repugnance to swine suffers the latter to escape the butcher's knife and die of corpulent old age. He derides the strange religion of the Jews, their contempt for the Roman rites, their "mystic volume by Moses," their waste of time in observing the seventh day.

The historian's indictment is far more serious. Says Tacitus: "While the Persians . . . were masters of the Oriental world, the Jews, of all the nations then held in subjection, were deemed the vilest. . . . To reform so corrupt a race, Antiochus formed a plan to weed out the superstitions of the country and intended to introduce the manners and institutions of Greece. . . . Moses gave a new form of worship and a system of religious ceremonies, the reverse of every-

thing known to any other age or country. Whatever is held sacred by the Romans with the Jews is profane; and what in other nations is unlawful or impure with them is in the highest estimation. The figure of an ass graces the sanctuary of their temple. In contempt of Jupiter Ammon, they sacrifice a ram. . . . The ox worshiped in Egypt for the god Apis, is slain by the Jews as a victim. . . . The whole nation is infected with leprosy. . . . The first elements of their religion teach their proselytes to despise the gods. . . . The Jewish forms of worship have no conformity to the rites of Bacchus. . . . Caligula ordered his statue to be erected in the temple. The Jews, rather than submit, had recourse to arms. . . . Caligula was assassinated. . . . The peace of Italy being restored, foreign affairs demanded Vespasian's care. The Jews were the only nation that refused to submit. . . . It was foreseen by the founders of the city (Jerusalem) that the manners and institutions of the nation, so repugnant to the rest of mankind, would result in frequent wars. . . . Portents and prodigies announced the ruin of the city, but a people blinded by their own national superstition and rancorously detesting the religion of other states refused to deprecate the impending danger by vows or victims. . . . The portal (of the temple) flew open and a supernatural voice announced the immediate departure of the gods."

The biographer Suetonius briefly says: "The Jews, goaded to tumult by the Christians, he (Claudius) expelled them from Rome." [It will be observed that the main charges against the Jews were that they were monotheists.] They ridiculed the gods of Greece and Rome; they refused to worship Antiochus; they refused to eat pork; they opposed the Roman ritual, clinging to the teachings of a "mystic volume"; they refused to work on the seventh day; they worshiped an ass rather than Bacchus; they practised circumcision; they would not eat the foods that others ate."

The most of these accusations against the Jews remind us of Goldsmith's village preacher, of whom he said: —

“E'en his vices leaned to virtue's side.”

In many respects the Jews for ages have been the advance guards of the nations where they sojourned. Colonel Ingersoll may mirthfully point out and dwell upon “the mistakes of Moses.” Nevertheless, as lawmaker, counsellor and hygienist he was almost infinitely in advance of the conquering kings and chiefs of other nations. In the plague-time he commanded the houses to be aired, the floors to be scrubbed with hyssop, and the walls to be scraped. This was sanitation in earnest.

And the Jewish law that pronounced unclean, pork, hare, molluscs and shell-fish is now after 3000 years recommended by the best hygienists of the world. Medical men are now recommending the Jewish method of slaughtering animals for the market. The *schachter* — the Israelitish butcher — discards every animal that shows the slightest imperfection or trace of wound, fracture or sickness, and before exposed for sale it must be stamped with the seal of the *schachter*. It is well known that diseases can be transmitted through the blood in animal flesh and that flesh thus filled with blood decomposes and putrefies much sooner than that from which the blood has been drawn; hence the Jewish method of taking the animal's life.

Next to the Shakers the Jews are the longest-lived people on earth. Statistics prove this. I never knew a Jewish woman to have a goitre. Skin diseases are almost unknown among the Israelites. I never knew a Jew afflicted with cancer and scrofulous sores. If thus troubled, it was because of forced environment in slums or in the Ghettos of Christian Europe. During that devastating black plague of the Middle Ages nearly every Jew escaped the scourge.

Though the Jew had his Thora and the Arab his Qur'an, neither of these races were addicted to alcoholism. Jews are

certainly less susceptible to certain epidemics than their neighbors of other religions. This must be owing to their dietary laws. Bodily purity is a part of their rabbinical laws and Talmudic teachings.

Their sensible and sanitary practice of circumcision is generally endorsed by eminent physicians. "It has," says Dr. Richardson, of London, "a twofold value—it blunts the desires and weakens the stimulus to carnal passions, and decreases the chances of contagion from the most repulsive of venereal diseases." It is my privilege to know many Jews in this and foreign lands, who caring very little for the Thora, still persist in having their infantile sons circumcised—in eating Kosher, blood-drained, seal-stamped meat and in observing other of the Mosaic laws—all of which explain Jewish longevity.

In all the past ages the Jews have been foremost among the leaders of thought. It was in Babylon, on the steps of the terraced pyramids, that the Jews, gazing at the stars, learned the rudiments of astronomy. The rabbis using this knowledge settled the feasts of the calendar. The study of the heavens held an important place in the Talmud.

Is this the reason why Leroy-Beaulieu said "that the domes of our observatories had sheltered so many Jews, from Herschel to Beer and Meyerbeer, Berlin astronomers"? The cream of the Academy of Science in France is constituted of Jews. Halphen was considered the foremost mathematician of his day, while the name and fame of Goldschmidt are on earth immortal. Lombroso, renowned all through Europe as a great legal instructor, declared that the Talmud was a *corpus juris*. The great composer Havely was a Jew, while Mendelssohn was pronounced the soul of German harmony. The celebrated German violinist J. Joachim, was an Israelite, as was the accomplished singer, Pauline Lucca. Disraeli, the English statesman, never tired of sounding her praises. Kalish was considered the master of irony in debate. Where have there been poets that excelled Heine—Egyptologists

that excelled the Ebers — artists that excelled Rubenstein, actresses that excelled Rachel — orators that excelled Gambetta — and metaphysicians that excelled Baruch de Spinoza — all Jews? And with the Talmud before them and learned rabbis in their synagogues as expounders, they all believed — and all rabbis still believe in the personal existence of Jesus of Nazareth — crucified by the Romans.

“It has been the ill-fortune,” declares Dr. Fritz Hommel (professor of Semitic languages in the University of Munich), “of certain critics to elaborate and project their historical theories (this is especially the case with a few Spiritualists) without paying any serious attention to the results brought to light by Assyriologists, Egyptologists, and the study of the cuneiform inscriptions.” He continues, “The inscriptions recently discovered by Flinders Petrie have now made it certain that in the time of Meneptah, the Pharaoh of the Exodus, the Egyptians knew the Israelites by their special name, Isir'il; that is, Israel.” (*Ancient Hebrew Tradition*, page 258.)

He further says: “These cuneiform tablets show that Babylonia long antedated Assyria; and that Babylonia must have exercised a civilizing influence of the most marked description upon Syria and Palestine.”

The indefatigable explorer, Mr. Pinches, has discovered such “Hebrew names in Babylonian contract-tablets of the Khammurabi dynasty as Jacob-el, Abdiel,” etc. “They prove,” he adds, “conclusively that Abraham was a contemporary of Khammurabi.” In the British Museum there is a tablet from the library of Assur-banipal (K. 3500) in which the ancient Assyrian monarch Assur-bel-Kala, son of Ziglath-Pileser I (c. a. 1100 B. C.), calls down maledictions from gods and deities of all degrees on “the countries of the West. . . . The correspondence between Pharaoh and the governors of the cities of Palestine, Phoenicia and Syria affords indirect evidence of a fact already established.”

Professor Osborn, speaking of Jeroboam's reign and of

Shashank I, who invaded Judah and pillaged Jerusalem, as described in I Kings xiv, 25-28, says: "But the same history occurs in outline on a wall in the temple of Amon, in the east Theban buildings. There, at the present time, is found the sculptured colossal image of the Egyptian Shashank I, dealing his blows upon the inhabitants of Judea, and the names of the conquered cities are written in long rows." One hundred names are given in a list by Brugsch.

Prof. Flinders Petrie, who has given almost a lifetime to Egyptology; in his last year's official report says that "much historical material has been recovered both from the Ramesside and from the Egyptian tombs, and in particular there was much to confirm the theory of ancestor worship, of which indications were clearly traceable at Tel-el-Amarna.

But the most important and interesting result of these excavations," he adds, "lay in the connection now discovered between the Egyptians and the people of Israel. The earlier scholars made many conjectural attempts to identify the monuments of Egypt with the sojourn in the country of the children of Israel. . . .

"At last, however, the actual record of their name and wars with the Egyptians and other tribal nations had been found. The rendering of the name was most distinct, and had been accepted by Professor Maspero, Dr. Naville, and Dr. Spiegelberg. Meneptah had, as above mentioned, built his temple by means of destroying that of Amenhotep III. But he had left two valuable monuments of his own — the upper part of a fine Colossus in black granite, with the features perfect, and the long inscription on the back of the great granite tablet. This inscription recorded mainly his deliverance of Egypt from the Libyans and the flight of their king by night, alone and on foot. Towards the close were recited the various places taken in his Syrian war, and among these — in northern Palestine — he spoiled *the people of Israel*. This was the first time that any mention of the Israelites had been found on Egyptian monuments; but here we had the

cardinal fact that Meneptah fought the people of Israel, apparently in Palestine, at about 1200 B. C. This enormous tablet — for its size, the length of its inscriptions, its completeness, and the unique importance of it to Biblical history — was one of the most notable monuments ever found. It has been placed in the Museum at Cairo along with the statue of Meneptah."

Babylonian literature — cuneiform contracts — international correspondence between Assyria and Egypt; the Tel-el-Amarna tablets and Egyptian hieroglyphs, with their direct references to the kings of Judah, the Hebrew bondage and the chiseled words, "the people of Israel" — literally annihilate Johnson's Munchausen theories, rather assertions, that "Hebrew literature was derived from Arabs," and that the Biblical legends are based upon the "chronicles of Zebari."

Schleider, after mentioning the 1,200 students that attended the Pumbadita College in Babylon, Sura, and Ancient Arabia, where the Jews were called the "people of letters," and commenting upon the schools of Tiberias and Jathrib, declares that "what is best in the Qur'an came from the Jews!"

While a profound scholar and linguist, there is no more candid, honored student in his line of research than W. St. Chad Boscawen, Fellow of the Royal Historical Society, London. The following is from his "Primitive Hebrew Records in the Light of Modern Research" (pages 74-75).

That there was a close literary intercourse between Egypt, Babylonia and Palestine at an early date is now established beyond doubt. In the year 1887 there were discovered at Tel-el-Amarna, in Egypt, a number of documents — inscribed clay tablets — written in the cuneiform character, which supply the material for an almost complete reconsideration of many of the arguments formerly used as to the relation of the Babylonian and Hebrew primitive traditions. These tablets could only belong to one period, the time of the reign of Amenophis III and his son, the heretic king Khu-en-Aten, that is, from about B. C. 1450-1500. An examination of the tablets proved this to be the case and the documents to be letters and despatches written to the kings of Egypt by the princes of Babylon, Mitani (North Mesopotamia) and other States. They proved that in the fifteenth century, that is, nearly two hundred

years before the Exodus and the age of Moses, the cuneiform writing was the script of diplomacy in use in the principal States of Western Asia and at the court of the kings of Egypt. This is a very astonishing discovery, necessitating a very careful consideration in our attempt to establish a time relationship between the Hebrew and primitive Babylonian legends. There is, however, a still more important feature and one which brings this evidence still more directly to the plane of argument. Many of these letters were from the towns of Canaan, from the cities of the Philistines, Amorites and Phœnicians, showing that throughout the whole of the land, occupied some years later by the Israelites, the teaching of Babylonian scribes was established. There are letters from Askelon, Gaza, Lacish, Hazor, from Amorite princes and from Jerusalem.

There was a time when Greek paleography had its literary battle to fight. The same may be said of the hieroglyphical inscriptions—but none charged forgery. It was about the year 1600 that the Jesuit, Huet, finding that a number of charters and titles to property had been forged by some monks to their own advantage, began to hint that all so-called ancient manuscripts, even the Greek classics, were forgeries of the Middle Ages. His hints and fears were made the bases for the more ignorant to deny the genuineness of all manuscripts and well-established histories. This reign of doubt and iconoclasm was brief, however, for when asked how these monks could have composed, even if disposed, the poems and volumes of Homer and Thucydides, they were dumb. Discoveries in Herculaneum, Babylon, Egypt and Assyria have effectually silenced all this class of sceptics. Only the ill-informed, or those deficient in conscientiousness, continue the harangue of manuscript forgeries. Poor Huet, confronted by superior scholars, lived to see his fallacious theories not only exposed but wiped out of existence. Those trying to revive them in the interests of agnosticism have been put to flight by the Oriental explorer's spade, hoe and other implements of excavation. The period of rash scepticism is over—the period of reconstruction began with the revival of Oriental discoveries.

It is scarcely necessary to say to those understanding the changes in languages, dialects, and provincialisms that the

reader must expect to see differing words of the same countries and kings. Take, for example, that of King Ramses II. This is sometimes written Ramesees, Rameses, and even Raamses, while the true Egyptian form seems to be Ramessu. The name of his son, during whose reign the Israelites left Egypt, at the Exodus, is written Menepthah, Menephthah, Menenphtah, the meaning in any case being the "beloved of Ptah."

"In the cuneiform inscriptions, the Island of Cyprus," says Professor Sayce, "is called Tama. . . . The great pyramid was known at different periods as Kochame, Chambres, Keops, while the pyramid itself bears the inscribed name, Khufu."

It was common in remote antiquity when men of note traveled far from the home-land to take a new name, and so Aristokles became Plato, and the Acher of the Talmud became later Saul, and still later Paul. A Greek newspaper of Athens, if mentioning the name of Geo. Washington, would without care confound Geo. with Gen, and would certainly spell the name Ouasigktan, for in the modern Greek there is neither the letter "w" nor "h," and the letter "g" before "k" is pronounced like "ng." These illustrations suggest how identities in names and places may be traced by linguists and Oriental adepts. They have not found the word "Israelites" on the pyramids exactly as we write the word, but they have found it as it was written at that time.

A generation ago the arrogant and often ignorant sceptic would point to "the kings of the Hittites," relative to the siege of Samaria by the Syrians (II Kings vii, 6), and pronounce the Biblical passage a priestly invention. "No Greek nor Roman historian mentions a Hittite nation, or Hittite kings." They said, "It was an invention, a fraud."

Now to the facts: "We find by recent discoveries," says Dr. William Hayes Ward, "quite a full history of the Hittites on the Egyptian, Assyrian, and Vannic monuments, and

the monuments of the Hittites themselves. . . . We learn from the Egyptian monuments," he continues, "that the Hittites occupied the region northeast of Syria, and later Syria itself, during the eighteenth and nineteenth Egyptian dynasties. Rameses I, the head of the nineteenth dynasty, found himself compelled to enter into a treaty of peace with the great king of the Hittites, named Sapalel, and to recognize him as a ruler of equal rank with himself. At this time the Hittites, as we learn from the letters written from Phœnicia to Amenophis IV, lately found at Tel-el-Amarna, had come down into Syria, and they had also taken possession of the whole middle banks of the Euphrates, about Carchemish. It was from this region, and from what was at this time the Hittite town of Pethor, that the conjurer, Balaam, came somewhat later to curse the children of Israel. It was Rameses II, enjoying a reign of sixty years, who fought his most glorious battles with the King of the Hittites at Kadesh on the Orontes River, where he performed prodigies of personal valor, the record of which he put in hieroglyphs and in pictures on the walls of his temple. The temples of Karnak and Abu-Simbel are covered with the pictorial illustrations of the battle before Kadesh, when the Hittites were driven into the Orontes and drowned. It is chiefly from the campaigns of Rameses II that we best know the Hittites in their earlier history. Coming to the cuneiform monuments, we find the Hittites in the annals of Tiglath-Pileser I, who reigned 1110 B. C. He found the Hittites in their apparently ancestral territory just west of the Euphrates, where he fought many battles with them. . . . At less than forty years after the founding of Rome, more than 150 years before the Lydian Empire of Cræsus, and the Persian Empire of Syrus, 150 years before the death of Solon, — the Hittite Empire had ceased to exist."

Grecian and Roman historians seemed to have known little or nothing of the Hittite nation or kings. Scoffers and sceptics said the Hittites were myths. No such nation existed —

but the Old Testament's reference to them has been confirmed — amply confirmed by the explorations and remarkable discoveries in Assyria and Egypt.

These Oriental discoverers — these men of letters — the Egyptologists, from whom we have quoted, are not Christian sectarists — not theologians, but men whose veracity and moral integrity were never questioned. They are students, discoverers, and professors in European universities. Some of them, leaving their libraries, have been practical explorers, supervising the excavations. They were resurrectionists, compelling buried cities and old, forgotten temples and tomes to give up their long-concealed records. Excavations are still going on. Only last month "important discoveries," says the *London Times*, "were made near Cairo, relating to the history of the Christian Church in the first two centuries of the Christian era."

An archæologist of the French Archæological Society at Cairo lately discovered fragments in the tombs in Akmin, Upper Egypt, consisting of a discussion in Greek arithmetic, and a portion of the Gospel of Peter extending from the account of the washing of Pilate's hands to the return of the disciples of Jesus to Galilee after the resurrection, making in all about 1,100 words. (G. F. Wright's "Scientific Aspects.")

From an article in the *Academy* confirming one which previously appeared in the *London Times*, concerning the late discoveries, I clip the following: —

Among them is a remarkable manuscript which is a Coptic translation of the three original Gnostic writings of the second century. Its value consists not only in the fact that it hands down old Gnostic writings that hitherto have been unknown except by name, but, above all, in the circumstances that one of them was known to Irenæus and epitomized by him without any statement of the source from which he had derived it.

The discovery of this manuscript enables us for the first time to test the accounts of the Gnostic system as given by the Church Fathers in the light of the original manuscript.

It contains three independent treatises, entitled: "Gospels according to Mary or Apocryphon of John"; second, "Wisdom of Jesus Christ"; third, "Practice of Peter." The "Gospel of Mary" is a document used by Irenæus,

and consists mainly of the revelation of John. The "Wisdom of Jesus Christ" consists of questions addressed to him by the disciples and his answers. The "Practice of Peter" is the narrative of one of Peter's miracles of healing.

Buried cities brought to the sunlight are furnishing the links that make the chain of history far more complete than was expected or dreamed of by Neander or Renan. Considering the marvelous discoveries in Oriental lands — hieroglyphs, tablets, papyri, and long-buried fragments confirmatory of Hebraic history, certain Gnostic theories, ancient papyrus scripts — and all pointing to the glory of archaic nations, to Israel in Egypt, or to the existence of Jesus, I take great pleasure in booking this paragraph from the editorial of the *Progressive Thinker* of September 10, 1898:

These resurrected cities are the only reliable links in the mighty chain connecting us with remote ages. Written records cannot be trusted, but these recovered cities bring us in direct contact with the times when they were animated with life, and their streets were thronged with an industrious population engaged in all the arts of peace.

CHAPTER X.

THE LOGIA, AND THE NEWLY-FOUND SAYINGS OF JESUS.

As preliminary to the striking discoveries of some of the teachings of Jesus (not in the evangelists) written upon the papyrus A. D. 140, according to the discoverers Grenfall and Hunt, Oxford University men, I beg the reader to carefully ponder the following passages from Professor Sayce, of Queen's College, Oxford.

In speaking of archæology and the Oriental discoveries of the last decade, he says: "During the last fifty years a new world has been opened out before us by the excavations and decipherers of the ancient monuments of the East. The great civilizations of the past have risen up, as it were, from the grave, and we find ourselves face to face with the contemporaries of Ezekiel and Hezekiah, of Moses and Abraham. Pages of history have been restored to us which had seemed lost forever, and we are beginning to learn that the old empires of the Orient were in many respects as cultured and literary as the world of to-day. . . . The early history of Jerusalem before the Israelitish conquest of Canaan was unknown; the story of the priest-king, Melchizedec, stood alone, unsupported by any fragment of antiquity that had come down to us, and, accordingly, it was asserted to be unhistorical. The mention of 'the kings of the Hittites' in the account of the siege of Samaria by the Syrians (II Kings vii, 6) was declared to be an error or an invention; but it was only the ignorance of the critic himself that was at fault,

as deciphered discoveries demonstrate. . . . Twenty years ago little was left us (seemingly) of what had been handed down as the earlier history of civilized man. Historic criticism had been ruthless in its iconoclasm. First one portion of ancient history had been relegated to the land of myth and fable and then another. . . .

"In the hands of Sir George Cornewall Lewis, the history of Rome was made to begin with its capture by the Gauls; the Greek history of Sir George Cox knows of scarcely anything that is historical before the age of Solon and Peisistratos. E. Havet not only threw doubt on the Egyptian and Babylonian histories of Manetho and Berosus, but he denied the literary existence of Manetho and Berosus themselves. The scepticism of historical criticism could hardly go any farther" (Sayce's "Verdict of the Monuments," pages 6-13).

Yes, Professor Sayce, it could and has "gone farther." It has denied any literature of the Jews up to the sixteenth century. It has denied the personal existence of Jesus, of Josephus, of Muhammad. Yes, men unknown to scholarship, men who do not know a Hebrew character from a rabbit's foot-track, nor a cuneiform inscription of Tel-el-Amarna from a worn crevice in a rock, will blubber out their agnosticism, their driveling ignorance in language of denial, in language as pompously ponderous as pugnacious. The scholar could put up with their illiteracy if it was not stuffed with so much assumption, arrogance and pretentious dogmatism.

It is not strange that that distinguished English scholar, trance and writing medium, W. Stainton Moses (M. A. Oxon), penned this sharp passage: "All around me I see Spiritualism, vague and frequently contemptible in its utterances. Its revelations and assertions are often shadowy, where they are not silly, and frequently one is shocked by that which passes current under its name."¹ And again, "All too often the ignorant push themselves to the front, where, reveling in their own egotism, they bring dishonor

¹ "Spirit-Teaching," by M. A. Oxon, London.

upon the truth of angel ministries." Never a seer uttered truer words.

The wonderful explorations and recent discoveries in Babylon, Assyria, Mesopotamia and Egypt are already proving a crushing terror to agnostics and scoffing atheists, and I must add, though reluctantly, to a few Spiritualists, who seem to take delight in pungent negations, and the annihilation of such great historic characters as Jesus, Josephus, and the founder of Muhammadanism. Painful as the thought may be, there is nevertheless a small class of materialistic Spiritualists who believe that if they could annihilate God, write Jesus Christ out of existence and show that all the history of Judaism and early Christianity were the monkish make-ups of the sixteenth century, the long-looked-for millennium of peace, purity, philanthropy — of love, justice, equality and harmony would speedily reign o'er earth triumphant! Poor, deluded dreamers! Such madness, however, in the radiant sunshine of this century is quite harmless. So rave on, brothers, rave! No law shall molest your ravings, or check your wild, incoherent, incorrigible rhapsodies. But remember that to be consistent as well as logical, the continuity of history must be as vigorously maintained as the continuity of life. They are co-existent. In establishing this position, denied by the few, the late Oriental and monumental discoveries are invaluable.

THE FINDING OF THE LOGIA RELATING TO JESUS.

While in London attending as a delegate the recent International Congress of Spiritualists, I spent many profitable hours in the rooms of the Egyptian Exploration Society, and I further had the pleasure of a short time with that eminent Egyptian explorer, Prof. W. M. Flinders Petrie, besides listening to his lectures in University College upon the antiquities that he had discovered and brought with him only a few months since from Denderah, Egypt.

Here was an unexpected feast, and the kindness of Pro-

fessor Petrie's assistant, explaining the explorations, translating some of the hieroglyphics and showing me the yet unsorted tons of unlabeled mummy treasures, with amulets, charms, bracelets, pottery, hieroglyphic incantations, gods, priests, slaves, generative symbols, and architectural specimens, dividing "the new race" from the old, I shall never forget. All of this and more, by the way, was the verification of a prophecy made to me some thirty years ago by one of J. J. Morse's controlling intelligences ("the strolling player"). He said that I would visit Egypt, gaze upon her monuments and stand upon the summits of her pyramids. He further said in substance that later I should study her gathered treasures in London, the city wherein I was then tarrying. How strange! Are our lives all outlined and mapped by the unseen powers above us? Aye—what a question! Do highly intelligent spirits prophesy and then go to work to fulfill their own prophecies? Another question!

HOW THE JESUS LOGIA WERE DISCOVERED.

From a long study of Oriental cylinders and tablets, Egyptian and early Christian literature, Messrs. Grenfell and Hunt, both fellows of Oxford University, had come to believe that inasmuch as Oxyrhynchus in Rome's proudest era was a flourishing city and one of the chief centers of early Christianity in Egypt, there must be buried in these old ruins and rubbish-heaps tomes of literary wealth. Their belief, their faith, fruited into fruition.

[About one hundred and twenty miles from Cairo on the edge of the Lybian desert, close by the papyrus-bearing Fayoum, was a rim of ancient sand-buried mounds along which might be traced city walls and building sites. This once great Egyptian city declined rapidly after the Arab conquest. This was to be expected. The Ishmaelitish Arabs were ever ruthless destroyers. They conquered by the sword. Their invasions were only another word for vandalism. When conquering Northern India, they ruthlessly destroyed Hindoo

temples, palaces, libraries and manuscripts, and compelled old Hindoo men to submit to the rite of circumcision.

These ancient mounds, half covered with Egyptian, Roman and Arabian pottery, offered inviting sites for ruin-diggers. The work began in earnest, and finally after sturdy toil in the labor of excavations, they were rewarded by recovering large quantities of papyrus chiefly Greek with some Egyptian, ranging in date from before the first to the eighth century of the Christian era.

These industrious explorers brought back with them from Egypt between twelve and thirteen hundred documents about only one-fifth of which have as yet been unpacked. About one hundred and fifty-eight of these embody wills and revocations of the same, contracts and releases, official reports, correspondence, names of writers, poets—in fact, every species of business transpiring in a great city. The officialism of the period is well shown in a proclamation, dated in the tenth year of Hadrian, A. D. 127, issued by Flavius Titianus, prefect of Egypt, concerning local archives throughout Egypt.

Of great historical value is the large fragment containing a chronological work covering the period B. C. 355–315 and recording all the chief events in Greek, Roman and Oriental history—the Persian wars of Alexander, the conquest of Darius, and the capture of Tyre, as well as the conquest of Egypt and the foundation of Alexandria. Its comparison with the newly-found Parian chronicle will be of interest. The present copy, from the style of writing, should place it from B. C. 250–200. It is dated by the Olympiads and the Athenian archons. The author mentions the scandal of the Vestal Virgins B. C. 337, but uses the plural, saying, “At Rome the priestesses of Vesta, perpetual virgins, were accused of unchastity,” while according to Livy only one virgin is mentioned.

Seeing some of the originals, and perusing some of the translations of the old papyrus writings, one naturally exclaims, “surely human nature is similar in all ages!” Evi-

dently, quotations from some of the lately-discovered papyri, relating to the early Christian period, while highly valuable to thinkers and classical scholars, may be doubly interesting to those concerned in the continuity of history and the evolution of the races.

Human slavery was common in the first century of the Christian era. Here is a slaveholder's agreement under date, 83 A. D.: —

Agreement between Marcus Antonius Ptolemæus and Dionysius, son of Theon, by the terms of which Dionysius undertakes to put up for sale two slaves belonging to Ptolemæus, Diogas, also called Nilas, aged forty years, and another Diogas, aged thirty years, and to pay over the price received for one or both of them to Ptolemæus. (The Logia, page 155.)

One of the most remarkable of these documents reads almost like a to-day's newspaper cutting. It comes from a report of proceedings in the Emperor's court. He is not named, but it is either Marcus Aurelius or Varus. A certain Appianus, a magistrate of Alexandria, under sentence of death is brought before the proud Emperor, on appeal to Cæsar or some other ground. He is accompanied by friends, but cannot be said to plead his cause, for, to use the school-boy's term, he merely "cheeks" the Emperor, and notwithstanding this the latter actually seems anxious to get a chance of sparing the man's life. This is how the record runs: —

The Emperor recalled Appianus and said, "Now, do you not know whom you are addressing?"

Appianus: "I know very well; I, Appianus, am addressing a tyrant."

The Emperor: "No, a king."

Appianus: "Say not so! The deified Antonius, your father, deserved imperial power. Listen! In the first place he was a lover of wisdom; secondly, he was no lover of gain; thirdly, he was a lover of virtue. You have the opposite qualities to these. You are a tyrant, a hater of virtue and a boor."

Cæsar ordered him to be led away. Appianus, as he was being led off, said: "Grant me this one favor, Lord Cæsar."

The Emperor: "What?"

Appianus: "Order that I may wear the insignia of my nobility on the way."

The Emperor: "Take them."

Appianus took up his band, placed it on his head, and put his white shoes upon his feet; and cried out in the midst of Rome:—

“Run hither, Romans, and behold one who is being led off to death who is a gymnasiarch and envoy of the Alexandrians.”

The veteran (who was accompanying Appianus) ran and told his lord, saying, “Lord, while you are sitting in judgment the Romans are murmuring.”

The Emperor: “At what?”

The Consul: “At the execution of the Alexandrian.”

The Emperor: “Let him be sent for.”

When Appianus entered, he said: “Who has recalled me when I was now saluting my second death, and those who have died before me, Theon, Isidorus, Lampon? Was it the Senate, or you, the arch pirate?”

The Emperor: “We, too, are accustomed to bring to their senses those who are mad or beside themselves. You speak only so long as I allow you to speak.”

Appianus: “I swear by your posterity that I am neither mad nor beside myself, but I appeal on behalf of my nobility and my rights.”

The Emperor: “How so?”

Appianus: “Because I am a noble and a gymnasiarch.”

The Emperor: “Do you, then, mean that we are ignoble?”

Appianus: “As to that I do not know, but I appeal on behalf of my nobility and my rights.”

The Emperor: “Do you not now know that we are noble?”

Appianus: “On this point, if you are really ignorant, I will instruct you.”

The style, and some of the phrases of the above, such as the words, “I am neither mad nor beside myself,” remind us of Paul (known as Saul, and as Acher in the Talmud) before Festus. The latter said, “Paul, thou art beside thyself. Much learning hath made thee mad.” If there was any plagiarism, however, it was on the part of Appianus rather than Festus.

None of the varied correspondence in these papyri documents more amused me than the following letter from a boy to his father. The translators note that there was considerable improvement to be made in this young lad's grammar. He wanted his father, so it seems, to allow him to accompany him to the city of Alexandria, and undoubtedly he got his way, for he was evidently the pet of his parents—probably an only child, and the little tyrant knew his power. But here is the letter, save two or three words that could not be deciphered:—

Theon to his father Theon, greeting:—It was a fine thing of you not to take me to the city! If you won't take me with you to Alexandria, I won't write you a letter, or speak to you, or say good-bye to you, and if you go to Alexandria I won't take your hand nor ever greet you again. That is what will happen if you won't take me. Mother said to Archelaus: "It quite upsets him to be left behind (?)." It was good of you to send me presents . . . on the 12th, the day you sailed. Send me a lyre, I implore you. If you don't I won't eat, I won't drink; there now!

Reading this who will say that boyhood nature is not the same in all ages? The letter is pronounced to be at the very least 1,700 years old. Scarcely less ancient is the scrap of a schoolboy's exercise telling the story of Achartus and his two daughters, and here is one of Sappho's poems addressed to her brother, Charaxus, who had become infatuated with a famous courtesan, a slave girl whom he freed and then spent all his substance, financial and otherwise, upon her. Here is one of the Sapphic stanzas:—

"And may he have the will
To me his sister some regard to show,
To assuage the pain he brought, whose cruel blow
My soul did kill."

And here, again, are fragments from the well-known classical authors and poets, such as Homer, Sophocles, Herodotus, Thucydides, Plato, Demosthenes and Isocrates, not to mention others.

NEW SAYINGS OF JESUS UNEARTHED.

So far in the Logia sketch the reader has followed us, no doubt, with approbation, because all such finds, whether in mound or upon monument, rivet the links in the chain of a well-grounded historic continuity. But now to the genuine scholar, to the archæologist and theologian come to view the more important of the somewhat mutilated papyrus fragments so long mound-buried in the Lybian sands of Egypt. I refer to the Logia—some of the papyrus-inscribed sayings of Jesus of Nazareth in the early Christian literature of Egypt. Some of these are found in part in the evangelists

and others are entirely new. Here are some of the Logia discovered and resurrected from the ruins:—

“ . . . and then shalt thou see clearly to cast out the mote that is in thy brother's eye.”

“ Jesus saith, ‘ A prophet is not acceptable in his own country, neither doth a physician work cures upon them that know him.’ ”

“ Jesus saith, ‘ A city built upon the top of a high hill, and stablished, can neither fall nor be hid.’ ”

“ Jesus saith, ‘ Wherever there are . . . and there is one . . . alone. I am with him. Raise the stone and there thou shalt find me, cleanse the wood and there am I.’ ”

“ Jesus saith, ‘ I stood in the midst of the world, and in the flesh was I seen of them, and I found all men drunken, and none found I athirst among them, and my soul grieveth over the sons of men, because they are blind in the heart.’ ” . . .

“ Jesus saith, ‘ Except ye fast to the world, ye shall in no way find the kingdom of God; and except ye keep the Sabbath, ye shall not see the Father.’ ”

With the doctrines of these sayings and others, that for want of space, we do not copy — whether allegorical, Gnostic, or heretical — I have nothing to say. My present work is the proof of the personal existence of Jesus, and I intend to do it effectually.

Suffice it to say, then, that these excavated fragments and passages are sayings of Jesus apart from the New Testament in a very early Christian period. And I question whether Edwin Johnson or any of his American imitators will have the gruesome hardihood to relegate these thirteen hundred documents with the remaining four-fifths not yet unpacked to monkish manufacturers of the sixteenth century. Seriously, I know of no greater miracle-mongers than Johnson and his few dupes.

But we prefer that these Egyptologists and learned excavators themselves explain the import of these papyrus-preserved sayings of Jesus.

"The evidence of the handwriting, ancient Greek and Egypto-Roman, the primitive cast and setting of the sayings, the absence of any consistent tendency in favor of any particular sect, the wide divergences in the familiar sayings from the text of the gospels, the striking character of those which are new, combine to separate the fragment from the 'apochryphal' literature of the middle and latter half of the second century, and to refer it back to the period when the Canonical Gospels had not yet reached their pre-eminent position. Take 140 A. D., then, as the *terminus ad quem* and postponing for the present the question of the *terminus ab quo*, we proceed to consider the possibility, which the *provenance* of the papyrus naturally suggests, that our fragment may come from the 'Gospel according to the Egyptians.' This gospel, of which only a few extracts survive, was probably written about the beginning of the second century, and seems for a time to have attained in Egypt and even elsewhere a high degree of authority."

"This fragment of a book or roll is what professes to be a collection of some of Jesus' sayings. These, judging from their archaic tone and framework, were put together not later than the end of the first or beginning of the second century; and it is quite possible that they embody a tradition independent of those which have taken shape in our Canonical Gospels. The insistence on the observance of the Sabbath, if that be the meaning of Logia 2, suggests that the sayings may have been current in Jewish Christian circles. In any case we may here have got for the first time a concrete example of what was meant by the Logia of which Papias tells us, and upon which he wrote a commentary. . . . Of the peculiar tenets of developed Gnosticism we find in these papyrus fragments not a vestige."

Great historic results are expected from the deciphering of the yet unpacked four-fifths of these papyri, boxed and transported from Egypt to Oxford. Some, quite too enthusiastic in my opinion, believe that when the ancient Oxyrhynchus mounds are fully excavated, the contents read and assorted, there could be a new gospel constructed therefrom not unlike the four constituting a part of the New Testament. This I question — but let us patiently wait. The graves are yearly giving up their dead.

There has been but a trifle of adverse criticism on these Logia papyri, and this touching the doctrine therein taught. The *London Standard* reviewer thus writes:—

These learned explorers retain their original view that the fragments belong to a collection of sayings, not to extracts from a narrative gospel, and were put together early in the second century, if, indeed, it were not at the end of the first.

The Logia discovery as summed up by these scholarly excavators themselves, Grenfell and Hunt, stands thus:—

I. That the Logia are partly collections of sayings, and not extracts from a narrative gospel.

II. That they were not heretical.

III. That they were independent of the four gospels in their present shape.

IV. That they were earlier than 140 A. D., and might go back to the first century.

There is no Apollonius of Tyana here, and there could have been no interpolations; therefore, we have Jesus and some of his “sayings,” aside from the New Testament and the numerous Apocryphal Gospels, traced back to the first of the second century, or towards the last of the first century. But how could there have been “sayings” in that remote period without some conscious personal existence to say them? Words — “sayings” — imply a personality. Every year there are coming to light new and even startling evidences of Jesus’ existence.

It is quite likely that the doughty Edwin Johnson, who doubts the possible, denies the probable, and rigidly believes in the impossible, will contend that these tons of ancient papyri recently uncovered in Egypt and rich in the confirmation of previously well-authenticated history, were all made up and buried in the Egyptian sands by the Benedictine and Basilian monks of the sixteenth century — surely he is “distinguished!”

In attempting to write both Christianity and Judaism out of existence until the sixteenth century, he says, “I do not enjoy the acquaintance of any members of the synagogue.”

This was evident — evident enough without the confession. Again, he seriously tells us without a word — without a particle of proof from writer, book, manuscript, name or date — that the “Church history of Eusebius, and the Church history ascribed to Nicophorus Callistus of the fourteenth century were written very nearly at the same time.” An assertion as unhistorical as it is impudent!

Apropos to these wholesale denials, this madness to get rid of Jesus and his New Testament ethics — it gives me pleasure to refer to “Bacchylides,” a famous lyric poet of some 500 B. C., probably in Pindar’s time. The poems ascribed to him were for a long period lost. The most eminent European scholars believed his complete works had utterly perished. Kaufmann doubted the existence of this Greek poet; while Guiducier, an Italian writer, stoutly denied his existence. But thanks to discoverers and excavators, F. G. Kenyon, an English reviewer, writes that the British Museum has just published twenty newly discovered poems by this famous Greek lyrist. He further says, “It was long feared that the works of Bacchylides had perished beyond recovery. A scrap here and there, too fragmentary to give any real idea of his merits, had, indeed, escaped oblivion. Some of these were mere quotations by other writers. Scholars had no means of indorsing the flattery which Horace paid him by imitating him, nor the admiration which the Emperor Julian bestowed upon the moral beauty of his verses, nor the qualities of grace and sweetness which are ascribed to him in two epigrams of the Greek anthology, nor the fact that the Alexandrian critics numbered him among the nine great lyric poets of Greece.

“Of the life of Bacchylides only a few biographical details remain. But that he was a native of the island of Ceos and of the town of Iulis is recorded by Strabo, and the fact is confirmed by the newly recovered poems.” . . .

Regarding his existence and his poems, “the veil,” says this writer, “has at length been lifted by the discovery in

Egypt of a papyrus roll which enables us for the first time in the history of modern scholarship to judge for ourselves what manner of poet he was. The discovery was made by natives, to which fact the unfortunately mutilated condition of the papyrus may be ascribed. When it reached England the manuscript consisted of about two hundred torn fragments.

"Fourteen of the twenty poems are 'odes of victory' (epinikian), but the remaining six are examples of a species of Greek literature of which there have hitherto been no complete specimens in existence.

"The dates of Bacchylide's birth and death are unknown, but he was a contemporary of Pindar (518-438 B. C.). The earliest of the poems of Bacchylides must have been written before 480 B. C. and the latest in 468 B. C. The poetical activity of Bacchylides seems to have ranged between 490 and 460 B. C. He is known to have made a visit to the court of Hieron, probably in 476 B. C., on the occasion of the performance of the fifth ode, the first and most elaborate of his tributes to the ruler of Syracuse.

"How long he continued to be read is uncertain, but it was at least for a thousand years after his birth, as the poems are believed to have been extant about A. D. 500. Since that date we have no certain warrant that any eye has seen a complete poem of Bacchylides for a space of fourteen hundred years. . . .

"If Bacchylides cannot take rank with the greatest of Greek poets, he is yet a true poet and artist, characteristically Greek in his qualities, the recovery of whose works is a real addition to the world's literature."

Had not Edwin Johnson better investigate the British Museum, its linguists and Orientalists? He may show, or rather assert, as his custom is, that Bacchylides never existed, and that those splendid poems ascribed to him were written by the monks of the sixteenth century and buried in the sandy mounds of Egypt, from which they have been very

recently recovered — all of which would be “distinguished” Johnsonianism !

The privilege of seeing some of these original Logia, of seeing and handling the wonderful Denderah specimens, just from the tombs and ruins of Egypt 5,000 years old, of hearing the eminent Egyptologist, Petrie, lecture upon the pyramids, archaic dynasties, and “the new race in Egypt,” and of getting direct writing, while in London, from John Watt in Heaven through the mediumship of Mrs. Everett — and all directly or indirectly confirmatory of the personal existence of the man Christ Jesus, and the general continuity of history — were a thousand times worth the fatigue and perils in journeying by land and by sea from San Diego across the continent and the ocean to London.

CHAPTER XI.

JESUS. — MUHAMMAD. — THE QUR'AN. — THE Gnostics, AND GNOSTIC PAPYRI.

RECENTLY through the columns of the *Progressive Thinker* "Professor" Johnson, of London, sought to vaccinate American Spiritualists with the virus of all unbelief. The virus "worked," however, with only a very few. Some of these already require revaccinating. A little study, reflection, and persistent research antidoted the poison.

Saying nothing of Jesus — a writer who has the intellectual hardihood to dump all the historic lore of the older centuries, with the cuneiform inscriptions and Egyptian hieroglyphs, into the pilgrim knapsacks of the Benedictine and Basilian monks of the sixteenth century — a writer brazen-faced enough to deny the very existence of Muhammad, as Edwin Johnson does, is capable of almost any bit of performance in the line of the most gruesome gymnastics. The pity is that any one should give serious attention to a theological acrobat whose polemical lucubrations "lead to bewilder and dazzle to blind."

His books are padded with Greek and Latin words and great swelling phrases, to seem learned. A few American Spiritualists, not, however, of the caliber of Alexander Wilder, J. R. Buchanan, W. Emmette Coleman, Harrison D. Barrett, Judge Dailey, and others, quote "Prof." E. Johnson, of London, as testimony against the existence of the Nazarene Jesus. Unpleasant as the task may be, I must clip and strip the feathery wings of Mr. Edwin Johnson, who is not,

and never was, a professor in any English university. He is not a graduate of either Oxford or Cambridge Universities, but is simply an ex-Congregationalist preacher, formerly from St. John's Wood Congregationalist School, New College, London.

His volumes, such as the "Antiqua Mater" and the "Rise of Christendom," are the most unsatisfactory books I ever read,—unsatisfactory because nearly devoid of all footnotes, all authority, all evidence, and all well-settled scholastic research. No English Spiritualist notices them. They tickle only a few of the materialists, secularists, and baldest atheists. He has no following in England. His books are considered by the really erudite—simply rot.

With popish infallibility Johnson puts his foot upon Strabo, Philo, Josephus, Juvenal, Pliny, Tacitus, Hegesippus, Lactantius and Gibbon.¹ These writers are all myths or their works forgeries, or, if there was anything genuine about them, they abounded in interpolations and mistranslations—because—because, forsooth, I, Edwin Johnson, say so.

These are his stock-in-trade words: "garbled," "interpolated," "mistranslated," "fraudulent," "it is said"—authors' names not given; "deceived by fables"—deceived by whom? No answer; "a forgery"—forged by whom, and when? No answer—only bald assertion.

Here is a statement of Johnson's relating to Gibbon,—
"Gibbon never clearly detected the fact that the early Christian literature proceeded from a literary confederacy, etc." Neither did any one else. What a pity that this Edwin

¹ Before Edwin Johnson further puts himself before the public in the form of book or newspaper articles, he should travel in Oriental lands, study and inwardly digest such works as "Nippur, or Explorations and Adventures on the Euphrates," by J. Punnett Peters, Ph.D., Sc.D., etc.; "The Monuments and Primitive Hebrew Records in the Light of Modern Research," by W. St. Chad Boscawen, Fellow of the Royal Historical Society, Archaeological Society, etc.; "Lex Mosaiica, or the Law of Moses and the Higher Criticism," by Richard Valpy French, D.C.L., F.S.A., etc.; "Recent Researches in Oriental Lands," edited by H. V. Hilprecht, Ph.D.; Prof. H. S. Osborne's "Ancient Egypt in the Light of Modern Discoveries"; also the works of Flinders Petrie, Renouf, Sayce, Brugsch, Mariette, Birch, Lenormant, Wilkenson and others.

Johnson had not sat at Gibbon's elbow to put him right on "early Christian literature!"

Tossing aside with a flourish of his pen the authority of nearly every linguist and learned man of the nineteenth century, including Strassmair, Zedner, Pinches, Klosterman, de Wette, Kuenen, Reuss, Ewald, Noldeke, Renan, Sayce, Hommel, Boscawen, Petrie, Zimmerman, Frazer of Cambridge, and scores of others, he writes: "It is equally clear that not only the forms but the substance of early Hebrew literature was derived from the traditions of the Arabians — in other words, that the Biblical legends are based upon those of the Qur'an and on the chronicles of Zebari. The resemblances and the variations presented in the Moslem traditions in the 'Chronicle of Josippon,' who is supposed to be an Italian Jew, most probably of the eleventh century, and in the pretended Jew, Flavius Josephus, whose works were produced by the Basilian monks, probably in some monastery in Southern Italy, etc."

Of what avail is such assertive authority? Mark the words "supposed," "probably," "most probably." Why, a Mexican's parrot can sit in its swing and say "probably" quite as distinctly as Mr. Johnson. The declaration that "Josephus' works were produced by the Basilian monks," and that "the early Hebrew was based on the Qur'an" is but the rankest rubbish. Showing this passage to the noted linguist, Rabbi Schleiden, of Lonon, he coolly asked, "Does this man profess to be intelligent? Is he not unbalanced? His unwarranted assertions, many of them are really abominable. Surely he cannot pose as a literary man!"

In his "Rise of Christendom" (page 134), he says: "Now, neither Jesus nor Christ, nor the dogma of the person of Christ, as held by the Church, is to be found in any part of the Moslem Word of God," that is, in the Qur'an. Now just look at the covert cunning in the above words, "dogma as held in the Church." Certainly not, for the Church taught that Jesus Christ was Very God, and this dogma is

not found in any part of the Qur'an. But, reckless as Johnson is, he did not quite dare to say that Jesus, the Jesus of the gospels, is not found in the Qur'an, for Isa—Jesus, occurs frequently in the Qur'an, and in the "Traditions of the Mosque." Isa is the name given him in the Muhammadan writings—and Sura is a chapter of the Qur'an. There are 114 of these chapters. Koran is often spelled "Qur'an."

Christianity, according to the erudite Caussin de Percival, had been widely disseminated in Arabia in the time of Muhammad. This he proved by quoting from Arabic writers. And further—Al-Baiza-wi admits that Muhammad received Christian instruction from such missionary Christians as Jubra and Yassara.

The earlier Qur'an Suras often mention the Jews, Jesus and the Christians, namely :

Thou wilt find the Jews and those who join other gods with God to be the most intense in hatred of those who believe ; and thou shalt certainly find these to be nearest in affection to them who say, "We are Christians." (Sura V, 85.)

Verily, they (Muslims) who believe, they who follow the Jewish religion, and the Christians, and the Sabeites—whoever of these believe in God and the last day, and doeth that which is right shall have their reward. (Sura II, 57.)

And they say : "None but Jews or Christians shall enter paradise." This is their wish. (Sura II, 105.)

O, believers! Take not the Jews or Christians as friends. They are but one another's friends. (Sura V, 58.)

And remember when Jesus the son of Mary said, "O Children of Israel! Of a truth I am God's apostle to you to confirm the law which was given before me, and to announce an apostle that shall come after me whose name shall be Ahmed." But when he, Ahmed, presented with clean proofs of his mission, they said, "This is manifest sorcery." (Sura LXI, 6.)

God is only God. O ye people of the book! Overstep not the bounds in your religion ; and of God speak only truth. The Messiah, Jesus, son of Mary, is only an apostle of God. (Sura IV, 169.)

Hughes, in his "Dictionary of Islam," says, "The Jews are mentioned in the Qur'an and their traditions under the name of Yahudi and Banoe Isra'il—Children of Israel. No distinction is made between Jews and Israelites. They are

acknowledged to be a people in possession of a divine book (the Old Testament) and are called Ahli'l Kitab, or people of the book. They are a people highly favored of God" (page 235).

The Muslim historian, Al-Waquidi, says, "Verily, the Jews in their unbelief slew the Messiah, Jesus, the son of Mary, an apostle of God" (Hughes' "Dictionary of Islam," page 232).

The Qur'an not only speaks of the Christians—not only calls Jesus a prophet of God, but mentions the names of several of the apostles, of Zachariah and John the Baptist.

We are gravely informed by Mr. Johnson (page 247) that Vespasian was a believer in Isa (Jesus). He further says, "He sent his son, Titus, to destroy the City and the Temple and slaughter the Children of Israel to avenge the death of Isa" (Jesus)—that is, according to genuine Johnsonian logic, to avenge the death of a non-existent personage.

The distinguished writer, Percival, places the birth of Muhammad, August 20, A. D. 570. Sprenger puts it April 20, A. D. 571. Fritz Henri doubts his existence. Johnson denied his existence altogether in a conversation with myself. And yet, on page 273 he remarks: "The prophet himself was born in the era of the elephant in the reign of Nous-chirwan." That is to say, in Johnsonian scholarship, he was not born at all—yet "was born in the era of the elephant!" This is unmistakable elephantine logic! edifying, perhaps, to materialists and atheists. This gentleman denying the existence of Jesus, Josephus, Muhammad and pretty much every other historical character that has inspired and enlightened the ages, informed me that he had given some "attention to Spiritualism, but could not make anything out of it." Quite likely! I should naturally expect as much.

All said, Muhammad had a personal existence, was a child of the desert, with ministrations just adapted to these roving Ishmaelitish tribes. According to the Qur'an, or rather the traditions out of which the Qur'an was constructed, he was a

medium. He had trances and visions. He declared that he conversed with angels, especially Gabriel. He was conversant with the Hebrew Scriptures. As in the Old Testament, the eating of swine's flesh is four times condemned in the Qur'an. He evidently was conversant with Christian missionaries and their doctrines, hence he referred to the Jews, to the disciples of Jesus, pronouncing the latter an "Apostle of God!"

THE Gnostics and Jesus.

Ebionite Judaism, commonly called primitive or apostolic Christianity, was a revival, reformation, or an evolution from the current religion of that period. Jesus was the central figure. It was founded largely upon phenomena — feeling, love and sympathy — appealing directly to the soul of the recipient. It sought union with God. "The kingdom of God is within you" was one of its primal teachings. Pauline Christianity, a make-up from Paul's epistle, Gnosticisms, and Alexandrian Platonisms, manipulated by the Church Fathers, ultimating in churchianity, early crystallized into dogmas and iron-clad creeds. Christianity and churchianity should no more be confounded than religion and theology, or chemistry and alchemy.

The disciples of Jesus, fishermen, tent-makers, toilers, were not literary men, but of the common people, endowed with mediumistic gifts. They were selected by Jesus because of their mediumship. "You have not chosen me," he said, "but I have chosen you." These chosen ones became missionaries, and soon Christianity spreading was presented to more intellectual, better educated audiences than were its first recipients. It was the common people that heard him gladly.

Thought in that period was fluctuating. It was a period of unrest. Judea was a province of proud Imperial Rome. Messiahs and novel doctrines, political and religious, were greatly sought after by the multitudes. "Show us a sign" was the popular cry. The apostles, disciples, and early

Christian converts showed the signs ; but these did not satisfy the Sadducees, nor the higher culture of either Palestine or Rome. There was a tendency early cropping out towards a vague, yet inspiring, idealism. The literati of the post-apostolic period sought something more than signs and wonders. They desired to know of the causes behind the phenomena. They demanded a religion that should harmonize with intellect, Platonism, and Alexandrian erudition, and so form legitimate bases for philanthropy and philosophy. Demand brings supply : Gnosticism came.

"Gnosis" was an attempt to convert Christianity into a sort of Alexandrian idealistic theosophy. It was decidedly eclectic, as well as dreamy and visionary. While believing most firmly in the personality and martyrdom of Jesus, the Gnostics especially emphasized the descended Æon, the Christ-spirit that the Nazarene's life so beautifully represented. He was denominated by the Gnostics the second Adam, the pneumatic man, the quickening spirit of life ; a humanity so raised and refined that they nearly lost the personage in the ideal principle. Paul, inspired by a similar thought, declared that he "knew no more Christ after the flesh" (II Thessalonians v, 16) ; that his sole concern was the "risen Christ" — that this risen Christ, with the divine Æons, the angels, and an innumerable company of the just made perfect were all engaged in the world's regeneration. This was the genius of the higher Gnosticism. And the Gnostics were the most important of the heretical sects of the second and third centuries.

GNOSTIC PAPYRUS.

The Oriental discoveries and excavations of the last decade are absolutely convincing of Jesus' personal life on earth. They not only supply many missing links in history, but they largely justify the histories (once questioned) of Berosus, Manetho, Herodotus, Tacitus, and others of the agone ages.

[The Gnostic papyrus discovered by Bruce, ancient yet

well-preserved, in the Bodleian library is most interesting. On the forty-fourth page of the "Collectanea Hermetica" is found the following:—

The book of the knowledge of the Invisible—Jesus—Lord of life. He who knewest the truth spoke and said, "I have loved you. I have desired life for you. I give you the wisdom in which is contained all knowledge. Happy are those who crucify the world and whom the world hath not crucified."

The apostles replied to him, saying, "Teach us how to crucify the world to the end that it shall not crucify us, and we shall neither be lost nor our lives wasted away."

Jesus, the Lord of life, answered them and said, "He who crucifies the world is he who keeps my word and fulfils the will of Him who hath sent me."

The apostles and disciples further said unto him, "We have followed thee with our whole hearts. We have left father, mother, brother, pastures and fields. We have abandoned riches and royal greatness. We have followed thee that thou mightest teach us the life of the Father, who hath sent thee."

I quote from this old excavated papyrus of Gnostic times to show how it harmonizes with the Logia recently unearthed in Egypt.

The epistle of Barnabas, admitted in all quarters to be genuine, has decidedly Gnostic characteristics, and abounds in allegorical interpretations; and yet, while thus abounding, it is enriched with testimonies to the existence of the person of Jesus. Marcion, one of the ablest of the Gnostics, wrote a treatise called "Antitheses," contrasting passages from the law and the gospels, and commenting the meanwhile upon the teachings of Jesus of Nazareth. Marcion's Gnosticism eventually degenerated into what was called Docetism, which was still more visionary than the Gnosticism of Marcion or Valentinus; but much as the Gnostics differed from both Jews and Christians, they all expressed the firmest belief in the Palestinean Nazarene.

Cerinthus, a native of Alexandria, a philosopher, lecturing mostly in proconsular Asia, was in his prime when St. John was very aged. Irenæus argues that a part of John's Gospel wherever written was designed to confute Cerinthus and his heresies. He was a Gnostic. He attributed the giving of the

law to angels. He insisted upon circumcision — believed in the patriotism and purity of Jesus' life, insisting that he was overshadowed by the mystic Christ. He accepted Matthew's Gospel, as did the Ebionite followers of the Nazarene.

Prof. Henry Wace, F. R. S., London, thus writes of Gnosticism:—

The Gnostics represented man's spirit as imprisoned in matter and needing release. They recognized the coming of Jesus Christ in the time of Herod as a turning-point in human affairs. . . . Justinus described Jesus as a shepherd boy commissioned by an angel to bear a revelation to men. Carpocrates makes Jesus a man, only of greater purity of soul. Basilides and Valentinus held similar views. The Irænean Ophites agreed with Cerinthus in distinguishing Christ from Jesus. He (Jesus) was the son of the Virgin, divinely prepared beforehand, as a pure vessel into which the pre-existent Christ might descend. He was purer, wiser and more righteous than other men. In the Baptism the Christ descended upon Jesus in the form of a spirit-dove, enabling him to work miracles. At the crucifixion Christ departed, leaving Jesus to suffer and die alone.

The most popular form of Gnosticism was Valentineanism. Valentinus lived in the first half of the second century. I mention these Gnostics because it has been said — and said only by those who are unacquainted with history — that the Gnostics doubted or denied the existence of the New Testament's Jesus. No scholar, if endowed with a moiety of moral principle, would ever so expose himself to criticism.

CHAPTER XII.

DID THE CHRISTIAN JESUS EXIST? — THE NEGATIVE SIDE
OF THE QUESTION PRESENTED BY B. B.

HILL, PHILADELPHIA.

THIS question continues to be agitated by some who endorse and have taken a prominent part in the Spiritualistic movement, and it is astonishing how tenaciously they stick to the myths of bygone ages. They hug the fetters that bind them, conceived and forged in remote antiquity, with all the ardor and earnestness of the unthinking devotee of the Church.

Being people of education, it cannot be ascribed to a lack of intelligence, and I know not how to account for it, unless it is by reason of pre-natal conditions, or sensitive minds being dominated by spirit intelligences who desire to still propagate on the earth-plane the religious teachings that dominated their minds in mortal life. This class of spirits seem bent upon holding the mind in bondage, by means of chains whose links were forged from the legends in existence while humanity was in its childhood state.

My attention was recently called to a pamphlet compiled, I presume, by Dr. J. M. Peebles, who with his opportunities ought to have outgrown his early theological teachings. However, with him they are evidently dyed in the wool. The title of the book is "Did Jesus Christ Exist?" in which no new evidence is offered to sustain the affirmative side of this much-discussed question. The old ground is worked over

with no new results, all of his conclusions are based upon the New Testament, a few disputed passages in history, and the opinions of individuals who are dominated by their religious education. In view of what is being exposed by the searchlight of knowledge, in the hands of independent scholars and scientists, as well as the continual discovery of relics of antiquity, bearing upon this question, to say nothing of what comes from the spirit side, it would seem that even Dr. Peebles or his colleagues could not have the audacity to offer to the thinkers and investigators of the present time as evidence such a mass of absurdities, worn threadbare by the manipulations of the priesthood and Christian writers, to fit and serve their selfish ends—the purpose being that they may be continued in power, to still hold the mind in bondage. In view of the situation, the records of the New Testament cannot be accepted as proving the existence of the historical Jesus. When these sticklers for Jesus leave the main track and switch off on a side track, by claiming that he was not literally the Son of God as presented, and was not born of the Virgin Mary, suffered and died on the Cross to atone for the sins of mankind, but was simply a man and a medium, they have no case. The cunningly devised fabric of the Christian religion must be accepted as a whole if at all; there is no dividing line or middle ground.

Dr. Peebles alludes to what the spirits say as to this formidable question, and only quotes what one says in a communication through a medium. The message was indefinite and unimportant. But there are others, who lived contemporaneous with the beginning of the Christian era, who rightfully demand a hearing, to which they are fully entitled.

From ten to fifteen years ago, J. M. Roberts, then editor of *Mind and Matter*, received a long series of communications from the spirit world, bearing upon the existence of the historical Jesus and the origin of Christianity. While these sticklers for the antiquity of the Christian Jesus, the central figure of the Christian religion, hold Mr. Roberts and his

researches to ridicule, as well as the spirit messages, they cannot let the subject alone, but lose no opportunity to express their opposition by methods not calculated to convince the candid investigator. Though Mr. Roberts in his travels had not encircled our globe, neither was he a member of the American Oriental Society, or R. A. S. of Great Britain, etc., he was an up-to-date scholar, the voice of whose pen silenced these adherents to ancient myths and legends, before he passed the boundaries of mortal life. Like many others he left his work unfinished, at the touch of the silent messenger, but it stands thus far impregnable. The only attacks that have been made upon the great and important work to which Mr. Roberts devoted the last years of his mortal life have been through ridicule and mud-throwing.

No attempt has been made by these knowing ones to meet his logic and prove the spirit testimony false, or the results of his researches and conclusions untrue. Ridicule and flip-pant pen-pictures readily affect the superficial mind, but fall powerless upon those who think, reason and analyze. It requires vastly more than these futile efforts to set aside the light and truth brought to the surface through the tireless efforts of this fearless investigator. Like many others, his work will be understood and appreciated, as mankind out-grow their old religious garments, and become clothed with the effulgent spirit light of to-day.

Following, we call the reader's attention to some extracts from communications received by Mr. Roberts, bearing upon this question.

PONTIUS PILATE.

Many men were brought before me on all kinds of charges, for these Jews were the most bitter sectarian bigots, in regard to their religious views that I ever met with as a mortal or a spirit. There was never brought before me a man, or so-called God, as the present Christian system claims. There was a Jesus Onanias, who was tried before me for highway robbery and crucified by my soldiers; but of the now renowned Jesus I know nothing whatever. As I hope for a happy spirit life, I can say that I know nothing of any Jesus, Jew or Gentile, excepting the one mentioned. I am Pontius Pilate.

CYRILLUS LUCAR, A GREEK PATRIARCH.

No more ardent follower of Jesus Christ ever appeared upon this planet than I was, but my hopes, my prospects and my realization as a spirit have all been blasted — by what? By the non-realization of what I expected. If I had to-day a thousand tongues and as many transmigrations as Buddha of old, I would ever aim to teach the truth and realities of spirit life as I know them. Christianity is a combination of the Platonic and Alexandrian doctrines, with the doctrines of Apollonius of Tyana, who was the Syrian Christ. Out of these, together with the forged letter to the Emperor Trajan, from Pliny the Younger, A. D. 103, has grown Christianity. Deny this who can.— *Cyrillus Lucar, Patriarch of Constantinople.*

QUINTILIAN, A LATIN SCHOLAR.

When in mortal life I lived in Rome from about A. D. 40 to 90, I was master and teacher of Pliny the Younger; and it was by his invitation that I am here to-day. I am glad to bear witness to the truth. In regard to that personage whom the Christians claim once lived in Judea, there was no such a personage in my day; nor have I been able to find a single honest, unbiased spirit in his, or her, religious views, who knows aught of Jesus Christ. Another thing that occurs to me in relation to the story of Jesus: It is my clear and positive conviction that the real Jesus was Apollonius of Tyana. While in mortal life I heard Apollonius preach the very same, or nearly the same, that is called Christ's Sermon on the Mount. These spirit voices will make all false religions bow at the shrine of Truth.— *Quintilian.*

JULIUS LUCIUS FLORAS, A ROMAN HISTORIAN.

My mortal life came to an end about A. D. 130. The spirit of progress was strong, but it afterwards became buried beneath Christianity. To that religion we owe the long dark night of slavery. I think I can affirm from what I positively know, that not only did the man called Jesus Christ never live but none of his apostles so called were known at Rome when I lived there. I was engaged in writing a history of the Roman Emperors at that time, and all sources of information were open to me, so that I could investigate all evidence and write a correct history of what I had taken in hand. The so-called revelation of Jesus has nothing new in it. It contains nothing that was not known to the ancients before that time. There are millions of spirits in spirit life; many of them know their religion is a fraud, and yet will not acknowledge it to be so. They seek to keep up that mental slavery which they maintained when here. The difficulty in the way of reforming these spirits is, that you in earth life are constantly sending fresh additions to swell their ranks. So long as this state of affairs continues you must not wonder at the spiritual darkness that overshadows mankind. The enemies of truth you meet here on the earth plane are as nothing compared to the infinite number of spirits who are contending against it on this side of life.

VESPASIAN, EMPEROR OF ROME.

I commanded the forces at the taking of Jerusalem. I was afterwards an emperor. Amongst the Jews at that time there was no account of such a person as Jesus of Nazareth. But there were several Jesuses commanding the mutineers; yet neither Greek, Roman nor Jew knew aught of what is known as the Christian Saviour.

SATURNINUS, THE FOUNDER OF GNOSTICISM.

I lived and taught at Antioch from about A. D. 60 to 125. I met, conversed and exchanged philosophies with Apollonius of Tyana and Damis his disciple. We were Communists, and all you find set down as the teachings of Jesus of Nazareth were taught by me. They were obtained from Apollonius, who gave them in exchange for what I knew of the Gymnosophists. This was about A. D. 65. I knew of no Jesus who lived at that time and was killed, with the exception of one, who was run through with Roman javelins for being a bandit, and I am certain that he knew nothing of philosophy. Jesus and his apostles I never met. If they had existed at that period I certainly should have met them.

ARBGARUS, A GRECIAN PRIEST.

I lived at the exact time it is claimed that Jesus lived, not only that, but it is claimed that I had a correspondence with Christ. Now for the facts. I was a priest in Abdera, afterwards Rome, in the reign of Tiberius Cæsar. I held correspondence with a Jewish priest in Jerusalem whose name was Jesus Malathiel. This correspondence was taken advantage of by Felix, Bishop of Urgal, in Spain, in the eighth century, and was used by Christians after that time to prove the existence of Jesus Christ, when no such person ever existed. I came here to-day to throw what light I could upon this subject. I departed this life about A. D. 60.

PAULINUS, FIRST ARCHBISHOP OF YORK, ENGLAND.

I think it was A. D. 645 that I entered spirit life, and from that day until 1700 I endeavored with all my perseverance to find Jesus Christ. But these centuries of searching ended in finding the man I ignored on earth, Apollonius of Tyana. I was one of the first translators of scriptures from the Gallic into the Saxon tongue. I substituted, as did Eusebius, Jesus Christ of Judea for Apollonius of Tyana, and made the versions correspond with Eusebius' versions.

Now we come to those historical characters to which Dr. Peebles in his book refers as witnesses to prove the authenticity of the historical Jesus. He and others point to the mutilated histories of these celebrated characters for proof,

but they now speak to us off-hand from spirit life. This I consider direct testimony, therefore it should take precedence of all book testimony that has been manipulated by priestcraft.

Dr. Peebles refers to Josephus, Tacitus, Pliny the Younger, Porphyry, Ignatius and Origen. The following is what they say as spirits concerning the question at issue :

FLAVIUS JOSEPHUS, JEWISH HISTORIAN.

I am here to-day to testify in regard to a question which is of vital importance to humanity, and to millions of spirits also. It is in relation to the correctness of the doctrine of salvation through a Saviour. At the time when I wrote my histories there was no such man as Jesus of Nazareth, a doer of wonderful works, and any person of ordinary comprehension can see that the passage in which it is said that I referred historically to such a person was fraudulently interpolated by some Christian copier of my history. First, it interrupts the narrative I was writing at the time, and in the second place, I always gave all the facts concerning those persons of whom I wrote, and if so important a person as this Jesus has been represented to have been had lived at that time I would have given a full description of him. There were no Christians at the time of my retirement from public life, in the year of 100, in the reign of Trajan. Christianity was the outgrowth of all the mystical religious systems previously existing.

TACITUS, ROMAN HISTORIAN.

My object in coming here is to speak in relation to a passage in my works that the Christians wish to make out refers to the Nazarene. I lived from A. D. 52 to the beginning of the second century. During that time I knew almost everything that was taking place, especially in Judea, but I never heard of the Christian Jesus, nor Christianity. I have heard, however, of the Nazarite sect, who changed their name A. D. 66 to that of the Essenian brotherhood. My name was Cornelius Tacitus.

PLINY THE YOUNGER.

I am an important witness in the settlement of the dispute concerning the reality of Jesus Christ. One of the greatest proofs they bring forward to establish the authenticity of Jesus is my letter to Trajan. I did write such a letter, but the name of Christian was not in it. That word was a forgery. The word I used was *Essenes*, not Christians. I had no knowledge whatever of the so-called Christian religion. I do not come here in malice to give this communication, but I do come because I wish to testify to the truth. As I hope for future happiness, I affirm that what I have stated here is the positive truth. Sign me Pliny the Younger.

PORPHYRY.

Many persons may say, These spirits have deprived me of my Lord: what have I left? O foolish mortals, to rely so implicitly on that which never existed! The first question to be answered is, Did Jesus Christ so called ever have a personal existence? to which I answer, He did not. I come to set forth such facts as I know to be absolutely correct. None of the early Fathers were Christians. They never thought of establishing such a gigantic system of fraud as is practised by the Christian priesthood to-day. In all the earliest books and manuscripts of the so-called Christian era there was no mention of this Jesus, except as a kind of Sun-God. There are writings of Suetonius and the Emperor Trajan in possession of the Papal Church that would settle forever the question as to the personal existence of Jesus. It has also the possession of the letters of mine in which they have altered the word Gnosticism to Catholicism, and on the strength of that have claimed me as a Christian. This voice of mine is a spirit voice, that priests do mightily fear. I am not done with them yet. They will be made to hear me.

So much for spirit testimony upon this question. The last six spirits who gave the foregoing testimony are the very individuals to whose ancient writings Dr. Peebles refers to prove the authenticity of Jesus, but they most emphatically deny the allegation, as intelligences who are in position to know the truth, as to the question at issue. These passages referred to by the Doctor as evidence have been repudiated by independent scholars who are not dominated by church influence. They are about all that he and all others who are nursing ancient myths, instead of accepting the truth that comes to us to-day, can refer to, in attempting to prove their claim, even from unreliable history, changed and mutilated as it has been. Do the Doctor and his colleagues expect the people who live and think under the light and truth that is dawning upon us at the present time to believe testimony of the character of that offered by these ancient spirits concerning the history of the times in which they lived on earth could be made up by a dissipated ignoramus? He quotes from one of his colleagues to that effect. An intelligent public cannot be expected to swallow such a dose as that, for it is more absurd, if possible, than the story of the mythical Jesus itself. The reader will bear in mind one important

fact: This spirit testimony was not copied from books containing incorrect and mutilated history, that has been written and rewritten, as well as radically changed from time to time, all down through the centuries, even unto the present day, under the direction of Christian copiers and a vandal priesthood. It comes to us direct, by the voice of the spirit, or spirits, who lived at the period in which it is said that the Christian Jesus lived and died to redeem mankind from sin. When these spirit witnesses lived in the mortal form, they were important factors in the history of their times. In view of this fact, to what source could we look, and from whom could we expect to obtain direct and reliable evidence upon so important a matter, if not from these same spirits, who have testified in the foregoing communications?

Some individuals will ask, why keep up this agitation as to the existence of Jesus? Ask Dr. Peebles, W. E. Coleman, Dr. J. R. Buchanan and other prominent writers on Spiritualism, to say nothing of the Church, why they persist in this course. Some say that it is immaterial whether Jesus existed or not. This is an entirely one-sided and selfish view of the matter. It may be immaterial to some who have outgrown the effect of these mythical doctrines, but there are millions in both worlds, to whom it makes a vast difference, as they are in a deplorable state of mental bondage resulting from teachings based upon the existence of Jesus Christ. If they are freed from these bonds by the belief in the non-existence of this central figure of the Christian religion, they go forth no longer slaves, for the truth has made them free. Looking at the subject from this point of view, it makes a radical difference whether the gospel hero is a fact or a fancy.

I wish to call the reader's special attention to what Julius Lucius Floras said in his communication upon this point, in speaking of the millions of spirits in spirit life that are in bondage. He says: "The difficulty in reforming this class of spirits is, that you of earth life are constantly sending fresh additions, to swell the ranks of these misguided spirits."

Here again is where it makes a radical difference whether Jesus existed and whether the Christian scheme of salvation is a fact or a fallacy. Again, it makes a difference whether our children in the helpless state of gestation are branded with the impression of this infamous dogma of salvation through the blood of Jesus Christ. It makes a difference here and in yonder life whether we send our children to orthodox Sunday-schools, where these doctrines are taught to innocent unsuspecting minds, who depend upon those more advanced in life for direction in matters ethical and religious.

Many Spiritualists might pause and think of this, with profit to their children as well as themselves.

One more suggestion before closing. This spirit testimony, with what has come to us from independent investigators in the past, in my opinion, is enough to prove to any unprejudiced mind, that not a scrap of veritable evidence can be brought forward to establish the report that Jesus Christ was a living character, or aught else but an ideal, formulated from the lives and characters of others, real or mythical, whose history dates back to the period when man perused the Bible of Nature, and read his destiny in the stars.

In closing I would say that these communications with many others are published in a volume entitled "Antiquity Unveiled," with comments thereon by J. M. Roberts, against which Dr. Peebles and others seem to have a spite. All should read this work, which may be found with many other valuable books on the shelves at the *Progressive Thinker* office.

DR. PEEBLES' REPLY TO B. B. HILL'S ARTICLE IN THE
 "PROGRESSIVE THINKER" UNDER THE HEADING
 "PEEBLES REVIEWED."—WHAT THE
 SPIRITS SAY ABOUT IT.

In the early Christian centuries no one, Jew or Greek, had the audacity to deny the existence of the martyred man of Nazareth. Pagans, so-called, such as Celsus, Cerinthus and

others, as well as the Alexandrian Jews, admitted that this Palestinean prophet lived. Some pronounced him a Pharisean fanatic, others a semi-lunatic, a rash reformer, a fiery patriot, and others still a necromancer, practicing the magic that he had learned in Egypt.

The question touching the existence of Jesus has deeply interested not only religious rationalists but certain sectarists and many materialists as well. Some few Spiritualists — very few indeed — deny or doubt the existence of Jesus, as did those unidentified spirits in “Antiquity Unveiled,” through a medium, the less of which is written the better.

In the *Progressive Thinker* of May 22, 1897, is an article by friend B. B. Hill, of three and one-half columns under the rather pointed heading, “Peebles Reviewed — Did Jesus Exist?” At the time of its appearance I was in India, on my third journey around the world.

In this “review,” if that be the proper word to apply to it, Mr. Hill remarks, “This question of Jesus’ existence continues to be agitated,” and has taken “a prominent part in the Spiritualistic movement.” This, with good reasons, many will question. Spiritualism is an affirmation, and neither a denial nor a negation can long take a prominent part in the Spiritualistic “movement.” Saduceeism is self-stultifying. What a man don’t know is of very little importance.

Friend Hill informed the public that he had recently read a pamphlet “compiled,” mark the word, he “presumes” by Dr. J. M. Peebles, “who with his opportunities ought to have outgrown his early theological teachings which have become dyed in the wool.” Yes, he certainly ought, and *did* completely outgrow them about the time, probably, that B. B. Hill was born. Had this gentleman known the facts he would never have indited the unwise paragraph.

When a white-haired lad I was trained in the Calvinistic Sunday-school and in varied sectarian dogmas, but a few years later, thinking for myself, I utterly outgrew and denounced every shred of old Calvinistic theology. Indeed, I

became almost madly sceptical and atheistic, denying the existence not only of Jesus, but of God, a future life and everything else that tended towards religion. My four gospels at that early period were Hume and Paine, Volney and Voltaire. If this was not a satisfactory outgrowth from orthodoxy, what would be? Any one having read my biography, "The Spiritual Pilgrim,"¹ would not have so blundered about my "early theological teachings."

Possibly I should add that in outgrowing my early theological teachings I did not outgrow conscience, nor moral honesty, nor my respect for those old seers, sages, martyrs and moral heroes of the past, whose thrilling words and inspired utterances have streamed adown and crowned the intervening ages with splendors as matchless as fadeless. It is not among the highest occupations to blot out historic characters, or to spit upon the graves of our ancestors because, forsooth, they chanced to have been born before us. A truth uttered by a Socrates and chronicled by a Plato or a Philo is just as much of a truth as though spoken by an Emerson of this century.

This reviewer declares that "in the contents of the book by Dr. J. M. Peebles, 'Did Jesus Christ Exist?'"² there is no new evidence offered to sustain the affirmation." Well, whether the evidence was "new" or old, the reviewer made not the least attempt to dispute or overthrow it. Why? Evidently because he could not, and so substituted sneers and statements for arguments. The following paragraph is a jingling string of as pert assertions as the rankest sophistry could invent:—

In view of what is being exposed by the searchlight of knowledge, in the hands of independent scholars and scientists, as well as the continual discovery of the relics of antiquity, bearing upon this question, to say nothing of what comes from the spirit side, it would seem that even Dr. Peebles or his colleagues could not have the audacity to offer to the thinkers and investigators of the present time as evidence such a mass of absurdities.

¹ "The Spiritual Pilgrim" by the late J. O. Barrett, is for sale at the *Banner of Light* office, Boston, Mass. Price, \$1.25. — (A large volume.)

² This book is for sale at the *Banner of Light* office, Boston, Mass. Price, 25 cents.

Why did not the gentleman tell what has been "exposed by the searchlight of knowledge?" And who are these "independent scholars and scientists?" Why did he not name them? He did not — *could* not name them, and for the reason that there were none to name! The "discoveries of antiquity" are all — *absolutely all* — on the affirmative side of this question, as every thorough scholar knows who has read such recent works as Hilphicht's "Explorations of Nippur"; Glasser's "Babylonian Inscriptions"; Hommel's "Ancient Hebrew Tradition"; "The Jews Under Rome," by W. Douglas Morrison; "Egypt in the Light of Modern Discoveries," by Professor Osborn; "Studies in Ancient Judaism," by S. Schechter, Professor of Talmudic Literature in Cambridge University; Professor Sayce's "Verdict of the Monuments," etc.

If Brother Hill had read the above up-to-date, critical and carefully prepared volumes, by world-famed men of scholarship, he never would have inflicted upon the cultured public such a rigamarole of rust and dry-rot matter from the long-shelved and moth-eaten pages of Higgins, Taylor and their American plagiarizing imitators.

It may be a bit of "audacity," as Brother Hill alleges, for Dr. Peebles or his colleagues (referring, doubtless, to such authors, scholars and speakers as E. D. Babbitt, J. R. Buchanan, A. J. Davis, W. E. Coleman, E. Whipple, Moses Hull, Alexander Wilder, H. D. Barrett, Mrs. Brigham, Mrs. Lillie, Mrs. Longley and others) to present in evidence "a mass of absurdities" relating to Jesus; nevertheless, the above named and many others constituting the ripest intellectual wealth of the Spiritualist fraternity, firmly believe in the existence, and speak reverently of the gentle Nazarenean reformer in the light of the New Testament.

"Though Mr. Roberts had not encircled the globe in his travels, etc., he was an up-to-date scholar, the voice of whose pen silenced these adherents to ancient myths and legends,"

writes Mr. Hill. Jonathan Roberts was not "an up-to-date scholar," and he never posed as such. He had for this too much common-sense. And if his pen "silenced" any adherents believing in the personality of Jesus, such as Henry Kiddle, J. R. Buchanan, W. E. Coleman, E. D. Babbitt and others, he silenced them through his vituperative billingsgate. It was generally conceded that in this he excelled, and so excelling, "silenced" — finally silenced — his *Mind and Matter* journal! It died. Professor Kiddle, one of the purest, noblest men that ever adorned our ranks, pronounced him an "ill-tempered, vindictive vilifier, whom he would not with his pen condescend to notice." Yes, Jonathan M. Roberts "silenced" Henry Kiddle! Silenced him by the "mud-throwing," of which Mr. Hill speaks. Kiddle was a refined, scholarly gentleman.

"No attempt has been made," continues Mr. Hill, "by these knowing ones (a sneer) to meet his (Roberts') logic, and prove the spirit testimony false, or the results of his researches and conclusions untrue." This paragraph is absolutely incorrect. More — it is false; I happen to know three able writers for Spiritualist journals who "attempted" and re-attempted in well-written articles to show the utter fallacy of Roberts' logic and the direct falsity of much of his research, but Roberts refused — utterly refused to publish them. The proof is in my hands. Further, Alonzo G. Hollister, an able Mt. Lebanon Shaker, wrote an article for *Mind and Matter* in proof of Jesus' existence. It was published. Mr. Roberts replied to it editorially. Very soon Mr. Hollister forwarded a most scholarly review of Mr. Roberts, showing up his errors, and almost pitiable historic blunders. This Roberts absolutely refused to publish. I have in my possession his letter of refusal to Mr. Hollister. The rudder is in my hands. And if further pressed upon this matter I shall publish this letter with others relating to this subject showing the one-sidedness, I may say rank injustice, of the editor of *Mind and Matter*. Of course, if brother Hill had known these facts, he

would have saved himself this late day mortification of penning the above paragraph.

In reviewing my little book — "Did Jesus Exist?" — Mr. Hill gravely asks, "Do the Doctor and his colleagues (meaning W. E. Coleman, E. D. Babbitt, J. R. Buchanan, Moses Hull and others) expect the people who live and think under the light and truth that is dawning upon us at the present time to believe testimony of the character of that offered by these ancient spirits concerning the history of the times in which they lived on earth, could be made up by a dissipated ignoramus?" No! by no means; but the Doctor does believe that the "testimony" was made up by a shrewd, unprincipled, concentrated demonism, manipulated, plastered and patched over by a good deal of "dissipated ignorance" — whatever that may be.

This brother thinks that to say it is "immaterial" whether Jesus existed or not is an "entirely one-sided and selfish view of the matter." In this I am happy to agree with my esteemed friend Mr. Hill. It is not "immaterial whether Jesus existed or not." It is not immaterial whether Socrates existed or not; for without his existence we should not have had the Socratic method of reasoning; without Plato's existence we might not have had the Platonic philosophy; without Confucius' existence we might not have had the Confucian morals. These were epoch-making men. And without the existence of Jesus we might not have had that condensed Sermon on the Mount, the prayer — "Father, forgive them" — nor the New Testament, which with all its imperfections abounds in rich mines of uplifting truths and spiritual gifts, glittering with the pure gold of Spiritualism.

Jesus in his inspired utterances said nothing of the "fall of man" theory — "total depravity" — "the Trinity" — "the Vicarious Atonement," or endless punishment; these were all superimposed upon the teachings of the heaven-illuminated Nazarene by Gnostic dreamers, Alexandrian mystics and the old ecclesiastic fathers.

Jesus formulated no creed, established no sect; but while reproving scribes, Pharisees and hypocrites, simply said, "By this shall all men know that ye are my disciples, if ye have love one for another." . . . "Call no man master, for all ye are brethren." . . . "Blessed are the peacemakers." . . . "Return good for evil." . . . "God is spirit, and they that worship him should worship him in spirit and in truth." . . . "Ye shall know the truth and the truth shall make you free." . . . "As ye go, teach." . . . "Heal the sick, make the lame to walk, and the blind to see." It seems almost madness that any class of men should wriggle and struggle to write such a man and mediumistic reformer out of existence!

It is lamentable that so many Spiritualistic writers and authors are such laggards relating to ancient history, and late Oriental discoveries. The authors they mention, or plagiarize from, such as Dupuis, Jones, Maurice, Robert Taylor, Godfrey Higgins, Kersey Graves and a few others are all back chapters in the line of research. No real scholar quotes them. They are effete. They probably did the best they could in their time; but for nowadays writers to quote or plagiarize from them is like robbing old grassless graves of their dead.

Among others, the Egyptian Osiris had been written down by moderns as a myth; but the Parisian, M. Amelineau, has recently discovered Osiris' tomb at Luxor. The discovery, at first denied, then doubted, then questioned by a certain class, was later confirmed by a communication from the Egyptian Director-General of Excavations. And in further confirmation the President of the Cairo Council of Ministers remarks that they further "discovered that the tombs of the gods Seth and Horus are in the same necropolis at Abydos." The English *Pall Mall Gazette* says: "There is no doubt that this is a great discovery. Thus we now know the tombs of the last three god-kings of the second of the divine dynasties, which date back nearly ten thousand years." And yet both Higgins and Kersey Graves wrote as follows, almost in

the same words: "Osiris, Seth, Horus and the Hebrew kings were mythical beings, representing the different ages and cycles known to have existed in the earliest history of mankind." All of which was pen-and-ink slush by men professing to teach.

Take another example: In the twentieth chapter of Isaiah, first verse, may be found these words: "In the year that Tartan came unto Ashdod (when Sargon, the King of Assyria, sent him) and fought against Ashdod and took it." Now, up to the time of the excavations in Nineveh and Assyria, not a word was known of Sargon, the Assyrian King, except the verse in Isaiah. No Greek histories had mentioned him, and sceptical myth-hunters were sneeringly asking, "Who was King Sargon?" "Why did ancient history not mention him if he existed?" "Why is there no corroborating testimony in Greek or Roman histories to Isaiah's statement?" And so the matter stood until the excavations and deciphering of Assyrian monuments, when lo! the inscriptions — the records — showed that Sargon, one of the greatest kings, and father of Sennacherib, reigned over the Assyrian country nineteen years.

"When these sticklers for Jesus," says Brother Hill, "switch off on a side-track and say that Jesus was simply a man and a medium, they have no case." Why? I again ask, Why? The question at issue, remember, is not as to how Jesus was begotten, or as to any blood-atoning mission, but simply as to his existence. Upon this point they *have* a case; and they feel competent — abundantly competent to maintain it against all negationists and non-scholastic assertionists. No intelligent Spiritualist believes that Jesus "died a substitute to atone for the sins of the world." He died a martyr to the truths he daily taught and practically lived. Our reviewer thus continues: —

"It makes a radical difference," writes B. B. Hill, "to those in a helpless state of gestation," as well as to those in mature life, whether Jesus existed or not. It is true that

belief has something to do with molding characters — something to do in bringing pleasure or pain to the human soul. This I admit. Calvinism certainly adds furrows to the brow and tends to embitter the cup of human life. Nevertheless, it is character, rather than belief, that saves both here and hereafter. Better with the Hindoo to believe in thirty millions of gods, being sincere and honest, than to believe in one God, and be dishonest and depraved. Better conscientiously, sincerely to believe in orthodox theology, being at the same time philanthropic, patriotic, kind and upright, feeding the hungry and clothing the naked, than to believe in Spiritualism and be selfish, scheming, drunken and otherwise immoral. It is right-doing; it is right conduct; it is wisdom, that save!

It seems almost intellectually impossible for Mr. Hill to make any distinction between Jesus' existence as a man, medium and martyr, and the "Very-God" Jesus of sectarian theologians. Is this gentleman aware, that the Arians, Marcionists, Socinians, Hicksite Quakers, Shakers, Universalists, Unitarians and millions of nameless unchurched, believed and still believe in both the existence and manhood of Jesus? Does this belief injure them morally? Are not Universalists just as patriotic, and Unitarians just as benevolent and moral as Spiritualists? How can belief in the existence of Jesus — that Jesus who went about doing good, who returned good for evil, who prayed for his Roman murderers, who healed the sick, comforted the mourners, took little children in his arms and blessed them, made the lame to walk and the blind to see — and all without money and without price — harm any one? Would belief in the existence of such a character, would the imitation of such a character, morally injure the sordid thief, the syndicate-worshiper, the money-clutcher, or the selfish, scheming, gambling wordlings of this generation? Will B. B. Hill answer?

Loudly advertising "Antiquity Unveiled," in his closing paragraph Mr. Hill affirms that against these Alfred-James-

Roberts' communications "J. M. Peebles and others seem to to have a spite." Not at all. For I had never read them until my return from a third circumnavigation of the globe. No, no! I could no more exercise "spite" against these diakka communications than I could against the ant-heaps and wasps' nests that dot and spot the farmers' fields in all their spring-time verdure.

"Dr. Peebles alludes to what the spirits say as to this formidable question, and only quotes what *one* says in a communication through a medium. The message was indefinite and unimportant."

The above paragraph, tinged with a sneer, touching the testimony of spirits, opens wide the gateway for the influx of a flood of truth that Brother Hill had no conception of. He will accept our thanks while we will proceed with the testimony—testimony that will forever settle the question—with the *compos mentis*—if they are Spiritualists.

(1) MELCHER. Over twenty years ago, when the question of Jesus' existence was before the Spiritualist public, I made a written request, through the Spiritualist press, for mediums who had seen or positively knew of Jesus in the higher life to write me; and I received over eighty letters stating that either these mediums or their controlling intelligences had actually seen Jesus with Philo, the Grecian Plato, and other seers in the beatific realms of Immortality. Among these was the sister of F. A. Melcher, recently connected with the *Light of Truth*. Only space prevents me publishing, even in part, the testimony of these mediums and their entrancing spirits.

(2) DUNN. For some fourteen or fifteen years, Dr. E. C. Dunn, now a member of the City Council, Rockford, Ill., was my traveling companion, and one of the best clairvoyants and trance mediums that I ever knew. His controlling spirit guide was Aaron Knight, who, in giving the history of himself, stated that he lived nearly three hundred years ago in Yorkshire, Eng. This spirit, Aaron Knight, I found to be

not only clear-headed, but exceedingly conscientious. He always gave the same sign when taking control of the medium, always spoke in the same unchanged voice, and always contended that his spirit teacher was the Apostle John, and that he himself, guided by this old apostle, had positively seen Jesus of Nazareth in the heavens. This he repeatedly affirmed. And when in England many years after, I went to old York, and there in Latin, in the will office, I found the names of the Knight family, and the name even of the eloquent Rev. James Knight, ordained at Savoy, and of whom Aaron Knight often spoke. The clerk copied this for me in Latin and translated it into English. Here, now, is an unmistakable identified spirit testifying that he had seen Jesus in the higher, heavenly life.

(3) COLVILLE. It was my good fortune to meet W. J. Colville in London nearly a generation ago, where, frequently witnessing his entrancements, I held converse with his spirit intelligences, and without an exception they declared that they had seen that exalted personage in spirit life, known on earth as Jesus. In a reply to a question touching this matter published in the *Banner of Light*, November 10, 1878, occurs this passage, "That Jesus had an objective life in Palestine (of this) the spirit said he was sure, since he himself had met him in the spiritual world and was satisfied of his personal existence."

Mr. Colville, ever versatile and eloquent under spirit control, said again in the *Banner of Light*, February 14, 1880, "We know of no spirit in spirit life who lived on earth a life so thoroughly exemplary as Jesus did. We do not know of any one who has reached the same altitude in connection with the present dispensation." Again the spirit said through Mr. Colville, "Jesus of Nazareth is the leading spirit of the present dispensation, and to-day occupies the central portion of the most exalted spiritual sphere that communicates with this earth."

(4) MORSE. Over thirty years have I been a witness in

England and in this country to the excellency of J. J. Morse's mediumship, and to the solidity of his writings, and to the impregnable logic of his lectures. Very soon after being physically controlled by the invisible intelligences of the spiritual world, it was announced by spirit teachers, and by independent clairvoyants, that his chief entrancing influence was a Chinese sage. In identity his controls have never changed. It is now over a quarter of a century that Tien-Sien-Tie has in private and in public entranced Mr. Morse, speaking upon almost all conceivable subjects relating to the scientific, philosophic and religious interests of Spiritualism. The Chinese savant is always calm, profound and scholastic in his utterances. His sincerity and gravity are proverbial; and hence he is a favorite with all thinking Spiritualists on both sides of the Atlantic. He has been in the spiritual world, so he informs us, several hundred years, and is quite generally denominated "the Chinese sage," characterized by Confucian wisdom.

Questioning this exalted spirit, sage of sages, upon the subject of the personal existence of Jesus Christ, he has said to me and to others, repeatedly and emphatically, that Jesus of Nazareth lived as we do in a human body upon earth, and that he had personally seen him in the higher heavenly spheres of Immortality, with Confucius, Lao-tze, Aristotle and other sages. He has stated this time after time in seances and upon public rostrums.

Once at a select seance at the residence of Judge Dailey, of Brooklyn, N. Y., he not only reaffirmed that he had seen and conversed with the Jesus Christ of Palestine, but he intimately described the personal appearance of this Nazarenean Christ Jesus, the beauty of his figure, the color of his eyes, his grave deportment, the serene calmness of his heavenlit countenance, the golden halo that enveloped his whole person, and the sweet, uplifting sympathy and love that streamed in divinest radiance from his whole glorified presence. Who, then, that has a shadow of faith in Spiritualism,

can consistently doubt the Talmudic-recorded fact that Jesus lived? — and the present fact that he still lives, a light, a star, the Sun of Righteousness?

(5) STANTON MOSES. The late Stanton Moses (M. A. Oxon), a graduate of Oxford and professor in the London University, a gentleman of unimpeachable character and purity of life, editor of *London Light*, was a psychic, clairvoyant, trance and writing medium for years. His hand was controlled automatically. Inquiring about Jesus and the apostolic fathers, he received the following ("Spirit Teachings," page 26): "The life of the Christ, as far as it was public, was comprised within three years and a few months. For that, the previous thirty years had been a preparation. During all that time he was receiving instruction from those exalted angels who inspired him with zeal and love for his mission. He was a constant communer with the world of spirits, and was the more able to drink in their teachings because his body was no bar to his spirit. . . . Jesus' life-work was but little hampered by the body, which indeed was but a temporary envelope to his spirit. His was different in degree, though not in kind, from the ordinary life of man — purer, nobler, simpler, more loving and more loved. . . .

"Such a life would never be understood aright by those who were contemporary with it. It is of necessity that such lives should be misunderstood, misinterpreted, maligned and mistaken. It is so in a degree with all that step out from the common ranks, but especially was it so with him. It was not the eternal purpose of God that Jesus should die when the work of the Christ was but just commencing. That was man's work, foul and evil. Had the life of Jesus been completed on earth, what vast, what incalculable blessings man would have reaped!" (page 253).

Another ancient spirit controlling Stanton Moses' hand wrote the following: "I was a bishop of the Church of God and his Christ. I lived at Portus, near Rome, not, as some have falsely fabled, at Portus, in Arabia. And I witnessed

to the truth, yielding up my spirit to its God in confidence and trust, albeit the body was destroyed by a violent death; not, indeed, as Hippolytus, son of Theseus, perished, being torn asunder by wild horses to which he was tied, but by drowning. Nor was the reigning emperor other than Maximin the Thracian. My life was greatly spent in refuting errors and heresies which even then defiled the purity of the truth. My great master, Irenæus, taught me what he had heard from St. Polycarp, who in turn conversed with the ever-blessed St. John. I wrote, too, much in confutation of heresies as they developed under different leaders — the Ophites, the Simonists, the Basilidians, the Docetæ and the Noëtians. I scarcely remember some, but I know others; the Docetæ.”

“Who were they?” asked Stainton Moses.

“The Ophites were a sect of the Gnostics, taking their name from Ophis, the serpent. Man, they said, was of three parts — celestial, rational and earthy. These three were combined in Jesus, and each spake through him. There are, they said, three kinds of existent things, angelic, psychical and earthy. They falsely traced their system through Mariamme to St. James, the brother of Jesus. These also I refuted, for they grafted Phrygian Judaism into Christianity, even as the Valentinians, Gentilism. One Justinus, who conversed with St. Peter and St. Paul, explained the heresy, expounded and exposed it.”

(6) DUGUID. It was in the month of August, 1869, that Mr. Duguid, a most excellent man of Glasgow, Scotland, became controlled by a spirit professing to be a Persian, who had lived in the body nearly nineteen hundred years ago. He had been, he said, a prince of Persia, a warrior, and afterwards head of the Magi, and finally, in his old age, a believer in and a teacher of the Christian faith in Persia. He repeatedly identified himself, historically, and his influence upon Mr. Duguid was most ennobling and exalting. Mr. Duguid was also controlled by the spirits Jan Steen and Ruysdal, artists.

These also identified themselves. Under their control, persons would hold both of Mr. Duguid's hands, and then these spirits would paint beautiful pictures, both in oil and water-colors. Mr. Duguid's life for fully thirty years under these controlling influences has been a sample of goodness, purity and moral integrity. This Persian spirit, Hafed, has said through Mr. Duguid's organism hundreds of times that he personally knew Jesus in Palestine, Persia and Egypt; that he knew and talked with him frequently in the celestial realms of Paradise. Mr. Duguid himself has seen Jesus clairvoyantly, and was almost dazzled with the brightness of his person.

(7) SHAKERS. There are no better, purer and more spiritually-minded people on earth than Believers, called Shakers. Seven years before the Rochester rappings, some of their members at Watervliet, N. Y., were entranced and had visions. It is on record in their different families that many of their mediums during their entrancements and clairvoyant experiences saw Jesus of Nazareth. In fact, their controlling spirits universally testified that they had seen him and knew him.

Being asked how they knew that this bright, exalted spirit was Jesus, as they did not know him in the flesh, they replied that they knew him because their controlling spirit friends, whom they had often identified, had so informed them; and these spiritual informers were again so informed by the higher ancient spirits, who knew Jesus when he walked on earth, and had met him in great assemblages of seers and prophets in the celestial heavens.

(8) KIDDLE. Prof. Henry Kiddle, M. A., author, writer, and supervisor of the public schools of New York, says in the preface to his book, "Certainly no book was ever published with more sincerity, love and truth. The materials have been supplied not only unexpectedly, but in a manner which most persons would regard as marvelous in the highest degree. Not a single communication has been

inserted which was not written through the mediumship of my daughter or son. I therefore know they are not the offspring of imposture or delusion. They came from the world of spirits. This is solemnly attested, and is a fact undeniable." Personally, I knew the professor intimately, and in his own home received several communications through the writing mediumship of his two children; the son, I should judge, was then about twelve years of age, and the daughter older. She was refined and beautiful in spirit. Their hands and arms were controlled automatically in writing, as were Mrs. Underwood's. Here is a communication from Mozart, that great master of song, through the professor's daughter's hand:—

Believe me, oh mortals! No one can find in his heart or voice or mind's intellect, a note of sound so full of sweetness and pleasure as the simplest tone from the lips of an angel. Angel melodies are not conflicting, but are songs of peace and love, and are in accord with my soul's finest rapture. I am in spirit life with thousands, thousand times ten thousand souls. The heavenly arches ring with chimes of divinest harmony. Jesus was my redemption through the Christ, who was the way and the life. Jesus was my exemplar, and I was redeemed through the Christly spirit of love.

Other spirits, some of them ancient and historical, in answer to my questions testified in the same direct manner that they knew Jesus in Palestine and Egypt when on earth. They still "knew him," they said, "as a teacher, as the prince of peace, and the soul of love in the higher heaven of heavens."

(9) JAMES SMITH. Here follow the questions *verbatim* that I put to James Smith, the eminent scholar, book-reviewer and author, of Melbourne, Australia, for the medium to answer under control:—

1. Have your identified spirit guides ever seen and held converse with the Jesus of Nazareth of Palestine?

2. Did any of your higher spirit controls ever know of any intelligent spirits, who had given thought or time to the subject, to deny the existence of the Jesus Christ of the gospels?

3. How do you account for certain spirits returning through a medium, and insisting that Apollonius of Tyana was the Jesus and the Paul of the New Testament?

4. Will your spirit guides telegraph to, or request Apollonius of Tyana, or some other ancient spirit, to give you a communication, answering the question as to what he thinks of spirits making out, or trying to make out, that he was the Jesus Christ of the four gospels, and that he obtained them while he was traveling in India?

REPLIES OF PYTHAGORAS TO THE QUESTIONS OF
DR. PEEBLES.

1. "Yes, every one of them. And the seer now present (Mrs. Hughes) will describe *me* as well as all who speak on the subject (which she did).

2. "Not one.

3. "In the same way that other evil and obsessing influences are to be accounted for; because if a medium's life has been one of falsehood, hypocrisy and deceit, such a person will attract and be controlled by lying and deceptive spirits. The medium who made the statements thus referred to must have been one whose life was a living lie; and other liars and hypocrites in the spirit world would naturally make use of him or her.

4. "The foregoing answer is a reply to the present question. There is no necessity for Apollonius of Tyana to come here and speak. Tell your brother this: That those who make such erroneous statements, and hold that Jesus Christ is a myth, will find that Apollonius of Tyana is more of a myth than the Nazarene, although he (Apollonius of Tyana) did and does exist; but what I wish to convey is that the historical proofs of his existence are much fewer and weaker than those which establish the existence of Jesus Christ.

"There is a necessity for this explanation. Your brother was impressed to send you these questions as a preparation

for what is to follow, namely, the direct proof; for he (Dr. Peebles) is but a herald to announce the approach of the living evidences of Jesus of Nazareth having worn a mortal form; for he will yet appear in the similitude of a human being; that is, will materialize. Then will all men acknowledge that the Nazarene did exist, and does exist."

Judge A. T. T. Peterson, an able jurist in Britain, and later an English judge in India, and in early life a free-thinker and sceptic, becoming interested in Spiritualism, especially after returning home from India, secured the services of Mr. Lawrence, a very upright, conscientious young man—a clairvoyant, clairaudient and unconscious trance medium. The seances of the judge were held regularly and conducted with a great degree of candor and dignity. The conditions being almost perfect, at length many ancient spirits entranced this medium, giving a great variety of communications, many of which were published in the *Medium and Daybreak*, London.

Mr. Lawrence generally saw the spirit clairvoyantly before going into his unconscious trance condition. Several of these ancient spirits testified in most unmistakable terms to the existence of the Jesus of the New Testament.

(10) ONESIMUS. Testimony given on March 19, 1882:—

Onesimus, a Roman slave spoken of in Paul's Epistle to the Phillipians, entrancing the medium, said among other things, "That in the day which gave birth to the foundation of this system, a Jewish peasant, Jesus, was bold enough to array himself against the powers that existed, and with a steadfastness of character which words fail to describe, a character which gave motive to men's actions for all future time, stood up to tell men what he knew of the truth. I want you thoroughly to realize the magnificence of his efforts, and the greatness of his task. He had to put forth maxims and ideas in such a manner that they would come home to a class of Pharisees whose religious energies had been expended on an altogether different system. He had

to do more than this; he had to live up to his doctrines. . . . I saw this Jewish peasant, Jesus. I saw him at his devotions, I heard him in his teachings, I studied him day after day, and my conclusions were these, that in all moral virtues he stood pre-eminent above society; he was better self-disciplined; and he had a great amount of self-respect, and a higher power of self-control than any man I then knew, or any master I had ever served. This, indeed, is now the strongest memory with me of the past, leading me onward to the noblest and grandest hope of the future. As an example for all mankind, his life was a religion, and from his daily walk in life he preached.

"Though I was a heathen slave, God designed that I should be stopped in my way, even as that Jewish scholar and pupil of Gamaliel, was stayed, and that I should be forced to hear what these Christians said, and forced to see what they did. I mean these persecuted Christians. I soon found myself forgetting my hatred of them; and, further, I found myself participating in their thoughts, sympathizing in their hopes, joying in their joys, and grieving in their griefs. I felt their experience becoming mine, and as they saw the spirits of just men walking abroad, so I was permitted so to see them, until the world became to me a living voice. I found the humblest and poorest talking with the spirits of the past, and no question was thought or deemed intrusive."

(11) MUHAMMAD'S testimony. Muhammad appearing to the medium, he clairvoyantly saw him give a short address to other spirits, and then reflecting, he bitterly bemoaned some of his earthly teachings.

Judge Peterson remarked that if the followers of his religion had not practically followed out his highest teachings, the followers of Jesus had not done any better.

Muhammad then said, "Do not, for justice's sake, compare me with him, the conqueror over himself. You have been pleased to admit that, despite many of my shortcomings, my

name is enrolled among the pioneers of truth, among the names of those great heroes who lived, and some who died, for truth; but at the head of this long list of names place the name of Jesus of Nazareth. His patience and endurance were to him neither a burden nor a sorrow. Others, with myself among the number, may affect to despise the opinions of men, but with him it was no affectation. He was above the applause of his brethren. He hungered after a spiritual knowledge of his Father in Heaven. He realized divinity, and measurably conceived the Infinite. Modest in power, sublime always in patience, the world in which he moved recognized him not. There is little comparison in our earth lives. Without the common failings of his period, he was alive to good works, full of love to man and obedience to God. He served the living God and pursued his noble mission, even to the end, the bitter end; and I, but for a few short years."

(12) JESUS, SON OF AMANUS, testimony: —

The medium saying that on the 14th of March, 1882, he saw a spirit calling himself Jesus, Judge Peterson remarked what is generally known, that there were many in that early Christian period bearing the name of Jesus; it was a common Jewish name Grecianized. The spirit, hearing this remark, declared himself to be Jesus, son of Amanus. He further declared that he was in mortal life a mechanic, and deeply interested in the sect of the Essenes.

During quite a long communication he said among other things: —

You are right in saying that a John or a Joseph of to-day is no more common than was the name of Jesus in the era in which I lived. In the time of the advent of the Jesus of Nazareth upon earth, I bore the name of Jesus, and, like my illustrious namesake, was a skilled workman, and a God-fearing and God-loving Jew. I was much given to reading the sacred law of the ancient times, and listening to the sweet choirs of angels who sung in the temple of our Maker. Once listening to their voices and seeing them spiritually, my physical eyes seemed almost to burst. I felt a mighty power upon me, and I was taken to where my feet had never wandered, taken to the highest heaven. You have heard the medium say the room, nay the world, is at times full of

light. All is glittering and golden with brightness. This is when your guide is visiting you. Before God, such was my experience in the highest heaven. It was incomprehensible. It seemed made up of glory, built out of the bright beams of divinest light, yet there were spirits there varying in their forms of brightness, varying in their ages; and with one accord they at length turned to me and said, "Son of Amanus, listen to your task! When you are taken back earthwards cry aloud with an unyielding voice, and never change the burden of your cry for God to give to man greater knowledge, greater wisdom, that all may lead more just, pure and self-sacrificing lives." In this way I received my commission to teach the people.

(13) LONGLEY. The excellency and moral honesty of Mrs. M. T. Longley's mediumship has never been questioned. "Father Pierpont," as he is termed, as well as her more ancient guides, affirm most persistently that Jesus did exist, and that they have seen him in the spiritual world. This they frequently repeated in the *Banner* circle-room. These are among Pierpont's published words in the *Banner of Light*: "By exalted spirits above me," said Spirit Pierpont, "I was told upon entering spirit life that the Nazarene, Jesus, dwelt in a very exalted sphere; that he was a tender and benign being; a teacher of moral philosophy, and a celestial worker in behalf of humanity. I have myself seen him and it is all true." Mrs. Longley, writing me under date of April 24, 1898, says, "I have heard the spirit (Father Pierpont) declare repeatedly that he had seen Jesus in the bright spiritual world of blessedness, and that he knew whereof he spoke."

(14) MRS. HAGAN-JACKSON, well known and deservedly popular in the great army of Spiritualists, was sent as one of the delegates from the National Association of American Spiritualists to the International Congress of Spiritualists convening in London, June 12, 1898.

The familiar spirits and angel guides of Mrs. Hagan-Jackson are very pronounced in their teachings relative to the earthly personality of Jesus, the Judean Christ. They speak authoritatively on the subject, because they have seen him in the upper Kingdoms of Immortality

One instance I relate from her more exalted guide. He was once invited by ancient and wiser spirits than himself to a convocation of angelic spirits. The gathering was upon a beautiful, flower-crowned mountain. Multitudes were present. On the summit of this mountain was a magnificent temple. Its architecture was too unique and complicated for description; its walls, crystal and alabaster, were translucent; its dome golden and dazzling. The vast masses in and around the temple seemed constituted of all races and dynasties. A calm reverence pervaded the scene. Many took part in the exercises. Great thoughts were evolved and interchanged. It seemed a very congress of wisdom. The spirit of harmony and reverence brooded over the vast assemblage.

And now a hush — a soft, mellow, subduing hush fell upon this massive council of souls, and one "who walked in a halo of light" came into the temple. "His presence filled the temple with an aura of devotion, of peace, and of love unspeakable. Moving gracefully to the center, he bowed his head a moment in silent adoration, and then spoke in tones such as only angels use — tones and words of love and wisdom and purity and philanthropy and self-forgetfulness and holiest consecration to truth. Then with sweetest condescension he walked among these crowds of spirits in and out of the temple, personally speaking to many. Approaching me, he laid his hand upon my head and said, 'Verily, thou art a sunbeam; know that thy mission is blessed. Thou art a messenger bearing light into the dark places of earth, carrying joy to souls that sorrow, and brushing away the tears from mourners' eyes, pointing them to our deathless sphere of Immortality.'

"From the moment that he put his hand upon my head I felt exalted — felt a diviner baptism — felt a heavenly light, and that light has remained with me.

"A very wise and ancient spirit whom I had long known in spirit life, Peripidee, said, 'The one who laid his hand upon

your head was known when in the mortal body as Jesus of Nazareth, the Christ of many nations, the Christ of the ages.' ”

(15) FANNIE GREEN M'DOUGAL was one of the finest mediums that I ever knew. She was the soul of poetry, inspiration and spirit vision. Her articles and poems frequently graced S. B. Brittan's quarterly review. In her entrancements she breathed the very air of heaven. Soon after General Baker's transition to the shores of eternity he controlled Mrs. M'Dougal and gave his experiences in the spiritual world. He further described the condition of various grades of spiritual intelligences. Finally he saw a “calm, glorified form,” which he thus described:—

I needed not to see the cup of gall, the crown of thorns, the Garden of Agony, the cruel cross, and the riven tomb. No one for a moment could mistake the intense individuality of that presence. Never was there another like him. He was begotten, conceived, molded, moved and inspired, atom by atom, line by line, with one all-pervading spirit of pure Love. With lifted hands and streaming eyes, I bowed myself down, and wept at his feet for joy in his divine presence. O how beautiful! How majestic! How passing all language to describe—all imagination to conceive! And yet, I fainted not, as in the sight of some others far less holy. On the contrary, I grew strong—so strong that I could have invoked a share of that transcendent and glorious martyrdom.

By a rapid passage of thought, I went out into his life. I followed him from the manger of Bethlehem to the Temple of Jerusalem, where he talked with the doctors, a prematurely wise child. I stood with him by the side of the Jordan, where, obedient to the ministry of John, he bowed down to the renovating wave. I ascended with him the Mountain of Temptation, and beheld the Arch-Demon turned away by his omnipotent armor of Divine Love. I stood with him on the brow of Olivet, where he wept over the doomed city. His words came booming back, borne on the troubled billows of time:—

“O Jerusalem! Jerusalem! How often would I have gathered thee as a hen gathereth her chickens; but ye would not.” O transcendent pathos! I lingered with him mid the shadows of Gethsemane, and saw the trickling blood-drops when he prayed: “O Father! If it be possible let this cup pass from me!”

“Now I know of a truth,” I exclaimed, bowing down more lowly at his feet, as he bent over me with enclasped arms of blessing, “*how* thou art my Saviour—the Saviour of all Mankind. It is by this inexhaustible, this Omnipotent Love, broad as the universe, deep as hell and high as heaven, its virtues and its potencies are sufficient for the wants of all.”

He clasped my hand in his and gently raised me. I stood erect. I grew

tall and strong. I took new pleasure in myself, feeling how grand and how glorious a thing it is to be a man. Thus I was baptized anew. I became one with that Immaculate Being; and forever more I shall rejoice only in good.

For a little while there was a complete absorption of the senses. And then I heard that majestic voice—the same that of yore moved and magnetized multitudes—whispering in my ear: “Rejoice, O my brother; for verily the Christ is born anew, incarnate in all humanity.”

Then after a little he added: “Veneration, my brother, is a good gift, because it leads up to higher excellence; yet even in this go not beyond the true measure. There have been many Christs—many that have ascended to the highest heavens long before me. But are we not all as brethren—they to me, as I to thee? There are many great and glorious, but only One is perfect, and that is God, the Father of all spirits and the author of all being.”

(16) THOMAS R. HAZARD. Spiritualism had for many long years no more devoted, no more consecrated worker than Thomas R. Hazard, of Rhode Island. His benevolence and kindness to mediums were almost unparalleled. None of us have forgotten his communications so frequently appearing in the *Banner of Light* and other Spiritualist journals. His daughter Mary was his earthly idol, and some time after her transition to the realms of the blest she controlled and fully identified herself through the organism of Mrs. Juliet T. Burton, of New York. Her messages from the better land partook more of the angelic than the mortal. In the following communication, published in the *Banner of Light*, she describes her joy in seeing Jesus in the heavenly life. These are her words:—

I come to-day filled with a great joy, my beloved father. I have had an interview with Jesus, and am still under the influence of his graciousness, too exquisite to relate in words. It is like the love of a mother's heart, the joy of a bride, all sweet felicities combined. I cannot describe with what ecstatic ambition I am filled to climb on and on towards all altitudes of virtue, that I may be like him. He is bright in exterior, there being a deep halo around him of diamond-like lustre. None penetrate this aura. He goes into spheres of sublimer magnitudes than any except arch-angels. His features are more beautiful than any artistic effort of man could ever conceive, much less portray, and his voice has power to penetrate the heart's deeps. He works incessantly, and never allows the waste of a minute, and every word that falls from his mouth is a missionary achievement. We do not worship him, but we love him and endeavor to be like him.

Dear father, I can understand what is meant by a man having the kingdom of heaven within him. It is when he is able to lay aside all malice, to forgive every enemy, to strive to do as Jesus did, and to revile not in return when provocation renders silence almost impossible; it is to be tolerant in the midst of intolerance, and to look to the interests of the orphan, nor let widows want.

(17) N. B. STARR. The picture of Apollonious, of Tyana, in front of "Antiquity Unveiled" looked to me very familiar, for during my seven years' location in Battle Creek as lecturer and writer, I had the pleasure of an intimate personal acquaintance with N. B. Starr and his artistic work. I first met him in Cincinnati, and often afterwards in Sturgis, Kalamazoo and St. Clair, and was also frequently at his house in Port Huron. He painted for me three pictures in oil, one of a Brahmin sage, one of Jesus, and another that neither he nor his guides could identify, as the spirit purported to be an ancient Atlantian. I often took these pictures with me on exhibition when on my lecture tours.

Further, Mr. Starr, when entertained in my Michigan home, often related his experiences of leaving his body, and, aided by his spirit-artist guides, visiting the vast art-galleries of the spiritual world, seeing ancient spirits and others, so very ancient, that they were unknown to our historic era. He further declared that in his heavenly voyages, directed by his guides, he saw the Jesus of the New Testament.

This portrait that Mr. Starr's spirit artists painted for me, of Jesus, as they saw him in those celestial realms, was magnificent — a very symbol of tenderness, sweetness, dignity and moral majesty; and as unlike that of Apollonious as their characters were diverse!

Multitudes in the Western States saw this picture of Jesus on exhibition in halls where I was accustomed to lecture upon Spiritualism — and saw it only to admire it. And yet, highly as it was prized, it, with some of Mr. Anderson's spirit pictures, together with my library of over two thousand volumes, were all burned in that great San Antonio Sanitarium conflagration.

But, now then, if friend Hill and the compiler of "Antiquity Unveiled" accept Apollonius' portrait as genuine, they must also necessarily accept that of Jesus, by the same artist, as genuine also. Certainly Mr. Hill will not repudiate the testimony of his own witness. Remember, then, that that clairvoyant artist, Starr, and his controlling intelligences, declared in terms most positive, that, seeing in the heavens the Jesus of the New Testament, they had transferred his calm, benign and divine face to canvas. Is more testimony necessary? Could any conscientious, intelligent Spiritualist ask for more?

Forget not, that this N. B. Starr, whom B. B. Hill pronounces "a wonderfully inspired artist, through whom were painted very remarkable portraits of individuals that had passed to the world beyond long ago," painted the picture of Jesus — and it bore little, I may say no, facial resemblance to that of Apollonius. Friend Hill must not wince at taking *this*, his own medicine! Surely, the "wonderfully inspired artist," as B. B. Hill denominates him, would not, entranced by his own artistic intelligences, stultify himself by painting — non-existence!

(18) SPIRIT TESTIMONY OF JOHN WATT DIRECT FROM HEAVEN. On my first visit to London, over thirty years ago, I formed the acquaintance of the Everitts, a most excellent family. Mrs. Everitt had superior mediumistic gifts. The Halls, Colemans, Howitts, M. A. (Oxon), and distinguished people from the Continent frequently attended her seances. The moral integrity of the Everitts was never questioned. The tests in our presence were often astonishing, and the more so because unexpected and uncalled for. She never received a farthing for her time or services. Her sittings were for the good that she might do. Among her gifts was that of direct spirit-writing. These writings occurred in locked bureaus, dressers, boxes, and upon paper while floating up in the air. These writings, fine and delicate, were done with almost the quickness of the lightning's flash.

Wishing for a communication when in London last July, direct from the upper realms of Immortality, I retired to my room at the residence of J. J. Morse, and marking a sheet of paper with my signature and other signs for identification, I wrote the following letter to John Watt, the influencing spirit of Mrs. Everitt : —

JOHN WATT,

Saturday, 26 Osnaburg Street, London.

Brother Immortal : — Though you live on the thither side of mortality, and I on this, hampered with earthly vestments, I venture to write you, hoping to receive an answer to my question.

Do you, or the exalted spirits with whom you associate in the heavenly life, know that the Jesus of the New Testament does, or did, exist as a personality, rather than as a myth? Very sincerely yours,

J. M. PEBBLES, M. D.

This letter I sealed very carefully, marking the envelope across the sealed edges, and putting it in my pocket took it to the Everitts, placed it in a box and, locking it, put the key into my pocket. The next day at dinner-time rappings upon the table informed the Everitts that there was writing in the sealed letter. The box containing the letter was brought to the Cavendish Rooms on Sunday evening and unlocked by myself in the presence of a large audience assembled. The envelope had in no way been tampered with. Unsealing it, I discovered that there was writing on the inside of the envelope, and I pronounced it direct writing from heaven — writing without the interposition of human hands.

Here is a *verbatim* copy of the communication : —

My dear Brother and Fellow-worker for the good of the human race : — You wished to know if Jesus was a myth or a man. He was a man in every sense of the word — a wonderful medium between this your world and ours. He lived a perfect life and was helped by his angel guides to live that life. His life on the earth-plane was as real as yours or mine. And you may see the good that has been done by his living this pure and unselfish life while upon earth. Go on, dear brother, proclaim the truth and we will help you. May our Heavenly Father bless and protect you. All our band greet you with love ; and the same, from your brother,

JOHN WATT (Spiritual World).

Such communications, with no hypnotism, no possible mind-reading, are absolutely invaluable. They carry conviction, for no mortal knew the question that I had asked — no mortal touched the paper but myself, nor did any other mortal for a moment have possession of the key. And further, as Mr. J. J. Morse was this evening filling a lecture engagement in this Cavendish Hall, and while entranced by that very learned and logical spirit guide of his, Tien-Sien-Tie, the spirit turning his medium partly around, and gracefully referring to this direct writing from the spiritual world, said, "Here was a miracle, just as much a miracle, or spiritual manifestation, as those abounding in all the religious books and ancient bibles of Oriental lands." In brief, this Chinese sage most eloquently endorsed the genuineness of this communication in which John Watt declared that "Jesus Christ once lived on earth as we now live." How can these anti-Jesus Spiritualists deny or get around such direct spirit testimony? They cannot — and yet be Spiritualists.

PONTIUS PILATE THROUGH PROF. KIDDLE'S DAUGHTER.

Controlling the hand automatically, he wrote : —

"I am the once Roman Governor, Pontius Pilate, of Judea, being over eighteen hundred years in the field of history (but principally Biblical) on earth, and that without any perfectly happy retrospect. . . . What has released me from prison? you ask. I pray, you may; for with seeking you will find; and for the love of Christ, I trust that you will never feel the intrusion of sickening doubts. My life is purified now, and thus I have risen. I have passed from earth, in the resurrection of my soul, without vanity of thought. Had I not been a kingly ruler during Herod's reign? Was I not a man, with the strength of a devil? Yea, verily, and more. I wielded the sword of justice with righteous vengeance. I taught the people to slay their own offspring, that is, God's own children. I was happy in my power of ruling, but the true God I never knew. May the heaven, for which Christ died, never forsake your memory, nor ever fail to show you the distinction of a heaven-born king, compared to a devil. And let the Lord be praised by the highest earthly tribunal, as by that created in heaven. I will find a million now to shout hosannas to God in the highest, glory and peace on earth, good will towards men. . . .

"Beautiful was Jesus, born for his mission of love, and sanctified by all pure influences — born for the destiny decreed by God, and assumed by his own

beseeking will, for poor, depraved humanity ! Mark me ! I shall never forget my life on earth. . . . I am drowned now with holy love. I have been brought into the possession of blessings which surround me on all sides ; I am protected and helped by all ; I am now granted the satisfaction of every desire ; and I am given all the pureness and freedom of action. All goodness and kindness is mine from God, and through his Son, whom I pierced with the spear of agony and hate. Can a mortal imagine my existence ? Can a holy spirit tell you of my past agonies ? No, never ! Nor can mortal man or spirit power know the punishment of grief or the humiliation of spirit suffered by the infamous and mortified executioner of the people's teacher and heaven's holy defender, by him who, in Biblical scorn, bears the name of PONTIUS PILATE, and the disdainful title of 'Governor of the Jews.'"

We give this communication, taken from the published volume of Professor Kiddle, to show the marked contrast between this and the purported communication from Pontius Pilate through Alfred James, found on page 236, expressing no opinion as to which of these messages, if either of them, was from the real Pontius Pilate. It is certain that they are utterly unlike in style, conception and matter of fact, and hence, each must judge as to genuineness. Considering the characteristics of the two mediums, there can be but one opinion to any intellectual person as to which is fraudulent.

W. H. Burr, a noted thinker, of Washington, D. C., after saying that he cannot swallow all the spirit communications in "Antiquity Unveiled," takes Alfred James' Pontius Pilate to task in this manner.

On page 112 Pontius Pilate says : —

"I was appointed procurator of Judea in the commencement of the reign of Augustus . . . I was procurator in Judea in the fourth year of the reign of Augustus. I held the position nine years.

"Octavius Augustus Cæsar began to reign about the year 27 B. C. The fourth year of his reign was twenty-four years before the Christian era and some ten years before even the mother of Jesus was born. Outside of the New Testament the only record of Pontius Pilate is contained in Josephus, who fixes the period of his procuratorship between Anno Domini 25 and 36, and Josephus, if not a myth, was three years old when Pilate quitted Judea."

Consider for a moment the communication on pages 256-260, of "Antiquity Unveiled," purporting to come from "Mizraim, the Chaldaic King of Egypt." "I was born," he

says, "over two thousand years before your myth, Jesus." In the name of reason, what then has he been about in the brighter, beatific world of progress all these four or five thousand years? Kings are supposed to be intellectual and cultured; but Mizraim must have degenerated, for his message is almost piteously bungling, monosyllabic, egotistic and common. He uses the personal pronoun "I" forty-eight times. "I (great, vaunting, swaggering I) knew nothing," he exclaims, "of Abraham." Quite likely! Becoming "dissatisfied" with Chaldea, he "moved southward" and reached Egypt, when Egypt was almost directly west of Chaldea. Bad points of compass! He had no doubt that the story of "Moses of the Israelites" and "their Exodus from Egypt" came from himself. Amusing! Reaching Egypt, he found there "the great King Mahalaleel." What a pity that Egyptian explorers have found nothing upon Egyptian monuments in name or shape of such kings as Mizraim and Mahalaleel!

This Mizraim informs us that he took with him "30,000 warriors" and multitudes more that could not bear arms. He "beat," he says, Mahalaleel, and became "the first ruler of Egypt." Menes, then, of the monuments, was nowhere! Baal was originally represented as a "man with a snake's head," but I, Mizraim, "left the snake part, off." He did well in this. Snakes are very disagreeable. Three thousand died last year in India from snake-bites.

"There were no such people as the Jews in my day," he asserts. I presume not! Actually, this spirit does not know the difference between the words Jews, Hebrews and Israelites. Jew is a religious cognomen — one professing the religion of Judaism. There is no Hebrew race. It was originally a part of the great Semitic family. The name *Israelites* is found on one of the Pharaohs' monuments.

Again, look at the farce of Apollonius of Tyana, purporting to entrance Alfred James, and letting fly such egotistic vaporings as the following: "Entering Jerusalem, I was hailed with hosannas and songs of praise. . . . From what

I have learned as a spirit, I conclude that I am both the Jesus and the St. Paul of the Christian Scriptures." How delicately modest! Great men like Emerson and great immortal spirits are invariably unassuming, generally refusing to give their names, saying, "Judge us by our inspired teachings and by the beautifying, purifying halos that we cast upon our mediums." Seeing a medium, in a measure, you see his controlling familiars. Like attracts like.

"Now and here I declare," says Apollonius, "that the Christian gospels were all preached by me — preached at Jerusalem — preached at Ephesus — preached at Athens — preached at Philippi — preached at Rome — preached at Alexandria — preached at Babylon." Further, in the same paragraph, he exclaims, "I even raised the dead." (Page 20.) All of which, based upon bare assertions without a line of corroboration from the Talmud, Josephus, Cerinthus, Celsus, or any reliable authority, must be set down as wordiest self-praise — the sophomoric slush of a boaster, "a lying spirit."

As further relating to this Apollonius, the purporting spirit, Damis tells us (page 35) that "Apollonius, of Tyana, was the Jesus Christ of the Christians," and adds, "He brought back the Indian gospel in relation to the Hindoo god, Christos." The last sentence stamps the whole affair as a rank falsehood. There never was such a god as Christos in the Hindoo pantheon. The name does not occur in Hindoo literature. Is it said, "Krishna was meant." How do you know? And this reminds me that certain Spiritualists continue to write "Krishna" — "Christos, or Christna," and that, too, after having been corrected by the erudite W. E. Coleman, and others. All English as well as Hindoo scholars spell the word "*Krishna*" and pronounce it "*Kreesh-na*." The word bears no relation to the Jesus Christ of the New Testament. Christ, the Logos of Philo, and the Paraclete of the Gnostic era is another matter altogether.

In connection with the above it should be known and re-

membered that a very intelligent and dignified spirit, claiming to be Apollonius, of Tyana, controlling other mediums, persistently, positively denies having been the Jesus of Palestine, or the Jesus and Paul of the New Testament. The well-known gentleman, Mr. Edward Shippen, noticing that Mrs. Shirley, a very excellent, cultured woman, as well as a trustworthy medium, announced, while in a trance, the name of Apollonius, inferred that this old philosopher would like a channel of communication, accordingly he wrote, asking him to give for the benefit of humanity, a brief account of his work while he dwelt in mortality. "This," says Mr. Shippen, "together with four or five sheets of note paper, I sealed up in an unaddressed envelope, and enclosed it in a second envelope to George Cole."

The answer was soon returned with the following written on the blank paper. Here is the most important portion of it: —

DEAR EARTH FRIEND: — I have long awaited the opportunity of communicating in this manner, in order that I might be able to correct errors with regard to the period of my earth-life existence, and also with respect to my individual identity; in brief, I am the spirit of that mortal who in earth life was known as Apollonius of Tyana, at which place I made my mortal appearance, A. D. 100, and there continued under instruction until the year A. D. 120, when I was sent to Athens to study under eminent teachers the philosophy of Stoicism. After having completed my studies, I taught upon the Acropolis, and had many Roman youths for students. Upon a visit made to Athens by Titus Antoninus better known to moderns as Antoninus Pius, which name, perhaps, was derived from his tenderness to his predecessor, Adrian, and his great attachment to the religion of his country, I was attracted by the presence of the Roman Emperor Titus Antonius, who subsequently attended my lectures, became interested, and sought me daily in the privacy of my chambers, and placed himself under my instruction during his sojourn at Athens. . . .

The Emperor Antoninus suffered from a bodily affection, involving paralytic conditions, which I removed by the application of animal magnetism . . . guided, qualified and directed by the mental alchemy, supplied by spiritual influences. For be it known that the learned of antiquity sought the spiritual presence and guidance of those who as mortals were celebrated for the peculiar phase of profession which might be required for the purpose of the occasion. Thus the spirit of the mortal who had been celebrated in medical science was invoked to aid in restoring health, the spirit of the great

mortal warrior to aid in battle, the spirits of great mental philosophers to aid in teaching, etc. . . .

To return, Antoninus became my patron ; and when he had adopted Marcus Aurelius as his son, he sent for me to repair to Rome, to become the preceptor of Marcus Aurelius. Upon my arrival in the imperial city, it was expected that I would at once repair to the imperial palace ; but as such an act would not conform to the dignity of a Stoic philosopher, I sent this message to the Emperor — that it was the scholar's duty to wait upon the master, and not the master's to wait upon the scholar, and that a philosopher could not even wait upon a Roman Emperor.

Antoninus assigned me a palace on the Forum of Trajan, with servants and guards, where Marcus Aurelius received my instruction until the demise of Antoninus at Loricum, A. D. 161, when Marcus Aurelius assumed the imperial purple, and I returned to Athens.

Misinformed and ill-advised Spiritualists of your day have sought to confound my identity with the identity of the greatest of all spirits ; namely, that of Jesus, the Great Nazarene. Such endeavors are irreverent, and exhibit great ignorance as to facts and dates. — CANIS APOLLONIUS, of Tyana.

Should I venture an opinion upon the merits of these two alleged communications from Apollonius through James and Cole, the verdict would be altogether in favor of the one through George Cole. Bear in mind, now, that Apollonius stoutly denies communicating through Alfred James, declaring that those who thus seek to confound his identity with that of Jesus to be "ignorant of the fact and the dates" — and he further pronounces all such "endeavors irreverent." Exit Apollonius.

I reverted to this Krishna spelling notion when the second time in India, consulting the cataloguist and librarian of the Royal Asiatic Society, Calcutta, consulting the learned Brahmins and others, and they informed me that there was no such word as Christna in the Sanskrit, Pali, Hindustanee, Telegu, Tamil, or any other Indian dialect. And when I informed them that certain English-speaking writers were spelling their Krishna (pronounced "Kreesh-na") "Christos," and "Christna," presumably to make it sound and seem more like Christ, the scowl of a piteous contempt flushed their faces. They had heard quite enough of the missionaries' Christ, and then to hear that certain Occidental writers were

endeavoring to show the relation or derivation, if not the very identity, of Jesus Christ and Krishna, was too much. They smiled, or sneered in ironic derision.

And Damis,¹ who is reported to have accompanied Apollonius in his travels, and who professedly controlled Alfred James, speaks of finding in India the "Hindoo gospels" that relate "to the Hindoo god, Christos." Again I repeat, there was never any such Hindoo god as Christos, or Christna, or Chrishna, and this Damis by so saying proved himself an ungracious ignoramus, or trifling, jesting buffoon. The Sanskrit and Pali scholar, W. E. Coleman, exposed and corrected this Christos-Chrishna misspelling business some fifteen or twenty years ago. And yet, with a most incorrigible moral madness, minus the virtue of method, certain Spiritualists, already nearly shelved as spent forces, continue spelling "Krishna" thus — "Christos," "Christna," or "Chrishna." Verily, verily, receiving their reward, they go one by one into merited forgetfulness. Only the true is eternal.

Max Müller, in the *Literary Digest*, September 3d, using this word three times, spells it "Krishna." When thus writing of Nilakantha Goreh, he adds these words: "He (Goreh) might have done a great work in India; but what India wants is the young and vigorous Christianity of the first century, not the effete Christianity of the fifteenth century, still less its poor modern imitations."

This is what I have long contended for — "the young and vigorous Christianity of the first century," with its inspirations, visions, trances, pentecostal gift of tongues, Essenean benevolence, self-sacrifices, love and brotherhood, rather than this effete Christianity — churchianity — of these later centuries.

Upon this mighty theme and fact of history I am proud to have such an Orientalist, such a ripe scholastic giant at my back as Max Müller.

¹ See "Antiquity Unveiled" page 35; also W. Emmette Coleman's criticism of Damis and Apollonius in another part of this volume.

ZOROASTER'S MESSAGE.

This book, "Antiquity Unveiled" (page 566), has a most ostentatious communication from the pretended Zoroaster of the dim, filmy past. Perusing it, I wondered at the credulity, the gullibility of J. M. Roberts, which made him for years a by-word among the more rational Spiritualists — they considered him an obsessed monomaniac.

This Zoroaster comes as Diakkas usually do, in thundering acclaim: "I lived in the days of Nebuchadnezzar, Belshazzar, Darius and Cyrus. . . . The Jewish book of Daniel was stolen bodily from my books. . . . The book of Daniel contains my actual earthly experiences at the court of Nebuchadnezzar, and the other kings whom I have named. . . . All that is mentioned in the book of Daniel occurred through myself. . . . Nebuchadnezzar was brought to a realizing sense of his sins through me. . . . I was at the court of the king, a philosopher. . . . In the reign of Darius Hydaspes I went through the ordeal of being cast into the lion's den. . . . It was I, Zoroaster, who read the hand-writing on the wall I was the author of the Zend-Avesta, etc." . . .

Is it not strange that this extraordinary man, living in the times of four kings (one of them reigning twenty-nine years) and being a self-pronounced philosophical prodigy, should not have a vestige of monumental notice? And yet Assyrian and Babylonian inscriptions know nothing of him. I have before me a photographed inscription of the prayer of Nebuchadnezzar II, B. C. 606, written during the time of Israel's captivity. And another photographed "Boundary Stone" of Nebuchadnezzar I, — and still other photographs of sculptures, inscriptions, tablets, cylinders covered with the historical events of Nebuchadnezzar, Belshazzar, Darius and Cyrus, but neither the name nor a word about Zoroaster has been discovered on the monuments.

Did the naughty monks of the sixteenth century, or the wicked Christians of the first century unearth and exhume

those hundreds of acres of ruins—discover and, skilfully leaving all others, erase the name of this philosophical giant of giants, Zoroaster, that wrought the miracles or spiritual manifestations ascribed to Daniel? It is the opinion of the world's erudition to-day that Zoroaster was a myth.

The bare statement of a message, significant only for its boasting, from Zoroaster, two or three thousand years in the spiritual world with its almost infinitely better facilities for progress, is its own refutation. The communication is insipid. If this really was Zoroaster, what a misfortune it is to die! What has he been about all these thousands of years? Mr. Roberts, commenting upon his communication, says, "Possibly he was a contemporary of Moses—Why was he not Moses himself?" Indeed, and why not Nimrod? and why not Melchizedek—and why not David that slew Goliath—or a veritable Cyclop? He first came to Alfred James under the name of Aronamar. Mr. Roberts took it in. Then he turned up as Zoroaster, and Mr. Roberts, half doubting, asks, "Why was he not Moses?" but at last he turns out to be the very Daniel "of the lion's den." The naughty Jews stole his books "bodily," he says, and signed Daniel's name thereto—and now this nearly three-thousand-years-old spirit comes back, baby-like, to the cultured, refined and spiritual-minded(?) Alfred James, and alternately boasting and scolding, snivels about it! And this is Spiritualism, is it?

This Zoroaster further declares "that all the sciences and all the knowledge of antiquity are concentrated in two books"—the Book of Daniel, and the Book of Revelations, by Zoroaster and Apollonius, respectively. If so, Heaven pity antiquity! And in the same paragraph he very modestly(?) says, "The spirits I have brought you have been *compelled* by my power to tell the truth." Whew! Think of this! *Compelled*, that is, forced "by my power to tell the truth." This is almost a tacit admission that these "Antiquity Unveiled" spirits were a set of consummate liars. Certainly there is no virtue, no moral integrity in "compelled" truth-

telling. This whole message conveys suspicion — aye, more, it has a very Gulliver odor.

Why did not the pretended Zoroaster tell us something new that recent discoveries would confirm? Why did he not inform us of the variations between the Book of Daniel and the recently unearthed annalistic tablets? Why did he not inform us that according to the monuments, "Cyrus was not originally King of Persia, but of the Elamite province of Anzan?" "If it is startling," writes Professor Sayce, "to learn that Cyrus was an Elamite prince, it is equally startling to learn that Astyages was king, not of the Medes, but of Manda. . . . It was not until the discovery of the monuments of Nabonidas and Cyrus that the truth at last came to light, and it was found that the history, we had so long believed, was founded upon a philological mistake. It is not the first time that philology has misled the historian, and needed the correcting guidance of archæology. . . . These cuneiform inscriptions prove that the Belshazzar of Daniel never became King of Babylon, but was 'heir to the throne and commander of the Babylonian army.'¹ The same monumental evidence which has largely vindicated the historical accuracy of the Scriptural narrative in other places, has here pronounced against it. The story of Belshazzar's fall is not historical in the modern sense of the word history."²

But here is a very amusing thing that seems to have escaped Zoroaster, who was, as he pretends, the Daniel of the Old Testament. The Jews, he declares, stole or "appropriated his works bodily," — and yet, this very Book of Daniel, as all scholars know, "has been excluded from the historical books of the Old Testament in the Jewish canon, and classed along with the Hagiographa." This is rich — the Jews borrowed, took, "appropriated" Zoroaster's writings, he claims, and affixed thereto the name of the prophet, Daniel; and then they rejected their "appropriated" or stolen writings from

¹ Sayce's "Higher Criticism and the Monuments," page 522.

² Loc. cit., page 531.

the Old Testament canon — in brief, the Jews rejected what they had stolen! What a murky mux this reported Zoroaster makes of it.

Again, as this professed and boasting Zoroaster, the “real Daniel,” “interpreted the handwriting on the wall,” why did he not now interpret it correctly when controlling Alfred James? The Biblical words are, “*Mene, mene, tekel upharsin*.” “It has long been recognized,” says Professor Sayce, “that the words in question are Aramaic, but it was reserved for the acuteness of M. Chermont-Ganneau, and other Assyriologists, to point out their philological and archæological explanation.” Pat’su in Assyrian means “a part of a shekel,” while *tekel* is the Aramaic representative of the Hebrew *shekel* and Assyrian *siklu*. *Mene* is the equivalent alike of the Assyrian *mana* or *maneh*, the standard weight, and of the verb *manû*, “to reckon.” In Babylonian language, therefore, the mysterious words which appeared upon the wall would have been, “*Mani mana sikla u bar’si*” (“Reckon a maneh, a shekel and [its] parts”). All of which this Zoroaster, *alias* the “prophet Daniel,” knew absolutely nothing. It is the common opinion of thinkers that a braggart is an ignoramus. While the Babylonian monuments, Assyrian tablets, and Egyptian granite-rock inscriptions (that no Christian could tamper with or counterfeit) corroborate many portions of the Old Testament Scriptures, they correct others. Such is the glory of modern scholarship.

But did this Zoroaster of Alfred James exist? Major C. R. Conder, R.E., D.C.L., M.R.A.S., etc., says in his review of Dr. Tisdall (page 51), “Students of the Zend-Avesta do not appear generally to admit the existence of an historical Zoroaster. The name is the old Zarathustra Spitama, or ‘pure high-priest,’ who was a legendary teacher.” Exit, therefore, Zoroaster, companion of the “non-existent Josephus,” according to Edwin Johnson and Mr. Tuttle.

And this reminds me that Shakespeare is also among the non-existents, for according to Ignatius Donnelly, Mr. Burr

and others, Lord Bacon wrote Shakespeare's plays and sonnets. In unmistakable language, Mr. Burr says, "Jesus and Shakespeare must both go." Certainly Shakespeare without the plays and sonnets would be a nonentity so far as history is concerned. Others, and among them a writer in the Sunday New Orleans *Picayune*, think there was a shadow of something to make Shakespeare from — a "Shakspur" of the fourteenth century. So they go — Jesus, Josephus, Muhammad, and now Shakespeare. Sad indeed! But really, is historic annihilation the doom of all the great reformers, authors, statesmen and poets of the ages?

Take as another example of these purported spirits Saturninus. This pretender, Saturninus, said to J. M. Roberts ("Antiquity Unveiled," page 240), "But if you were in India and would obtain from a Buddhist 'The Real Path of Virtue,' and have it translated," etc. This Saturninus passage would raise a hearty laugh if it were not so deplorably injurious to the identity of communicating spirits. Why — there is not a Buddhist to be found in India between the towering Himalayas of the north, down to remote Cape Comorin. There are no Buddhist temples in India, no Buddhist priests in India, no Buddhist believers in India, nor have there been for long, long weary centuries — all of which was unknown to this pretentious Saturninus, to J. M. Roberts and Alfred James.

Again, while a few Spiritualists stoutly contend that the Josephus of Jesus' times did not exist, but was a make-up-sixteenth-century monk given to the good things of the vintage, this Saturninus said in communicating to Mr. Roberts through Alfred James (page 239), that he once met the "great Jewish historian Josephus at Alexandria." How is this for the harmonial philosophy? What could have tempted Brother Hill to furnish funds for the publication of a book so dotted and spotted with blunders and contradictions — so unhistorical, as well as rank, with a spiteful unreasonableness — is more than I can understand. Such books, while possibly gratify-

ing to reported cunning Jesuit spirits, not only confirm the saying — “How gullible these Spiritualists are” — but they necessarily work great moral injury to the progress of a cultured, rational Spiritualism.

In further reviewing me, Mr. Hill says: —

Now we come to those historical characters to which Dr. Peebles in his book refers as witnesses to prove the authenticity of the historical Jesus. He and others point to the mutilated histories of these celebrated characters for proof, but they now speak to us off-hand from *spirit life*. This I consider direct testimony, therefore it should take precedence of all book testimony that has been manipulated by priestcraft.

Changing one or two words, I quote Mr. Hill's language concerning “direct testimony from spirit life” as decidedly appropriate to himself: “I consider direct testimony from spirit life as being the most important, therefore, it should take precedence of all book testimonies” (yes, such as “Antiquity Unveiled”) that have been manipulated by interested and prejudiced parties, and, I may add, inspired by the demon dwellers of Hades.

The above paragraph from Mr. Hill's pen is a most pitiable begging of the very question at issue. I deny — positively deny, that even one of these ancient spirits named Vespasian, Tacitus, Saturninus, etc., ever controlled or “spoke off-hand” a word through poor nerve-shattered, obsessed Alfred James. As well think of forcing Niagara's mighty, thundering torrents through a hollow goose-quill.

In accordance with a promise, I have read this book, “Antiquity Unveiled,” through very carefully, and read it, too, under an inspirational influx of powers, higher, and almost infinitely diviner than myself. And as fearlessly, as conscientiously summing up the above, I proceed to give my frank opinion of the production.

Restating and reaffirming my belief in Mr. Hill's moral honesty and integrity as a man, and believing further that he was strictly conscientious in publishing this “Antiquity Unveiled,” I nevertheless consider the book to be the great-

est blunder — the most abominable imposture ever palmed off upon the already overburdened back of modern Spiritualism. Among other reasons for this conclusion, I submit the following: —

(1) The name of the medium, the “entranced medium,” through which these professedly wonderful messages came, is adroitly, purposely excluded from the volume, and why? Why, I ask, was Alfred James’ name withheld from the public? Evidently because intelligent Spiritualists know of the intimate relations, based upon the law of adaptation and attraction that exist, and that necessarily must exist, between the medium and the communicating spirits. The publication of his name would have been *prima facie* evidence of fraud. Grapes do not grow on thorns, nor do the clear waters of truth flow through turbid, muddy channels.

(2.) These reported communications from Pliny, Tacitus, Jamblicus, Belzoni, Ben Uzziel, Mizraim, etc., not only set at defiance well-established history, but they give the lie to Egyptian hieroglyphs, to the inscriptions on alabaster slabs, to the records of the Mineh excavations, to the readings of the ancient cuneiform tablets, discovered a few years ago at Tel-el-Amarna, and to the Assyrian and Babylonian cylinder records.

(3) In style these Roberts-James messages all bear a striking resemblance to each other; while the rhetoric, composition and style of the published communications of these “distinguished” personages, when mortals, were as widely apart and different, almost, as the poles of the earth.

(4) These mediumistic messages were not taken down *verbatim* — “mark well” — as spoken by the medium, but Mr. Roberts (no stenographer) wrote, or penciled, the gist of them down while being delivered, consequently, the communications when written out, partly from memory, are all very much alike in mental structure and expression; and *all* bearing the impassioned impress — the direct ear-marks, of the lawyer who overshadowed psychically, and daily dominated this mediumistic sensitive.

(5) The teachings and dogmas contained in these "Antiquity Unveiled" communications are echoes—complete reflections of Mr. Roberts' own convictions and beliefs upon the subject of Jesus' personal existence. This, from his editorials, from conversations and correspondence with him, I positively know. Indeed, he was savagely rash in his invectives against any form of the Christian religion and those who honestly believed in it. Alfred James was his shadow—a reflex of his unconscious psychic influence. In fact these communications all through bear the image, if not the superscription, of Jonathan M. Roberts.

(6) Spirits affect for good or ill every medium that they magnetically touch, and spirits, like mortals, must be judged by their fruits—judged by the fashioning and molding influences that they exert upon their mediums. Now, then, did the purported Apollonius, Pliny, Tacitus, Jamblicus, and those other grand, historic souls make Alfred James a calm, upright, truthful and noble character? I press the point—did he gain and gather to himself an iota of the spirit of temperance, truthfulness, purity and other spiritual graces, or show the least moral improvement under their influence? No! His obsession, his lapses, and escapades to New York, Brooklyn and lesser places, with the exposures, give the answer in tones of deepest sorrow.

The alleged communications are nothing of what would have been expected of such great advanced earth-mortals after summering for a millennium, or rather millenniums, in a spiritual world's activities and magnificent facilities for progression. They are all comparatively commonplace. Some we positively know to be false.

The small, as well as the unbalanced, phrenological organization of Alfred James, together with his eccentric conduct and predisposition to groveling habits, would not only repel, but they would peremptorily preclude psychic entrancement by any class of pure, exalted and regal-souled spirits. As well expect a refined Longfellow to go into a Chinese Joss-house,

or down into a slum-saloon to indite an "Evangeline" as for a Strabo, an Apollonius or a Pythagoras to entrance an Alfred James.

Not one of these spirits, so far as I am aware, identified, or made any attempt to unmistakably identify himself. How could he? Each came with some such boasting, swaggering assertion as, "I am Mizraim, the Chaldaic King of Egypt," of whom the hieroglyphs on the monuments know nothing — "I was a great philosopher, a geographer, an emperor, an historian"; and Mr. Roberts, by way of commentaries, strives to bolster up their monstrous assertions. Honest, trustworthy spirits mildly say, "Judge us by our works — our fruits, and not by our names." That exalted, I may say angelic, spirit, *Imperator*, that controlled M. A. Oxon so many years, never gave his name in a seance or to the public. Modestly would he reply when asked, "It is not names your world needs, but demonstrated phenomena, and truths, and principles and pure lives. Judge me by my fruits — judge me by the healthful and heavenly influences that I ever strive to exert upon my medium, harmonizing his life-forces — strengthening his higher nature — molding, and aiding in all possible ways the perfecting and rounding out of his character."

Truth is always the same. Pure water is always the same; but it makes a vast difference whether drunk from a golden bowl fresh from the fountain, or whether it is conveyed to your lips through a graveyard, a cesspool conduit, or an old, dirty, worm-eaten gourd. The Indian spirit said, "Blow through a hollow onion stalk, it smells onion at the other end." The reader must make the application in reference to Alfred James. It has become one of the axioms of Spiritualism, that much in the ratio that the medium is pure and morally elevated, are the utterances true and trustworthy. It is hardly necessary to repeat that the aural sphere of the medium, together with the influences of positive minds present, greatly modify all spirit manifestations. This all students of psychology well understand.

In the light of the above, "Antiquity Unveiled" (a triune work by the Diakka, — James-Roberts & Co.), — should have been entitled *Jesuitism Veiled*. It was not generally known that Mr. Roberts was a medium. When himself, and not spirit-influenced, he was a pleasant, social, upright and mild-mannered man; but when psychically affected by the demon denizens of the lower Cimmerian spheres, his pen was bitter with gall, and his language at times as uncouth, as vile and violent. In these Jesuitic moods, whether inditing his editorials, or fixing up the penciled words that had fallen from the lips of the obsessed James, he was nervous, irritable, abusive and even libelous. This spiritually poor, yet kind-hearted man lived a double life, his subsidized *Mind and Matter* dying before him.

A. J. Davis, in his book, "Diakka and their Earthly Victims," after speaking of the Diakka as "unbalanced spirits," yet sometimes intellectual, with "keen memories," further says, "A Diakka often amuses himself with jugglery, tricky witticisms, exaggeration in speech and invariably victimizing others. . . . Many Diakka are given to exaggerated, and purely romantic accounts," such, I may add, as abound in "Antiquity Unveiled."

Mr. Davis continues: "I have been long familiar with the truth, that a very large proportion of *discordant* and *repulsive* and *false* experiences in Spiritualism, is to be explained by admitting into your hypothesis a *fact*, namely, that the Diakka are continually victimizing sensitive persons, making sport of them, and having a jolly laughing 'time' at the expense of really honest and sincere people, including mediums, whom they especially take delight in psychologizing." . . . A fair warning, if not a prophetic criticism, of "Antiquity Unveiled," or rather *Antiquity thinly veiled*.

Again Mr. Davis writes: "These Diakkas were once human beings. They died as we shall — but they return! They seem to be mingled with domestic tragedies — with large pretensions and deceptions" (page 79). Could there be a more

perfect picture of the "Antiquity Unveiled" spirits — "*large pretensions and deceptions*"?

What ethics do we find in this pretentious book, "Antiquity Unveiled"? What that is new in science? What that is new in morals? What that is new in such spiritual things as pertain to and stimulate to the higher and holier life of immortality? Nothing — think of it! Spirits that have professedly passed two or three thousand years in the golden sunrise of eternity, returning with the stale negations of Hume, Volney, Voltaire and French anarchists, spiced with such a spirit of braggadocio as, "I am King Mizraim" — "I am Zoroaster" — "I am Pythagoras" — "I am Akiba," a self-confessed "forger," etc. It is sickening — sickening. And yet, a few, a very few, believe these messages — but more believe in the Mormon messages of Joseph Smith, the prophet.

QUESTIONS ANSWERED.

It is often asked: "Why do we not have more about Jesus — more from the apostles, the disciples — more Roman literature about Jesus while he lived?" There are many reasons, among which are the following: —

(1) The first Christians, with the exception of Paul and a few others, were not scholars.

(2) They erroneously believed that Jesus would soon return personally to set up his kingdom, and hence there was no need of writings.

(3) They were missionaries, anxious to convert everybody, rather than to occupy their time in writing history.

(4) The persecutions and the insecurity of life would necessarily preclude study and historic publications.

(5) With the exception of the Alexandrian library about this period, there were few libraries to be consulted. Hegesippus, living from A. D. 126–185, a converted Jew, must have felt this keenly in writing the beginnings of his "History of Early Christianity." Only nine fragments of his five books have been preserved.

(6) In the apostolic period they depended more upon oral teaching and memorized tradition than upon written history.

(7) As to the comparative silence of Roman authors of this period concerning Jesus it is enough to say that Judea was an out-of-the-way Roman Province, whose people were despised by the emperor, his satraps and minions. And further, Roman history and literature were confined chiefly to conquering heroes and wars, to chieftains and conquests. Unless Jesus had raised a force like Bar Kohla or Zuedia, or Spartacus, he would naturally be known only to the little circles in which he moved.

FURTHER QUESTIONS CONSIDERED.

"I don't doubt in the face of all these mediums, with their controlling spirits, that there was a Jesus in the past, and that there is a spirit in the spirit world calling himself Jesus." Stop! No such twisting as this is allowable. These exalted spirits, through the best mediums of this country and Europe, do not say that they know of *a* Jesus in the heavenly world, but they testify and solemnly affirm that they have seen Jesus of Nazareth — the Jesus of the New Testament. Of this they are just as positive as they are that they have seen Aristotle and Plato in the parliaments of the infinite beyond.

"Jesus did not teach in any of the extant gospels anything new." That matter is not now under consideration. The point is, did he exist? None of poor Kersey Graves' non-historic, manufactured "Sixteen Crucified Saviours" are ever reported to have prayed upon the cross — "Father, forgive them" — or went about doing good, with not where to lay their heads, healing the sick. Nor is it pretended that others taught that "love is the fulfilling of the law," or such self-forgetfulness, as doing everything for others, even for bitterest enemies.

"I don't know whether Jesus existed or not, but I do know that the time has come in Spiritualism for radical teachings" —

Yes—but radical teachings are not ranting teachings. Radical is from *radix*, root, and simply means getting to the root of things. The true radical is not a snarling ruthless destructionist. He does not hate, malign and vilify any great body of upright, conscientious Christians because their doctrines differ from his. The way to light a dark room is to take a light into it; and not to stand outside and brawl at and curse the darkness. This government is one of toleration—equal rights to all. Personally, I am radical. I delight to fraternally minimize—destroy the foundations of error—and yet, I take infinitely more delight in building the better temple—building upon the foundation of eternal justice, goodness and truth.

“I know well enough that Jesus did not exist, for my spirits have never seen him. They do not know anything about him, and knowledge is what they, as well as ourselves, want. Knowledge is the world’s savior.”

Here is a medley—a veritable wind-fall of assertions—sense and nonsense. What “my spirits” have not seen is of very little consequence. Negations do not count, and that your spirits did not know anything about Jesus, required no telling. The mental and moral cult of their communications furnished the proofs. Knowledge is not “what all spirits want.” A good many over there don’t want to know of unpalatable truths, just as millions on this side don’t want to know of Spiritualism. And further: though often paraded in Spiritualist journals “that knowledge is the world’s savior,” it is not true. If they had said education, taken in its broadest bearings, physical, mental, moral and spiritual, they would be nearer right. But knowledge alone does not save. Without moral principle as an underlying, propelling force it is dangerous. Forgers are fine penmen. Dr. Webster, who murdered Dr. Parkman, was a professor of chemistry in Harvard College. His knowledge of chemistry, mathematics and the sciences did not save him. Many bright, intellectual men of the past were moral lepers, and

are now peopling the Diakka regions of moral darkness. The assertive creed of a few Spiritualists, that "knowledge is the world's savior," has become sickening. The corner-stones — the ground-work, the pillars of salvation are humility (in the sense of teachableness) integrity, purity, philanthropy, wisdom, love and philosophy.

If these few agnostic-inclined, annihilating Spiritualists are capable of divesting themselves of prejudice — if they are capable of weighing evidence, and will accept the testimony of the identified and exalted spirits of the higher life, they are absolutely necessitated to accept the veritable reality of the personal existence of Jesus.

Here, so far as spirit testimony is concerned, I rest my case on the affirmative, for the time being. I could easily produce thrice as many more. But enough! Can Mr. Hill gainsay them? Will he attempt to impeach these witnesses? — witnesses, some of which he himself has in the past endorsed.

The characters of my witnesses as instruments are irreproachable. Some of them, such as Stainton Moses (M. A. Oxon) were, and others are, profound scholars, cultured instruments that the truer, higher and heavenly orders would naturally select as channels for inspirations and rational communications. Mr. Hill would not choose a dull pocket-knife in preference to a razor for shaving purposes. Who with brains would? The relation between the instrument and the intelligences is undeniable. Compare, then, Stainton Moses, or Kiddle, or Morse, or Colville, or Starr, or Mrs. Everitt, or Mrs. Longley, or Mrs. Hagan-Jackson, and a hundred others, all testifying to the fact of Jesus' existence, with the unreliable, obsessed Alfred James, and ask, from which source and through whom would the truth naturally come?

I have here produced the testimony of some twenty of the ablest, most substantial and honorable mediums in the world, with their controlling intelligences, exalted and angelic, who positively affirm that they *have seen Jesus in the heavenly life*.

Mr. Hill, therefore, must accept, must endorse these spirit testimonies, acknowledging his conversion to a belief in the personality of the New Testament Jesus; or he must pronounce and denounce these mediums as frauds, and their spirit guides as "lying spirits." Is he prepared to do this? Will he do it? Dare he do it, in the face of the millions of well-informed English and American Spiritualists? Here, then, I temporarily leave him, pinioned and posing upon one of the horns of a most uncomfortable dilemma.

He courted the controversy by reviewing, while I was in India and Ceylon, my pamphlet, "Did Jesus Christ Exist?" A while after my return, and my book, "Three Journeys Around the World," published, I asked for the same space for review in the *Progressive Thinker*, and was refused, but offered the full privilege of writing upon any other subject. The sequel was this volume, for which all parties, unwittingly originating it, will receive my thanks.

It was my privilege when in New York, to attend many of Judge Edmond's seances. He was a magnificent man, as well as a jurist, visionist and religious Spiritualist. His communications from Bacon, Swedenborg and other celebrities, tell of Jesus, the beauty of his character and the sweetness of his spiritual, self-sacrificing life. Thomas Shorter, one of our oldest and most substantial of the English Spiritualists, gives us the following in his critical "Reply to Rev. John Jones on Spiritualism — the work of demons": —

Writing of the late Professor Hare, Judge Edmonds assures us that Professor Hare, of the Pennsylvania University, had all his life been an honest, sincere and inveterate disbeliever in the Christian religion. Late in life Spiritualism came to him, and in a short time worked in his mind the conviction of the existence of a God, and of his own immortality. . . . "The last time that I ever saw him," says Judge Edmonds, "he told me that he was, at length, a full believer in the revelations through Jesus — that in fine, he was now a Christian, full in the faith — that but a short time before he had made a public proclamation of his belief at a meeting which he had addressed at Salem, Mass.; and he read me a long article on that subject, which he had prepared for publication." Judge Edmonds adds, referring to the introduction to his recent volume on Spiritualism: "I published some twenty letters from

different persons, showing that the writers of these letters were but a few of the long list we have of such conversions from materialism and atheism to a well-grounded faith in God, Christianity and immortality." (Mark well—the Judge did not say to Churchianity or any special orthodox creed—but to) "Christianity and immortality," the basic foundation of which is love to God, love to man, the brotherhood of races, and the ministry of spirits to mortals.

CHAPTER XIII.

THE SAGES OF THE AGES. — JEWISH, RABBINICAL, AND FURTHER TALMUDIC TESTIMONY TO THE EXIST- ENCE OF JESUS OF NAZARETH.

MANY of the following quotations relative to the martyred Nazarene are taken from the lectures and books of Rabbi Wise and other Jewish scholars.

But who is Rabbi Wise? Does some one ask? German by birth and early education, he is a profound thinker, a noted linguist, an adept in Hebraic literature, a distinguished archæologist, and president of the Hebrew Union College, Cincinnati, O.

Walking and conversing with this eminent savant, and Rabbi G. Deutsch, professor of Hebrew literature and the Talmud, in their college library, Dr. Wise turned towards me and remarked, "Here are about five thousand volumes of Talmudic and rabbinical literature," and then kindly taking down from the dusty shelves volume after volume of uniquely bound books, he read and translated passages concerning which I desired information.

Further consulting Rabbis Mieiziner, Mannheimer, Feldman, Casper, Levias, and other professors of the Talmud, of Assyrian literature, and the Syrio-Ethiopic — also Dr. Bittenwieser and other professors of the Coptic, Persian, Sanskrit, and of the Babylonian and Phœnician inscriptions, these scholastic adepts without an exception admitted their belief in the existence of Jesus, the "Galilean fanatic," the "Naza-

renean reformer," the "radical teacher," who "practised Persian and Egyptian magic."

I wonder if some Johnson-inspired Spiritualist will not start up some day and assert that "these five thousand volumes of Talmudic literature" were all concocted and published by some "monks of the fifteenth and sixteenth centuries." What preposterous miracles can be swallowed by these Johnsonian Spiritualists when they tend to throw discredit upon the existence of this great medium of Nazareth!

"The rabbinical literature of Palestine began to be compiled previous to the first century, and all along through it to the fourth century, in a large work called the Talmud of Jerusalem, and in a smaller work called the Pesikta. In Persia the rabbinical literature was compiled at the end of the fifth century into the extensive work called the Talmud of Babylon, and the ancient Midrashim, or the sermons. All these books together are usually called the Talmud, which would comprise a library of no less than one hundred respectable octavo volumes." (Wise's "Origin of Christianity.")

"In the Talmud we have before us a clear mirror of the philosophy, history, religion, morals, politics, laws, customs, hopes, wishes, views — a perfect spirit of the age in which Christianity originated; besides the meager sketches of Josephus, Philo, Tacitus, Pliny, Juvenal, and other classics, the only literature in which that age transmits itself to posterity." ("Origin of Christianity," p. 6.)

"Where reason fails, history ceases, and I am but a humble historian. Others may know more, but they cannot prove it. I can prove every statement that I shall make, from the original sources, and by the above method." ("Origin of Christianity," p. 7.)

"The representative men of the Pharisees after the fall of Jerusalem, the very foundation of rabbinism, were the Rabbis Johanan ben Saccai, Gamaliel II, Tarphon, Hanina ben Dosa, sever Joshua, Ishmael, Eliezer, and Eliazar. The main and most active representative, however, was Rabbi Akiba, whose most distinguished opponent was Acher, and Acher is Paul. Rabbi Akiba represented the new rabbinism, and Paul the new Christianity. Both traveled over the same countries precisely, undoubtedly preaching in opposition to each other, each advocating his own cause. Both of them claimed to have been in Paradise, 'caught up to the third heaven,' and to know all about the mysteries. Paul opposed the whole law, and Akiba could prove a new law from every dot in the Bible, and expounded 'heaps upon heaps of them,' as the rabbinical hyperbole states. They undoubtedly stimulated each other.

"That spirit of enmity and misrepresentation which made the gospels and the 'Acts' so obnoxious to the Jews, is not of Paul, nor of any other of the

Apostles. It was engendered in foreign lands by Gentile Christians in the second century, and engrafted on the gospel stories. Therefore, the Talmud shows no particular enmity to Christians, although in the second century the enactment of laws had become necessary to protect Judaism against the encroachments of growing Christianity.

["The Christianity of Peter and the other disciples of Jesus exists no more; Paul, especially after the fall of Jerusalem, opposed and defeated it. Modern Christianity has more of Paul than of Peter and Jesus, although in the dogmas Paul also is scarcely traceable. It is probably the strangest phenomenon in history. Peter proclaims Jesus the Messiah; it costs his life. After Jesus' death Peter proclaims his second advent, and the hope connected therewith." ("Origin of Christianity," pp. 432, 433.)

"I maintain these paradoxes in contradiction to those modern critics who advance that Jesus was an Essene, and especially to the unfounded theories of Mr. Renan, that Jesus was an ignorant phantast, with Greco-Roman ideals, and Jewish prophetic spontaneity. The Talmud often mentions the name of Jesus; his teacher, Rabbi Joshua, with whom he was in Egypt; his disciples, one of whom stood in close communication with several of the most prominent rabbis, and he stood at the head of the nascent Church. In the Talmud, mention is made of a sort of manuscript, then well known to the rabbis, which Jesus wrote in Egypt and brought to Palestine. An original Hebrew or Aramaic Gospel is mentioned there, from which passages of the four gospels must have been taken. Those passages of the Talmud to which we refer bear the names and the stamp of prominent contemporaries of Jesus and the Apostles. This settles the question." ("Origin of Christianity," p. 8.)

"Jesus himself, having become aware of the failure which the Messianic proclamation had proved, and fully aware that every demonstration in his favor would cost the lives of his friends and heap misery upon his people, could not and did not expect to escape the revengeful jealousy of Rome. Herod and the high-priest were probably the only persons who might have saved him; but neither of them had the independence or probably the desire to do it; both were slaves of Rome. Jesus was to Herod no better, but more terrible than John, and the high-priest could have been no particular friend of one who had come to carry into effect that which the theocratic opponents of priest and prince preached and desired. So the doom of Jesus was sealed. After a few days, giving him scarcely time enough to expound his scheme of salvation, the Romans captured and crucified him, as thousands of Jews were crucified in those days, some by this same Pilate." ("Origin of Christianity," p. 14.)

"Like Jesus, Hillel had taught, 'Be of the pupils of Aaron, to love peace, to pursue peace, to love the people and to bring them back to the law.' Like Jesus, Hillel had taught the golden rule as the principal law. It was Hillel, the predecessor of Jesus, who said to the Pagan, 'Whatsoever would hurt thee, that do not to thy neighbor; whatsoever would please thee,

that do also to thy neighbor.' It was Rabbi Akiba who pressed it into the brief formula, 'Thou shalt love thy neighbor as thyself, is the major principle of the law;' the same Rabbi Akiba who uttered the immortal words, 'Beloved is man, for he is made in the image of God.'" ("Origin of Christianity," pp. 20, 21.)

"Take these few simple points together, and you have the substance of Jesus' scheme of salvation. Have no priests, no altars, no sacrifices, no rulers, no lords besides God. Obey God, live according to his commandments, expound his law by the love within you, be your own priest, teacher, and ruler, and you have the kingdom of heaven within you." ("Origin of Christianity," p. 21.)

"The anti-Pharisean spirit of the gospel is the product of the second century, in the controversy among Gentile Christians and Jewish Christians, by authors who were not acquainted with the Pharisees in the time of Jesus, who knew not that he himself was a Pharisee, a genuine patriot, the warm friend of his people in every word of his which has reached us. Why, then, did the Christian writers of the second century put the crucifixion of Jesus on the shoulders of the Jews? Tacitus tells us he suffered under Pontius Pilate, without any mention of Jews. Pliny informs us that in the days of the Emperor Trajan, that is, in the beginning of the second century, an edict existed to kill every man, woman or child who professed Christianity, and this edict was in force also in the days of Marcus Aurelius, at the end of that century." ("Origin of Christianity," pp. 24, 25.)

"We know that Pilate, true to his brutal policy, must have slain Jesus, as he did thousands of other patriots. The question is only this: Why did the Christian writers of the second century put the crucifixion of Jesus on the shoulders of the Jews? The only historical reply is, the quarrel between Gentile Christians and Jewish Christians, and the desire to please and to win the Romans, dictated the crucifixion story, in which there is but one fact, namely, that Jesus was slain by command of Pontius Pilate, because he had been proclaimed the Messiah.

"But Pontius Pilate was as mistaken as Herod and all other blood-stained tyrants ever were. Ideas cannot be crucified. A people's moral treasures cannot be drowned in the blood of its martyrs. Nemesis is a terrible goddess. Her retribution is certain. A few weeks later Pilate was banished and he died in exile. A few years later the gods of the empire were dethroned. A few centuries later the empire crumbled into atoms. In all this, however, there is no Christianity. Jesus was not the author of Christianity. He became the cause of its origin." ("Origin of Christianity," p. 26.)

"Here we must know who the apostles themselves were, and what new doctrines they advanced. . . .

"Peter, two Jameses, John and Barnabas are noticed in the Acts of the Apostles. The others have never become known to fame; so that the gospels

differ in the apostolic nomenclature. The *Talmud* mentions six of them. They were undoubtedly a number of young and humble tradesmen of Galilee, who for some time enjoyed the benefit of their master's instructions. They were certainly young, because the master himself was but thirty or thirty-three years old when he died on the cross." ("Origin of Christianity," p. 31.)

Mark the above — the *Talmud*, says Rabbi Wise, mentions six of Jesus' apostles.

" . . . In one thing, however, the disciples did not imitate the Essenes, they did not work. Consequently the young association was poor, which brought them the name of Ebionites, signifying the needy ones. They were afterwards called Nazarenes and Meenim. In the ancient rabbinical works, the above names only are known; but the word Christian is not found; simply because it had been adopted only by the Gentile converts outside of Palestine. . . .

"Peter or Cephas, a name most likely given to him post festum, was the first head of the nascent church. He was the man who originally claimed Jesus the Messiah, and he consistently adhered to his allegation. Most likely he was also the man who built up the new Church, and, assisted by John, the two apostles James, and the brothers of Jesus, one of whom was also called James, it was his care chiefly to sustain it. This was no easy task." ("Origin of Christianity," pp. 36, 37.)

"In Jerusalem, a city influenced for centuries by Grecian and Roman culture; where the rationalistic and humanitarian school of Hillel counted its admirers by the thousands; where also the immortality of the soul was doubted by the wealthy, aristocratic and influential Sadducees, and Jesus himself had said, 'Let the dead bury the dead'; in such a city, and among an eminently practical people of merchants and scholars, Peter promulgated the doctrine of a savior returning from the realm of death to do the entire work by a miracle. As little as such a doctrine, if promulgated now, would be believed in this or any other city of the civilized world, so little, indeed, could it possibly have been believed then in the city of Jerusalem. These doctrines finding no credence among the Jews of Jerusalem, the new faith met with little success." ("Origin of Christianity," pp. 42, 43.)

"According to Josephus, evil spirits were driven out in the name of King Solomon, which they dreaded exceedingly; and the maniacs were dosed with a tincture made of a certain root growing somewhere near Macherus. The apostles did the same thing with the name of Jesus that others did with the name of Solomon, and their fortune was made. Finally the whole congregation was instructed in these secret arts. Thus a rich mine of subsistence and an avenue to the progress of the faith was opened. Therefore, the historians of the church unanimously testify that the primitive Christians, down to the third century, claimed to be in possession of these mysterious gifts of grace. Therefore, the Apostle James was known to the ancient rabbis in the capacity of the thaumaturgist, who cured the sick by whispering magic spells into their ears." ("Origin of Christianity," p. 45.)

"Truth must prevail by its own inherent force. The next consequence was that the rabbis of the next century actually believed the reports of the apostles and maintained that Jesus was a sorcerer, an exorcist, who had learned necromancy or kishuf in Egypt, and they repeat this several times in the Talmud. They considered it a very foolish thing, to use their own expression, but, believing the apostles' reports, they also believed that Jesus committed those follies." ("Origin of Christianity," p. 47.)

"In the year 48, when Ananias II was high priest, Agrippa I being dead, Peter and John were arrested and brought to trial before the court of priests. This was not wonderful. It was a wonder that they were dismissed with the warning, in strict accordance with the law, to give up that illegal practice of healing the sick and banishing evil spirits with the name of Jesus or any other name. But they did not give it up, and were again arrested on the same charges. This time all the apostles were arrested, and the author of the Acts had to tell a number of miracles. The main fact, however, is, that Gamaliel, a learned Pharisee, plead their cause, but did not fully succeed. They received the penalty of the law, which was "forty stripes," or, rather, thirty-nine, called in Hebrew Malkoth. This, of course, stopped their medical practice in Jerusalem, and they were obliged to go to the country." ("Origin of Christianity," pp. 47, 48.)

"Josephus informs us that Simon and James, the two sons of Theudas, and not the apostles, were crucified by the apostate and Roman Governor Tiberius Alexander. The mistake came simply from the fact that, in 62 or 63, James, the brother of Jesus, was beheaded by another high-priest, Ananiās; and a few years of history did not make much difference to the writers of the second century.

"The martyrdom of Stephen is chronicled also in the Talmud, only with the difference that in the Talmud the Hebrew name, Rabbi Judah Hanahtum, is mentioned, and the Roman authorities executed him in a most barbarous manner." ("Origin of Christianity," p. 48.)

"In the rabbinical literature, several successes of the apostles are noticed, especially at Capernaum and Capersamia. One of them is most remarkable, namely, the conversion of Rabbi Eliezer ben Hyrcan by the Apostle James. This rabbi, the Talmud narrates, was actually arrested by Roman officers, and, in obedience to the edict Christianity, was accused of the crime of being a Christian, which he did not deny, although he repented it.

"The most important success, however, which the apostles could boast, was the conversion of Paul. The man whose colossal genius and gigantic energies grasped the pillars upon which the superstructure of Græco-Roman paganism rested, bent and broke them like rotten staves, till with a thundering noise down came the ancient fabric, with its gods, altars, temples, priests and priestesses, depositing débris that took centuries to remove and remodel; the man whose hands were against all, and against whom were all hands; who defied the philosophy of the philosophers, the power of the priests, and the

religions of the world; who was all alone all in all; this man was Paul of Tarsus, the great apostle to the Gentiles." ("Origin of Christianity," pp. 51, 52.)

["Paul, who is identical with the Acher of the Talmud, studies the Greek language at the feet of Gamaliel. 'A thousand students were in the academy of my grandsire,' said a descendant of Gamaliel; 'five hundred of them studied Greek.' Young Paul or Acher, the Talmud maintains, had always a Grecian poem upon his lips. When he arose in the academy, many a Greek book dropped from his lap. He could think of going to the Greco-Roman pagans, and he is said to have been the first to conceive the Catholic idea." ("Origin of Christianity," p. 50.)

"The progress of Grecian philosophy and the inroads of Judaism in the Roman world were so considerable, that royal families had embraced Judaism, and the Emperor Tiberius had found it necessary to drive the Jews, together with the Egyptian priests, from Rome, because their religion had its admirers in the very palace of the Cæsars, as well as among priests, nobles and plebeians. All the devout Gentiles whom Paul met on his journeys were Judaized Greeks or Syrians; for the Pharisees traversed land and sea to make one proselyte. Therefore, when Paul preached in Asia Minor, Cicero and Cato had spoken in Rome; Seneca and Epictetus gave utterance to sentiments as nearly like those of Paul and other Jews as are the two eyes of the same head." ("Origin of Christianity," p. 54.)

"But who was Paul himself? Notwithstanding the attempts of the author of the Acts to mystify him into as marvellous a character as the gospels made of Jesus, Paul is an open book in history.

"Then we have the Talmud, with its numerous anecdotes about Acher, as the rabbis called Paul, which are of inestimable value to the historian. These sources enable us to form a conception of the man." ("Origin of Christianity," p. 55.)

"A number of stories narrated in the Talmud, together with those of the Acts, point to the fact that the youthful Paul, with his vivid imagination, witnessed many an act of barbarous violence and outrageous injustice. Occurrences of this nature were not rare under the military despotism of Rome in Judea. The soil was saturated in innocent blood. The world was governed by the sword, and Rome groaned under the unnatural crimes of her Cæsars. Paul, called Acher, an assumed name, was a mystic." ("Origin of Christianity," p. 56.)

"Rabbinical mystics, like modern trance-speakers, gave vivid descriptions of the interior splendor and grand sceneries of heaven and of the conversation of angels. One of those descriptions is preserved in Pirke Rabbi Eliezer, others in various fragments of the Talmud." ("Origin of Christianity," p. 58.)

["The object of Jesus was to reconstruct the kingdom of heaven in Israel, and he was crucified."] All Israel had the same object in view, and stood at

the brink of dissolution. If the basis and principles of the kingdom of heaven became the postulate of society at large, Jesus is resurrected in the world, and Israel is saved, was Paul's main idea." ("Origin of Christianity," p. 60.)

"The gospel of Paul was *his* gospel, and he was an apostle by the appointment of the Almighty himself, who had revealed his son to him. In Antioch Paul established the first congregation of Jews and Gentiles and called them Christians. So Paul was the actual author of Christianity among the Gentiles." ("Origin of Christianity," p. 62.)

"His epistles, one and all, are polemics, not against heathenism, or against Judaism, but largely against his colleagues in Jerusalem, whom, together with their doctrines, he treats in a most reckless manner. They could not write to counterbalance Paul—in fact, there were no writers of any note among them. Therefore, only one side of the polemics, that of Paul, is fully represented in the New Testament; and the side of the Jewish Christians remained mostly a matter of tradition." ("Origin of Christianity," p. 69.)

"Paul went to Jerusalem to effect a conciliation with the Church. A synod met in the house of James the Apostle, who had succeeded the former James as head of the Church, and Paul was told to do that against which his conscience, his honor, his manhood must have revolted; he was required to play the hypocrite in Jerusalem, in order to pacify the brethren who were angry with him." ("Origin of Christianity," p. 70.)

"This is the time of which it is said in the Talmud that Paul or Acher narrated, that on passing behind the sanctum sanctorum he heard the Bathkol or Holy Ghost exclaim, "Return, all ye froward children; all return, except Paul, who has known me and rebelled against me. Paul never forgot, never forgave, this humiliation. It estranged his feelings altogether from his colleagues in Jerusalem, and he embraced the first best opportunity to rid himself entirely of his Jewish associations." ("Origin of Christianity," p. 71.)

"The third century inherited four distinct systems of Christianity: that of Jesus with the pure theocracy, that of Peter with the Messiah and his second advent, that of Paul with the Son of God and the approaching end of all flesh, and that of John with the Logos and the self-aggrandizing demi-god or man-god on earth. The difficulties and dissensions, arising from the attempts at uniting all these contradictory systems in one, ended with the Council of Nice in the beginning of the fourth century, and the establishment of an orthodox creed, the excommunication of the Jewish Christians and the establishment of the Church as a State institution. Then the sword and the pyre established doctrines." ("Origin of Christianity," p. 74.)

"Still we cannot help seeing that the author of that passage considered Jesus as a teacher and expounder of the law, and not as one who rejected it. The rabbis of the Talmud never say of Jesus or his apostles that they rejected

the law. They call Jesus, 'The pupil of Rabbi Joshua ben Perachia who spoiled his dish,' that is, who defamed his school (Sanhedrim 103 a). They accuse him (the above-named Rabbi Eliezer did) of having brought necromancy from Egypt (Sabbath 104 b), and because he believed in it, they called him a fool. (Ibid.) They maintained that he rejected the laws of the rabbis and characterized his disciples in these words: 'Who are the disciples of Jesus? Those who refuse the authority of the rabbis' (Rashi to Chagigah 5 b). But they never say that he or his pupils rejected the Law of Moses. This is an undeniable evidence that the primitive Christians, the apostles and the first congregation, the Ebionites and the Nazarenes, adhered to the Law of Moses, or else their opponents, the rabbis, would certainly have preferred this grave charge against them." ("Origin of Christianity," p. 229.)

"Jesus was no Zaken Mamrai. In the first place, he was no ordained judge and teacher, in the sense of the law; and in the second place, he held no office as public judge and teacher. But if both had been the case, he could not have been condemned to death as such at the first trial. Aside of all these considerations, it was not so easy to find one guilty as Zaken Mamrai; for also the second time, he had to be tried first in the court of his own district—and Jesus was a Galilean—and then, if found guilty, he was sent to the Sanhedrim, in Jerusalem, where he had the right of appeal." (See "Mishnah Thorah, Hilchoth Sanhedrim," xii; "Martyrdom of Jesus," p. 19.)

"Jesus was born and reared in Nazareth, a small city of Galilee. Galilee, according to the information we have, was a pleasant, fruitful, but over-populated province of Palestine, inhabited by the Jews. Not so secluded by natural boundaries as Judea, the surrounding heathen countries exerted upon the customs and opinions of the Galileans a greater influence than on those of the inhabitants of Judea. The system of education then prevailing among the Jews made it impossible for any man to be without some knowledge of 'the law' (Babylonian Talmud, Megila 24 a; 25 a); and the weekly discourses in the synagogues on the Sabbath made even the common people acquainted with the wisdom of the great teachers in Jerusalem." ("Babylonian Talmud," Erubin, 53 a, b; "Historical Jesus of Nazareth," by M. Schlesinger, Ph.D., p. 73.)

"Paul, in his epistles, contended against another gospel and another doctrine, which differed decidedly from what he was teaching to his converts. And what was this different gospel? It was the gospel as preached during the time prior to Paul's assuming the office and title of apostle; it was the gospel as taught to the Church in Jerusalem by Peter and John and James, the brother of Jesus; it was the gospel which the disciples who personally attended Jesus declared to be that of Jesus. Paul's gospel is entirely his own, as he himself declares that he never condescended to learn from man; that is to say, from those disciples who personally attended Jesus." (Dr. Schlesinger's "Jēsus of Nazareth," p. 33-73.)

"Paul, Acher or Saul, was born in Tarsus, in Cilicia, a city renowned for Grecian culture. When quite a young man he came to Jerusalem to receive the higher theological training, and was said to have been a pupil of Gamaliel the elder. According to the Jewish customs of those days, his theological pursuits did not relieve him from the obligation of learning a trade; he was a tent-maker, or rather weaver of that coarse tent-cloth called cilicium. In Jerusalem he soon showed his inborn fanaticism, by seeking distinction in the persecution of the harmless followers of Jesus, who were called Nazarenes. By his exertions mainly they were scattered from Jerusalem along the coast of Phœnicia, Syria and Cilicia. But Saul's fanaticism had no rest; he heard that those scattered from Jerusalem were gathering in the Grecian cities, and he obtained letters from the high priest to the heads of the various synagogues, by which he was authorized to take all Nazarenes, wherever found, and deliver them to the court of Jerusalem, the highest court in religious matters. With these letters he went to Damascus, but before he entered this city a sudden change came over him. He had a vision of the crucified Jesus, and henceforth became as zealous and fanatical in the propagation of the new doctrine as formerly he was in its persecution." (Dr. Schlesinger's "History of Jesus of Nazareth," pp. 89, 90.)

"Paul was not a man to go for instruction to those simple fishermen; he was not to be influenced by any teacher. Jesus had appeared to him just as he had appeared to others, especially to the apostles; he had his revelations and visions, and these he was to preach. 'Jesus is the Messiah; he was innocently put to death; he has risen again, and will soon return to introduce the world to come.' This was all he knew and wanted to know of Jesus; and it was quite sufficient for him to found a new religion on these premises." (Dr. Schlesinger's "Jesus of Nazareth," p. 92.)

"Antioch, after Rome and Alexandria, was the largest city of the Roman empire. Hither Paul came. A large congregation of converted Gentiles was formed; and here, for the first time, the name of *Christians* was (mockingly) given to the adherents of Jesus by the witty Antiochians. Antioch, therefore, was the real cradle of Christianity, a name soon adopted by the faithful themselves." "History of Jesus of Nazareth," by M. Schlesinger, Ph.D., p. 94.)

The scholastic and learned Rabbi, Joseph Krauskopf, of Philadelphia, writes:—

"Jesus, mentioned alike in the Talmud of his time and the four gospels, crude as they may be, was a unique yet genuine character. He was the central force of a new departure. The Jesus Community was at first small, but what they lacked in number they made up in the faithfulness with which they imitated the life of their crucified Master. They constituted a fraternity that knew no distinction or caste, or rank or station. Whatever they possessed they shared alike. They ate at a common table and spent at a common purse. Whoever joined them sold all he possessed, and contributed

the proceeds to the common fund. They were frugal in their wants, and chose the life of voluntary poverty. The stranger was welcome among them, and the needy and suffering found hospitable treatment. They suffered persecutions, and resisted not. They were hated and yet loved their enemies in return. The spirit of Jesus dwelled within their minds and the Kingdom of Heaven was in their hearts."

Dr. Raphael, many years a high Jewish authority in New York — a profound scholar and eloquent rabbi, whose name was one of the most familiar in religious circles some thirty years since, said: —

"If you are desirous of knowing the opinion of a Jew, ay, of a teacher in Israel, respecting the proceedings against and the condemnation of the Master from Nazareth, I do not hesitate to tell you that I do not by any means feel bound to identify myself, or my brethren in faith, with those proceedings or to uphold that condemnation; I, as a Jew, do say that it appears to me Jesus became the victim of fanaticism combined with jealousy and lust of power in Jewish hierarchs, even as in later years Huss and Jerome of Prague, Latimer and Ridley, became the victims of fanaticism combined with jealousy and lust of power in Christian hierarchs; and while I and the Jews of the present day protest against being identified with the zealots who were concerned in the proceedings against Jesus of Nazareth, we are far from reviling his character or deriding his precepts, which are for the most part those of Moses and the prophets.

"He mingled with the poor, communed with the wretched, avoided the rich, and rebuked the vain-glorious. He sincerely believed his mission, courted no one; was pointed and severe in his denunciations. These are not the characteristics of an impostor; but, admitting that we give a different interpretation to his mission, when one hundred and fifty millions believe in his divinity, and we see around us abundant evidence of the happiness, good faith, mild government and liberal feelings which spring from his religion, what right has any one to call him an impostor? — that religion which is calculated to make mankind happy cannot be a false one."

May 31, 1886, I wrote a letter to that distinguished Rabbi and Professor of Hebrew, I. M. Wise, Cincinnati, O., concerning the existence of Jesus. The letter and answer were published in one of our journals, the *Spiritual Offering*. In replying to me Professor Wise said: —

"The Jews, as far as their literature is known to me, never questioned the real existence of either Jesus or Peter, Paul and James, or any other of the original co-laborers in the origin of Christianity. . . . There are mythical elements in the Gospels, yet scholarly Israelites and learned Rabbis, with the

Talmud before them, never denied the existence of Jesus of Nazareth. . . . If all the interpolations are taken from Josephus, there still remains John the Baptist and James, the brother of Jesus, hence the existence of Jesus is undoubtedly there. The same is the case with the Talmud. There remain the statements of Rabbi Tarphon and Rabbi Eliezer ben Hyrcan, who were *contemporary with the Apostles*; especially the latter, whose intimate connection with the Apostle James is especially noticed in the Talmud; and also that Jesus brought the science of necromancy with him from Egypt. No Jew ever did invalidate this testimony, and we know of no means in criticism to overthrow it. Rabbi Eliezer made that statement concerning Jesus in a certain controversy about the Sabbath laws. Rabbi Eliezer ben Hyrcan's colleagues and successors never contradicted the often reported statement that Jesus brought necromancy from Egypt, hence his personal existence could never have been doubted by the men of the Talmud, as said, up to a contemporary of the Apostle James, the very generation of Jesus." . . .

Accordingly, we have Rabbi Tarphon, Rabbi ben Eliezer, Rabbi Zaccai and others, all contemporaries of Jesus, speaking of him, of John the Baptist, James the Apostle and others. And yet in the face of these square, direct and positive testimonies of some of Jesus' contemporaries, there is a little handful of Spiritualists ignorant enough to say: "There is not a word or sentence in the contemporary literature of Jesus and the apostles' time concerning him." The shameless effrontery of such merits little more than scorn, pity and contempt:—

"Ignorance is the curse of God;
Knowledge the wing wherewith we fly to heaven."

Emanuel Deutsch, the distinguished Hebrew rabbi and Prussian scholar, informs us that "Hillel, under whose presidency Jesus was born, came originally from Babylon, in his thirst for knowledge. He became president of the Jerusalem School of Prophets about 30 B. C., and of his attainments, piety and benevolence, the Talmudic writings are full. The vital points of contact between the Talmud and the New Testament are more numerous," says he, "than divines seem to realize. Such terms as 'redemption,' 'baptism,' 'grace,' 'Son of Man,' 'Son of God,' 'Kingdom of Heaven,' were not, as we are apt to think, invented by Christianity, but were

household words of Talmudic Judaism. That grand teaching, 'Do unto others as thou wouldst be done by' is quoted by Hillel, the president of the Academy, at whose death Jesus was ten years of age, not as anything new, but as an old and well-known dictum that comprised the whole essence of the moral law. . . . It is the chief glory of Christianity to have carried these golden germs, hidden in the ancient schools and among the silent communities of the learned, into the market of humanity."

Rabbi Graetz, in his elaborate "History of the Jews," writes thus of Jesus and his followers: "The small number of one hundred and twenty to five hundred persons, who, after the death of Jesus, had been his only adherents, had formed itself into a Christian congregation, seconded by the zeal of his principal disciples, especially Paul. The latter, who had introduced a fruitful as well as practical idea, anxiously sought to win over the Gentiles to the Jewish Moral Law. . . . The whole order of the Essenes and the followers of John the Baptist seemed to have joined the disciples of Jesus during the bitter war with the Romans and after the fall of the Temple."

[Rabbi Alea Rosenspitz, an eminent linguist, who a few years since ministered to the Congregation Ohabay Shalom, in Nashville, Tennessee, U. S. A., said to me and others present: "We have in the Talmud not only the most positive testimony to the existence of Jesus, the Galilean prophet; but it gives minute descriptions of him. These are by no means flattering. In my opinion, however, he was a great moralist and Pharisean teacher, acquainted with Babylonian wonder-working and Egyptian magic."

[While traveling in Palestine a few years since, I visited the most learned of the rabbis then residing in Jerusalem, telling him frankly that I wished to know what the Talmud said of Jesus. He began unrolling musty scrolls, and to talk of the Mishna; the opinions of one hundred and thirty famous rabbis; the Jerusalem Talmud, and the commentaries upon

it. When pointing to one of the sections of the Neziken of the Mishna, he said: "These chapters, or divisions, treating of the great Senate and House of Judgment, called the Sanhedrim, make frequent mention of Jesus of Nazareth; his hatred of the priesthood, his indifference to the law of Moses, his magical performances, denominated miracles, his stubborn waywardness, his social irregularities, such as were ascribed to Socrates and Alcibiades, his kingly ambition and his repeated blasphemies. It was not the Jews so much as the Romans that secured his conviction and crucifixion."

Prof. I. M. Wise, Union Hebrew College, remarks that:—

"Paul was a fearless, powerful and unyielding character, terribly in earnest to break down the ancient world and create a new one, and his success, though incomplete, was wonderful. Men like Jesus and Paul, whose great aim was to benefit and to elevate human nature, however widely we may differ from them, deserve the student's laborious research, the philanthropist's most profound admiration, the monuments which the human mind rears to their memory. Great works are the testimony of their authors, and great minds are the diadem and honor, the ornament and pride of human nature.

"The patriotic and enthusiastic Jesus and the brave, bold, wise and mighty Paul are grand types of humanity among those hundred stars in the horizon of history which have made the history of the human family." ("Origin of Christianity," p. 75.)

Prof. Felix Adler, late professor in the Cornell University, Ithaca, N. Y., says in language both eloquent and earnest:—

"I have studied the life of Jesus with a profound interest. I am, as you know, a Jew. For more than eighteen centuries my race has been shut out from its own. Even the name of Jesus has seldom been mentioned among us. After these eighteen centuries I, and others like myself, come face to face with one who was ours, but of whom, strangely enough, we have been bereft, of whose deep influence we have not felt the benefits. I hardly know whether you who have been nurtured under Christian influence, who have breathed the atmosphere of Jesus' thought since childhood, can put yourself in the place of one who comes to him as a stranger, and is amazed and rapt at what he finds. He began his ministrations in young manhood. He continued to teach for three years and then perished. In those three years, however, he changed the whole current of the world's history."

Saying nothing of Celsus, Cerinthus, and the pagans of the first Christian centuries, how easily the Jews and rabbis of

these later periods could have silenced and defeated the Christians in their discussions upon the claims of Christianity by adopting the Hill-Loveland-Roberts theory — saying “Jesus never existed — the whole thing is a myth!” No! a thousand times no! the whole trend and cumulative testimony of American, Continental and Oriental rabbis has been, and is, in confirmation of the historic fact of Talmud and Testament that Jesus of Nazareth was a real personality, an enthusiastic patriot, or a necromancer, the practice of which he learned in Egypt.

Again, compare the above grand econiums upon Jesus and Paul from these erudite rabbis and college presidents (the Talmud before them) with the ungrammatical, unhistorical, atheistic, clap-trap assertions of possibly half-a-dozen or more Spiritualists whose researches extend as far as Higgins, Taylor, and the oft-exposed blunders of Kersey Graves¹ who was, but is not now, vested in mortality. No! His memory is not treasured in the council chambers of any scholar or reliable author on earth; and yet Mrs. Britten, in a little book of hers of one hundred and twenty-eight pages, makes extracts from Kersey Graves, Higgins and other utterly unreliable authors. She ought to have known better. So far as such books have the least influence they are blights — worse, they are morally injurious and bring only a withering ridicule upon Spiritualism.

How many Spiritualists ever read George E. Ellis' (Unitarian) review of this class of books, or of W. E. Coleman's review of Kersey Graves' “Sixteen Crucified Saviours,” showing its mistakes, egregious blunders, and moral dishonesty? How many ever read J. T. Perry's most scathing review of Kersey Graves' book “Of Many Saviours” — a booklet of one hundred and forty-six pages? J. T. Perry, of Cincinnati, connected with the *Daily Gazette*, was neither a Spiritualist or sectarist, but a press-writer, book-reviewer, in a word, a literary gentleman. In a subsequent correspondence, he forced Kersey Graves to admit some of his mistakes and horrible historic errors. And yet Spiritualist book-sellers continued for years to sell the book. What are intellectual men and women to think of these things? Apropos, there are spirits who tell their mediums not to read books nor journals of any kind. If this is not bigotry and superstition of the shadiest, darkest kind, then the word bigotry has no meaning. I judge spirits precisely as I do human beings, by their works — by their fruits. All fools are not this side the River of Death.

CHAPTER XIV.

THE EXISTENCE OF JESUS. — HIS MISSION. — THE MORAL INFLUENCE OF CHRISTIANITY.

THE existence of Jesus having been clearly proven by the Talmud, by Paul's Epistles, by the united history of centuries, by the Gnostics, by the overwhelming testimony of intelligent spirits, by the clairvoyance of hundreds of mediums of unimpeachable integrity, and by the psychometry of William Denton, Prof. J. R. Buchanan and others, it may be asked: What estimate have and *do* — thinkers, philosophers, savants, intelligent Spiritualists — in brief, the *literati* of the last and present centuries, unbiased by ecclesiasticism, put upon the character and mission of Jesus? Without indorsing to the fullest extent every word and sentence, nevertheless, the following quotations from the tongues and pens of distinguished men fully answer the inquiry: What moral standing does the learned world give to Jesus — the "man, the medium, the martyr," using the veritable words of one of J. J. Morse's spirit guides, — "the strolling player."

W. E. H. LECKY.

It was reserved for Christianity to present to the world a character, which through all the changes of eighteen centuries, has inspired the hearts of men with an impassioned love; has shown itself capable of acting on all ages, temperaments and conditions; has been not only the highest pattern of virtue, but the strongest incentive to its practice; and has exercised so deep an influence that the simple record of three years of active life has done more to regenerate and soften mankind than all the discussions of philosophers, and all the exhortations of moralists. (Lecky in his "History of Morals.")

PROFESSOR TYNDALL.

Rome and other cities of the Empire had fallen into moral putrefaction. Christianity had appeared, offering the gospel to the poor, and by moderation, if not asceticism of life, practically protesting against the profligacy of the age. The sufferings of the early Christians and the extraordinary exaltation of mind which enabled them to triumph over the diabolical tortures to which they were subjected, must have left traces not easily effaced. (Tyndall in his Belfast Address.)

MACAULAY.

I altogether abstain from alluding to topics which belong to divines; I speak merely as a politician, anxious for the morality and temporal well-being of society, and so speaking, I say that to countenance the Brahminical idolatry and to discountenance that religion (Christianity) which has done so much to promote justice and mercy and freedom and arts and sciences and good government and domestic happiness, which has struck off the chains of slaves, which has mitigated the horrors of war, which has raised women from servants and playthings into companions and friends, is to commit high treason against humanity and civilization.

HUMBOLDT.

Christianity gradually diffused itself wherever it was adopted, as the religion of the State; it not only exercised a beneficial influence on the condition of the lower classes by inculcating the social freedom of mankind, but also expanded the views of men in their communion with nature. ("Cosmos.")

MAX MULLER.

It was Christianity that first broke down the barrier between Jew and Gentile, between Greek and barbarian, between black and white. Humanity is a word you look for in vain in Plato or in Aristotle. The idea of mankind as the children of one family, as the children of one God, is an idea of Christian growth. (Max Müller's "Science of Languages.")

RABBI WISE.

The Talmud mentions some who went to Paradise, and one of them was Paul who tells the same story of himself, namely, that he was caught up to Heaven in the body or out of the body, and there in Paradise he heard unspeakable words. So through Skepticism and Gnosticism, Paul arrived at his Christianity. Paul arrived in Jerusalem at that very dangerous time when James, the brother of Jesus, and his compatriots had been put to death and the nascent congregation was presided over by the other James, supposed to have been a cousin of Jesus, the man who wrote the Epistle, etc. This James called in the Talmud Jacoby Kaphersania, was an orthodox Pharisee who believed in the Messiahship of Jesus and his second advent.

JOHN FISKE, HARVARD UNIVERSITY.

Jesus is everywhere alluded to in the Talmud and in the Gospel, as "Jesus, of Nazareth in Galilee," where lived also his father, mother, brothers and

sisters, and where, very likely, he was born. His own name is a Hellenized form of Joshua, a name very common among the Jews. James, his brother, was one of the heads of the church in Jerusalem, and the most formidable enemy of Paul. The Sermon on the Mount represents the general spirit of Jesus' teaching during the earliest portion of his career. In this is contained nearly all that has made Christianity so powerful in the domain of ethics. If all the rest of the gospels were taken away or destroyed in the night by some future barbarian invasion, we should still here possess the secret of the wonderful impression which Jesus made upon those who heard him speak and upon all the generations since.

PROTAP CHUNDER MOZOOMDAR, INDIA.

Out of the untaught impulses of his soul he speaks; and, when he speaks, nations bow their head. His voice is a song of glory, his sentiments are the visions of a heaven in which all men are united by love. His doctrines are the simple utterances about a fatherhood which embosoms all the children of men, and a brotherhood which makes all the races of the world one great family. ("The Oriental Christ," Boston, 1883, pp 42-46.)

THOMAS HUGHES.

Looking, then, at the world as we see it, laboring heavily along in our own time, as we hear of it through the records of ages, I must repeat that there is no phenomenon in it comparable for a moment to this of Christ's life and work. ("The Manliness of Christ," N. Y., 1880, p. 46.)

WILLIAM RATHBONE GREG.

It is difficult, without exhausting superlatives, even to inexpressive and wearisome satiety, to do justice to our intense love, reverence and admiration for the character and teachings of the man, Jesus. ("The Creed of Christendom.")

THEODORE PARKER.

Here was the greatest soul of all the sons of men, a man of genius for religion, one before whom the majestic mind of Grecian sages and of Hebrew seers must veil its face. Try him as we try our teachers. They deliver their word, find a few waiting for the consolation, who accept the new tidings, follow the new method, and soon go before their teacher, though less mighty minds than he. Such is the case with each founder of a school in philosophy, each sect in religion. Though humble men, we see what Socrates and Luther never saw. But eighteen centuries have passed since the tide of humanity rose so high in Jesus. What man, what sect, what church, has mastered his noblest thought, comprehended his method, and fully applied it to life? ("Discourse on Religion," fourth edition.)

EDWARD EVERETT.

Christmas Day, in honor of Jesus, beginning at Jerusalem in the Christmas anthem, will travel with the star that stood above the cradle, from region to region, from communion to communion, and from tongue to tongue, till it has

compassed the land and the sea, and returned to melt away upon the sides of Mount Zion. . . . Let its choral strains remind us that, as far as the relations of man to man are concerned, charity is the central and characteristic duty of our religion. (*"Orations and Speeches,"* Boston, 1876, vol. iii, pp. 585-587.)

HENRY WARE, JR.

No one, therefore, who has the common feelings of a man, can deny to Jesus his claims to reverence, gratitude and honor, whose character exhibits the perfection of moral excellence, and whose history is connected with the most wonderful works of universal benevolence worthy the counsels of heaven. (*"Works,"* Boston, 1847, vol. iv, p. 126.)

WILHELM M. L. DE WETTE.

The man who comes without preconceived opinions to the life of Jesus, and who yields himself up to the impression which it makes, will feel no manner of doubt that he is the most excellent character and purest soul that history presents to us. (*"Wesen des Christenthums,"* pp. 271, 273. Quoted by Ullman.)

BARON BUNSEN.

Nothing else than the harmony of his doctrine and his life, with the eternal laws of the moral order of the world, affords an adequate explanation of the great fact that the belief in the unity and future reunion of all mankind has never been lost since Christ's day, but, on the contrary, has struck deepest root in the life of the peoples, and is constantly tending to rule the destinies of the nations in ever-widening circles. (*"God in History."*)

THOMAS CARLYLE.

Highest of all religious symbols are those wherein the artist or poet has risen into a prophet. If thou ask to what length man has carried it in this manner, look on our divinest symbol, Jesus of Nazareth, and his life and his biography, and what followed therefrom. Higher has the human thought not yet reached; this Christianity and Christendom, — a symbol of quite perennial, infinite character, whose significance will ever demand to be anew inquired into, and anew made manifest. (*"Sartor Resartus,"* pp. 155, 158.)

JOHN STUART MILL.

The most valuable part of the effect on the character which Christianity has produced, by holding up in a divine person a standard of excellence and a model for imitation, is available even to the absolute unbeliever, and can nevermore be lost to humanity. . . . About the life and sayings of Jesus there is a stamp of personal originality combined with profound insight; which, if we abandon the idle expectation of finding scientific precision where something very different was aimed at, must place the prophet of Nazareth, even in the estimation of those who believe in his inspiration, in the very first rank of the men of sublime genius of whom our species can boast. (*"Three Essays on Religion,"* New York, 1874, pp. 253-255.)

KESHUB CHUNDER SEN, INDIA.

There can be no question that Jesus was commissioned and destined by Providence for the great work which he came to perform. The vast moral influence of his life and death still lives in human society and animates its movements. It has molded the civilization of modern Europe, and it underlies the many civilizing and philanthropic agencies of the present day. ("Jesus Christ; Europe and Asia," Calcutta, 1869.)

LEO N. TOLSTOI.

The primitive Church that sought to detach men from error, and to wed them together again by the solemn affirmation that it alone was the truth, has long since fallen to decay. But the true Church composed of men united, not by promises or sacraments, but by deeds of truth and love, has always lived, and will live forever. Now, as eighteen hundred years ago, this Church is made up, not of those who say, "Lord, Lord," and bring forth iniquity, but of those who hear the words of truth, and reveal them in their lives. The members of this Church know that life is to them a blessing as long as they maintain fraternity with others and dwell in the fellowship of the Son of Man; and that the blessing will be lost only to those who do not obey the commandments of Jesus. And so the members of this Church practise the commandments of Jesus, and thereby teach them to others. Whether this Church be in members little or great, it is, nevertheless, the Church that shall not perish, the Church that shall finally unite within its bonds the hearts of all mankind. ("My Religion," New York, 1885.)

IMMANUEL KANT. — 1724-1804.

Beyond a doubt Jesus Christ is the founder of that Church which, purified from the folly of superstition and the meanness of fanaticism, exhibits the moral kingdom of God upon earth, as far as it can be done by man. For the true end of all religion of reason is the rectification of the heart, or the moral amendment of man. ("An Inquiry into the Existence of God," London, 1836, pp. 249, 250.)

EDWARD CLODD.

That which Jesus did was to diffuse a common spirit of sweet charity and selfishness among men regarded as a brotherhood, because the offspring of one Father; and to pull his sayings apart in search for this were as vain as to scatter the petals of a flower that we might see the scent. For the highest truth is that which cannot be defined or prisoned in any form of words. And the secret of the enduring influence of Jesus is in this, that he announced principles of world-wide application, leaving men free to connect them with any outward forms, if they so willed, yet ever reminding that "the letter killeth, and the spirit giveth life." ("Jesus of Nazareth," London, 1880, pp. 359, 360.)

THOMAS PAINE.

Nothing that is here said can apply, even with the most distant disrespect, to the real character of Jesus Christ. He was a virtuous and an amiable man.

The morality that he preached and practised was of the most benevolent kind; and though similar systems of morality had been preached by Confucius and by some of the Greek philosophers many years before, by the Quakers since, and by many good men in all ages, it has not been exceeded by any. ("The Age of Reason.")

DAVID FRIEDRICH STRAUSS.

To the historical person of Jesus Christ belongs all in his life that exhibits his religious perfection, his discourses, his moral action, and his passion. . . . He remains the highest model of religion within the reach of our thought, and no perfect piety is possible without his presence in the heart. ("The Permanent and the Transient in Christianity." Essay, 1838.)

JOHANN WOLFGANG VON GOETHE.

I look upon the gospels as thoroughly genuine; for there is in them the reflection of a greatness and a benevolence which emanated from the person of Jesus, and which was as divine a kind as ever was seen upon earth. If I am asked whether it is in my nature to pay him devout reverence, I say, certainly. I bow before him as the divine manifestation of the highest principle of morality and fraternity. ("Conversations with Eckerman," London, 1874, pp. 567, 579.)

BENJAMIN FRANKLIN.

I think his (Jesus Christ's) system of morals and religion, as he left them to us, the best the world ever saw or is like to see. (Letter to President Stiles of Yale College, March 9, 1790.)

THOMAS JEFFERSON.

To the corruptions of Christianity I am opposed, but not to the genuine precepts of Jesus himself. I am a Christian in the only sense in which he wishes any one to be: sincerely attracted to his doctrines, in preference to all others; as ascribing to him every human excellence, and believing he never claimed any other. ("Works," Philadelphia, 1871, vol. iv, p. 479.)

ERNEST RENAN.

Whatever may be the surprises of the future, Jesus will never be surpassed. His worship will grow young without ceasing; his legend will call forth tears without end; his sufferings will melt the noblest hearts; all ages will proclaim that among the sons of men there is none born greater than Jesus. ("The Life of Jesus.")

WINWOOD REID.

This is the way that that scholarly, freethinking sceptic, Winwood Reid, wrote of early Christians and Christianity:—

Jesus the fanatic was doubtless sincere. . . . It was whispered that in Rome there was a secret society, Christians, which worshiped an unknown God. Its members wore no garlands on their brows; they never entered the temples; they were governed by laws which strange and fearful oaths bound

them ever to obey; their speech was not as the speech of ordinary men; they buried instead of burning the bodies of their dead; they married; they educated their children after a manner of their own. The politicians, who regarded the established Church (paganism) as essential to the safety of the State, became alarmed. Secret societies were forbidden by law, and here was a society in which the tutelary gods of Rome were denounced as rebels and usurpers. The Christians, it is true, preached passive obedience and divine right of kings; but they proclaimed that all men were equal before God, a dangerous doctrine in a community where more than half of the men were slaves. The idle and superstitious Lazzaroni did not love the gods, but they believed in them; and they feared lest the "atheists," as they called the Christians, would provoke the vengeance of the whole divine federation against the city and that all would be involved in the common ruin. (Page 239.)

PROF. WILLIAM DENTON.

Spiritualism has been blessed with few more philosophical, clear-headed men than William Denton. This, his scientific attainments and his books, demonstrate. In his "Soul of Things," he informs us that handing a piece of flint stone from Jerusalem to Mrs. Denton to psychometrise, she immediately went back to the Judean period of Syrian grandeur, describing in a measure Jerusalem of old; the climate of the country, the River Jordan running to the south from a clean bed; and the people as being very religious, abounding in ceremonies and full of the worshipful spirit.

Upon the above with additional details concerning Jerusalem and Jesus, William Denton wrote:—

How strange that a flint pebble on a hill outside the city (Jerusalem) could become imbued with the worshipful spirit of the people who lived in it; and no more strange than that our houses, private or public, are imbued with the spirit emanations of those who live and worship in them. . . .

That Jesus really lived, the Acts of the Apostles and those Epistles of Paul clearly prove. The most sceptical are compelled to acknowledge these to be genuine,—those of the Romans, Corinthians and Galatians present further very strong evidence. Paul, who was born but a few years after Jesus, who was educated at Jerusalem, was at one time a persecutor of the Christians, and, as a believer, acquainted with the brother of Jesus, and a companion of those who had been his disciples, could not fail to have known that Jesus had an actual existence. How otherwise can we account for his conversion from Judaism to what must have been a very unpopular faith, the profession and zealous advocacy of which subjected him to great persecution? . . .

There is a naturalness about many portions of the life of Jesus as related

by the evangelists, especially the first three, that proves the genuineness of the man whose words and deeds they narrate. But, although we may be satisfied that Jesus of Nazareth really existed, it does not follow that we are to accept as a fact all that the gospels say of him.

E. D. BABBITT, M.D., LL.D.

From childhood Jesus was inspired, and though at times *tempted by undeveloped spirits which in his age were called devils, yet he was wholly under the control of holy influences who filled his soul with such divine afflatus and kindled his magnetic power to such an extent that he felt that he was under the direct guidance of God himself, that God was indeed his Father who had filled his being with love to man—wisdom to teach, power to heal and clairvoyance to perceive, thus clothing him with an almost unequalled share of the divine life until he felt his unity of aim and spirit with God and remarked, "I and my Father are one—one in purpose." Repeatedly he said, "I can do nothing for myself: but as my Father hath taught me I speak these things." He says also; "My Father is greater than I," but at times when a mighty influx of spiritual power was on him he would almost feel that he was a co-partner with God and that salvation itself must come through him, if we are to believe the evangelical records, which, however, have been colored up, and worked over no doubt by the early Christian Fathers to suit their dogmas, as the history of the times proves. There are times in the life of perhaps every medium who is highly inspired, in which he feels lifted up to Heaven and clothed with a triumphant power. In the past it has been commonly supposed, even as most church members suppose nowadays, that any strong influx of spiritual power must be directly from God, and the spirits bestowing this power will sometimes allow their mediums to remain in this belief, as under its psychological influence they will be nerved up to do mighty things. . . .

It is absurd to say, as some do, that Jesus purposely deceived the people by claiming to get his inspiration and power directly from God, for such grand and enlightened spirits as Pythagoras, Zoroaster and many others have sincerely claimed the same thing. If such a person as Jesus, whose words were fairly burning with truth and goodness, practised deception, then all men were deceivers and we cannot trust any one. . . .

Spiritualists generally speak lovingly of the character of Jesus, "The divine Medium," and feel that he belongs to their ranks. There is an unsurpassed sweetness and exaltation in such expressions as these: "Blessed are the merciful; for they shall obtain mercy. Blessed are the pure in heart; for they shall see God. Blessed are the peacemakers; for they shall be called the children of God. Blessed are they which are persecuted for righteousness' sake; for theirs is the kingdom of heaven." The expression "for they shall see God," has been criticised as false, but to the spiritual comprehension it is beautifully poetic. Communion with celestial realms reveals to us the fact that those who are pure and ethereal in their natures rise into such glorious spheres of being that far more of God may be seen than in the lower grades of life. ("Religion," pp. 266-267.)

T. H. HUXLEY, THE SCIENTIST.

This prince of scholarship and scientific research, whom Spiritualists never tire of quoting, after speaking in one of his brilliant lectures of the Sermon on the Mount and the "Morals of that Ethical Teacher Jesus," says, "His beneficent commands and teachings were of incalculable value to the narrow-minded priesthood of his period." And then he writes thus of the Old and New Testament Scriptures:—

"The pagan moralists lack life and color, and even the noble stoic, Marcus Antoninus, is too high and refined for an ordinary child. Take the Bible as a whole; make the severest deductions which fair criticism can dictate for shortcomings and positive errors; eliminate, as a sensible teacher would do if left to himself, all that it is not desirable for children to occupy themselves with, and there still remains in this old literature a *vast residuum of moral beauty and grandeur*. And then consider the great historical fact that for three centuries this book has been woven into the life of all that is best and noblest in English history; that it has become the national epic of Britain, and is as familiar to noble and simple from John-o'-Groat's House to Land's End as Dante and Tasso once were to the Italians; that it is written in the noblest and purest English, and abounds in exquisite beauties of mere literary form; and, finally, that it forbids the veriest hind who never left his village to be ignorant of the existence of other countries and other civilizations, and of a great past stretching back to the furthest limits of the oldest nations in the world. By the study of what other book could children be so much *humanized* and made to feel that each figure in that vast historical procession fills, like themselves, but a momentary space in the interval between two eternities?"

Compare this candid writing of the giant-minded Huxley with the scrappy balderdash of certain Spiritualistic illiterates, who, while denouncing all war, most ungraciously

“murder” the King’s English. Great and good men always speak reverently of the seers, sages, saviours, and of the inspired books of antiquity whether Vedic, Buddhistic or Judaistic; separating, of course, the chaff from the wheat, under the guidance of reason and intuition. Bear in mind that Huxley, the freethinking, secularistic rationalist not only believed in the existence of Jesus, but like Thomas Paine and Ernest Renan, he spoke in an almost unstinted praise of his life and higher ethical teachings.

CHAPTER XV.

COLONEL INGERSOLL AND CHRISTIANITY. — JESUS AND HIS MORAL INFLUENCE. — DARKEST INDIA. — INGERSOLL AND THE RIGHT OF SUICIDE. — THE UNITY OF THE HIGHER SPIRITUALISM AND TRUE CHRISTIANITY.

"Science plants its ladder on the solid earth and builds heavenward, but does not reach heaven. Transcendentalism hangs its ladder from the heavens earthward, but it does not reach earth. . . . There is but one ladder that spans the gap between earth and heaven; on that alone *angelic messengers* "ascend and descend."

—J. B. THOMAS, D.D.

HUMANITY is a fraternity, and rights are reciprocal. Those holding opinions and dogmas differing from our own have the right to enjoy them—the inalienable right to defend them in any proper manner, taking and bearing as they necessarily must the moral responsibility. Whatsoever a man soweth, that shall he also reap.

With Colonel Ingersoll I believe in free thought, and free speech—adding, however, that freedom implies no permission to do wrong; nor is liberty a license to libel or to do evil.

When this free-thought orator repudiates the imperialism of the Vatican, when he denounces the blighting superstitions of the Mediæval Ages, and paints the haggard horrors of bigotry, his rhetoric and neatly rounded periods half carry me away into captivity—where, psychologically chained, I sit for the hour or more, and listen with mingled approval and disapproval.

When Colonel Ingersoll discourses upon the immutability of law, the magnificence of the universe, the unchangeability

of cause and effect, and the absolute certainty of compensation, I listen and approve.

When he eloquently enforces the sanctities of marriage, the sacredness of the family relation, the mutual sympathies that should obtain in social life, and so delicately paints the joys of the hearth and the home, I am in full sympathy with him.

When he speaks of the gospel of health, of the gospel of sunshine, of the gospel of charity and joy and gladness, thus unwittingly reiterating a portion of the Sermon on the Mount — "rejoice and be exceeding glad" — I rejoice in his utterances.

This much said in his favor, and cheerfully too, I must add — the moment that the Colonel touches upon the existence of God, the Bible and the Christian religion, *that* moment he drops from his high moral altitude, and descends almost infinitely below the momentous themes and doctrines he attacks, adopting a cheap, clownish style of wit and satire, that in no way compare with the dignity of such subjects as God and revelation, death and immortality. *These* subjects, sufficiently grave and important to take hold of the soul's deepest affections, do not admit of frivolity, mirth, bitter invective, or flippant pettifogging sarcasm.

Baron Humboldt, Fichte, Virchow, Tyndal, Dana, Dawson, Fiske, Carlyle, Emerson, and the truly great of all ages, have treated matters relating to the Divine existence, religion and a future life with the utmost gravity and becoming reverence.

Colonel Ingersoll is not a thorough scholar, not a well-read historian, not an able jurist, nor has he the standing at the American bar of a careful and learned counsellor. He is an attorney-at-law and attacks Christianity as a special pleading attorney naturally would. I say attacks, for his anti-Christian speeches are hostile attacks, rather than cultured criticisms. He is racy, eloquent, daring, and his legal forte, because of great personal magnetism, is before a jury.

He is a strong partisan politician, and carries the partisan spirit into his attacks upon the Bible and religion. The

real philosopher, however, is never a partisan. The sage never sneers. Savants are never sensationalists, nor do their telling words of wisdom ever produce vulgar feet-stamping and "uproarious laughter."

POPULARITY.

Am I told that the Colonel is popular, that multitudes run after him, that he "draws?" Granted—and so do theatres, circuses, horse races, and Spanish bull-fights! But no giddy crowd followed Socrates. He stood sandal-footed in the market-places of Athens, with the choice few, uttering words and golden sentences that have streamed in moral grandeur down through all the intervening centuries.

It is perfectly plain to the *litterati* of the country, that while Colonel Ingersoll is quite unacquainted with late archæological researches, and recent Oriental discoveries confirmatory of Biblical history, he is blindly feeling his way over dusty thoroughfares trodden long ago by the cynical Berathus, Celsus, Julian, Dupuis, Taylor and Voltaire. There is not, so far as I have ever heard or read, so much as a shadow of originality in the Colonel's carping criticisms. He simply puts upon the infidel skeleton of the French Revolution a new and jaunty dress, for a class of drifting Americans to pay for, look at, and laugh! Old furniture, freshly veneered and polished, is ever in the infidel market.

Naturally combative and cunning, the Colonel attacks the dead Moses, as did Korah, Dathan and Abiram; but he carefully shies away from that living Israelite, Rabbi Wise, of Cincinnati, who pronounces him "unfair, incorrect in statement, unread in Semitic literature, and largely unacquainted with the Mosaic economy"—an economy comparable, in the language of another, to a cube, which, "turn it as you may, it stands just as solid."

I dislike antagonism, and am no way inclined to differ with Colonel Ingersoll where it is possible to agree; but it must be evident that, in attacking religion, he pushes before his

audiences, in place of New Testament Christianity, the bald-est Calvinism, or Roman Catholicism, and naïvely pronounces the image *Christianity*, and then slashes away at it. If there is any destruction, it is not Christianity, but the image of his own making. The man, whatever his pretensions, who neither can nor will distinguish between a magnificent ship and the barnacles that cling to it, is either unobserving, or ignorant, or morally dishonest. The Colonel may pose upon just which horn of this trilemma he finds the most easy.

INGERSOLLISM DEFINED.

What is Ingersollism? Expressed in a single word, it is *negation*. "*I don't know*," is the agnostic's confession. Colonel Ingersoll glories and rejoices in demolition. He attacks, smites, destroys, and then relentlessly chuckles over the wrecks and the ruins. Agnosticism is Knownothingism.

The infidel's creed may be thus summarized:—

- (1) I believe in all unbelief.
- (2) I believe it my privilege and duty to undermine, so far as I can, every man's belief in God, his faith in immortality, and his knowledge of angel and spirit ministries.
- (3) I believe in the folly of faith and prayer, in the destruction of all religions, all churches, all bibles, and also in my own destruction and final dissipation into the gases.

CHRISTIANITY DEFINED.

What is Christianity? Permit me to try and get at the proper answer by inquiring, What is Republicanism? Should a foreigner ask, What is Republican Government? you would hand him the Declaration of Independence, and the Constitution of the United States, saying, There, sir, *those* documents, written by the Fathers of the Republic, will fully inform you.

And so, when asked, What is Christianity? and what does Christianity teach? I put into the inquirer's hands a copy of the New Testament, the *Magna Charta* of the Christian religion, saying, There you find the *letter* of Christianity

as taught by Jesus Christ and the apostles, exercise your reason. The Spirit of Christianity, being esoteric and divine, relates to the spritual and religious nature in man, something as seed relates to the soils. It is the "Spirit that quickeneth," said Jesus. And Paul declares that "God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father." . . . And the "fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance."

This Spirit of Christianity, or the Christ-Spirit, is as old as the ages. It touched the hearts of the patriarchs, it inspired the prophets, and God gave it to Jesus, say the Scriptures, "without measure." It is the Spirit of love, wisdom and truth. It is the baptism of fire that subdues, regenerates, redeems. And Jesus Christ was one of its divinely commissioned exponents, "our Exemplar." Accordingly he said, "To this end was I born, and for this cause came I into the world, that I might bear witness to the truth,"—and again, "I am the Way, the Truth and the Life."

There is probably no higher ecclesiastical authority in the country than Bishop Potter, of New York. And in the *North American Review* of 1883, Bishop Potter, writing upon the "Revision of the Creeds" says:—

. . . "Christianity is supremely the *words* and *life* and *spirit* of Christ, and those may not be compressed or expressed within the compass of any creed or confession of faith whatever."

The brilliant scholars of the age—the universities of Europe—the consensus of the enlightened world, admit and believe in the life, moral teachings, crucifixion and resurrection of Jesus Christ. Even Colonel Ingersoll, under the propulsion of his higher nature, once said:—

"My own opinion is that the man called Christ lived; but whether he lived in Palestine or not is of no importance. His life is worth its example, its benevolence, its self-denial and its heroism. . . . I place him with the great, the generous, the self-denying of this earth, and for the man Christ I feel only admiration and respect." ("The Iconoclast," January, 1882.)

Upon another occasion he feelingly exclaimed: "Let me say, once for all, that to that great and serene man I gladly pay the homage of my admiration and my tears."

Remember that true Christianity is not a confession of faith. It is not Roman Catholicism, not Calvinism, not a creed — but *a life*, a calm, sweet, clean, gentle, spiritual life. There were Christians in spirit before Jesus' time. Jesus recommended no creed; but said — "By this shall all men know that ye are my disciples, if ye have love one for another." Love, pure, fraternal love then is the test of discipleship. Love is the cement that unites the truths of the ages.

But while Colonel Ingersoll admits the existence and beautiful life of Jesus, pronouncing him "an honest man," he denies the existence of God. He is reported as saying, "Whether there is one God, or a million, I don't know, I've never seen God." If not atheism, this is agnosticism — the stale, old story of "*I don't know.*"

Man, as a conscious, religious being, naturally believes in God. Though thrice circumnavigating the globe, traveling among and mingling with civilized, semi-civilized and savage — the Maoris, Veddas and Kaffirs, and even lower tribes, utterly naked — I have never seen the nation, race or tribe that did not have some conception, some belief, vague as it may have been, of some awe-inspiring, overshadowing Presence, in some sense the equivalent of God.

But the Spiritualist, more enlightened and logical, believes in the *Personality of God* — not, mark well, in a personal, individualized God, having shape, weight, dimensions and limitations. No, no! The stupid booby who would confound, or use synonymously, the above phrases, would quite likely confound a chestnut horse and a horse-chestnut.

Consciousness, intelligence and will, constituting personality in man, logically imply a personal God.

As an individual, I most conscientiously believe in the personality of God — *one* God, three and three thousand times three in manifestation. And man, made in the image of

God, is a *trinity* in unity compounded of a physical body, a spiritual body and the immortal soul. I am proud to agree with Professor Fisher, who contends that, "The essential characteristics of personality are self-consciousness and self-determination." And then it seems rational that only from the personality of God could the personality of man be derived. "It is flatly inconceivable," said Thomas Carlyle, "that conscious intelligence and moral emotion could have been put into man by an entity that had *none* of its own." Beliefs in the personality of man and in the personality of God are to my mind, as logically inseparable as stream and fountain! Individuality in its esoteric sense is more than personality.

It is unaccountably strange to me, that there are men who can believe in the eternity of matter, but not in the eternity of God; who can believe in a self-existent universe of forces but not in a self-existent Presence, and who can believe in order, direction and intelligence, as everywhere manifest, and yet cannot believe in an intelligent, good and infinitely wise God.

Put in another form, they can believe in beliefs without believers, in thoughts without thinkers, in paintings without artists, in magnificent structures without architects, and in a well-ordered and wisely-governed universe without any Moral Governor.

I could better conceive of a headless human body than of a headless universe.

Possibly it may be said that Colonel Ingersoll believes in God, but not "in the tutelary tribal Jehovah of Israel." Then why does he not discriminate? Why does he, in a sort of wholesale style, mock and make merry over the very name, God, and spitefully call the Evangelist John "the inspired lunatic of Patmos?" John was a medium.

It seems rational that man, as a moral being, with a moral nature, with moral and religious aspirations, should be the subject of moral law; and the phrase *moral law* necessarily

implies a Moral Governor, whom we call God, meaning thereby, "Our Father, who art in Heaven." And the troubled, drifting soul ever needs to feel that a *Father*, the embodiment of infinite wisdom, goodness and love, is at the helm, doing all things well. Upon the bosom of this God is my soul's rest forever.

Colonel Ingersoll's treatment of Moses and the Pentateuch is shamefully unfair. The cultured conscience repels his lack of magnanimity, his rank injustice, in picking up and magnifying all the little mistakes and errors of a Semitic people existing several thousand years ago, and uttering not a word in favor of them or their sacred books.

Should a reckless detective strike the Colonel's track when a festive youth, following him through his social life and political campaigns, seizing upon every little vice and mistake, and then sneeringly thrust them in his face, how would the Colonel relish it? And what would noble, generous souls think of it? And yet, this is precisely the course that Colonel Ingersoll pursues toward Moses. Let us turn the other side of the shield. Listen, while Moses speaks for himself: —

"Thou shalt not hate thy brother in thy heart, . . . but thou shalt love thy neighbor as thyself." — Lev. xix, 18.

"Clean yourselves from all uncleanness. . . . Sanctify yourselves, therefore, and be ye holy." — Lev. xx, 7.

"Thou shalt not oppress an hired servant that is poor and needy, whether he be of thy brethren, or of thy strangers that are in thy land within thy gates." — Deut. xxiv, 14.

"Therefore, I command thee, saying, Thou shalt open thy hand wide unto thy brother, to thy poor, and to thy needy in the land." — Deut. xv, 11.

"But the stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself, for ye were strangers in the land of Egypt." — Lev. xix, 34.

And Moses further teaches that: —

"Thou shalt not go up and down as a tale-bearer among the people."

"Thou shalt not avenge, nor bear any grudge against thy neighbor, or the strangers that dwell among you."

"Thou shalt rise up before the hoary head, and honor the face of the old man. . . . Thou shalt honor thy father and thy mother."

Surely, these are not bad teachings, and yet they seem to have utterly escaped the eye of Colonel Ingersoll — an eye skillfully trained to see but one side of a question.

Considering the moral law and the laws of dietetics laid down by Moses, well did Rabbi Wise say, "The best laws of the most ancient nations did not compare, in prudence, humanity and charity, with the laws of Moses. And the most enlightened of modern nations have not yet reached the eminence of the Mosaic law, in regard to sexual cleanliness, tolerance and charity."

Religionists do not pretend that the local ceremonial laws of Moses are immutable; neither do they contend that he made no "mistakes," or was infallible. God alone is infallible and absolutely perfect. But Jews, Christians and Spiritualists alike do contend that Moses was an inspired lawgiver, and that the moral law implying love to God and love to our neighbor is just and right, and wisely adapted to all ages. It was this moral law that Jesus came to "fulfill," or literally, *fill out*.

RELIGION — WHAT IS IT?

With one breath Colonel Ingersoll ridicules "all religion"; with the next he says "the people need no religion," and further on in the same lecture he declares the world requires "a new religion, neither dipped in blood, nor begrimed with superstition." As usual, the Colonel does not define the terms he employs. Permit me to give the definition: By religion is meant that primitive and universal intuition or idea of the divine which is common to all races and ages. And though differing in form and expression it is the same at the root, which root is, that there is a *Power* superior to man, and that this Power governs the universe. And from this primitive, God-implemented idea springs the noble conception of *relations* between man and this Supreme Being; and also the further ideas of obligations, duties and the impulse to worship. And just so far as this religious idea is not developed in any man, just so far he is idiotic. Colonel Inger-

soll is religiously idiotic, as much as "Blind Tom" is intellectually idiotic. It is a misfortune to both of them. And yet, strange as it may seem, they appear to relish their misfortunes, for "Blind Tom" will egotistically cheer himself, and Colonel Ingersoll upon the platform will heartily laugh at his own waggish wit — and that, too, while treating of God, death and immortality! There can never be a "new religion" until there is a new humanity.

Colonel Ingersoll sneers at "faith," pronouncing it "childish and traditional." And yet faith is elemental in the human soul. It precedes knowledge. It is the mainspring of human action. It is one of the corner-stones of the family relation — the husband having faith in his wife, and the wife faith in the husband.

The farmer sows his fields having faith that the rains will fall and the sun ripen the growing grain.

The traveler, having faith in the captain, ships aboard the steamer for distant lands. The scientist studies facts and probes various forms of matter, having faith that his senses will rightly report their properties to the conscious human soul. Columbus sailed in search of a new world under the inspiring force of faith. The child has faith in its father. And so the cultured soul naturally has faith in God! This faith in the governing guidance of the Divine Father and the measureless possibilities of humanity is both beautiful and philosophical.

Colonel Ingersoll ridicules inspiration, declaring that it is "not the truth, but errors and falsehoods, that need inspirations." The reply to the sneer is, *all* moral truths relating to the divine in the human soul are inspired. They are from God. Prophets and apostles spoke the words of living truth in thunder-tones; spoke because inspired of the living Father, of ministering angels and resurrected spirits.

But subordinate inspirations and impressions may flow into the soul from the overshadowing heavens, or the underlying hells, from good and evil spirits, from the sublime in nature,

from orchestras of music and from enthusiastic orators, according, as Swendenborg would say, "to state and receptivity." But the inspiration of God touches, quickens and exalts the inmost soul, the crowning dome of the brain. Science enlightens and illumines the front brain, while the side and back brain, the animal, selfish and pugilistic departments, are often inspired or influenced from the lower spheres of spiritual darkness.

None nowadays believe that every book, chapter and verse of King James' Version is plenarily inspired, and the Colonel knows it. The important fact that, only recently, forty or more of the most talented and scholarly theologians in the world have revised the Bible is abundant proof of the position. But the *divine truths* of the Bible and of all books are inspired and will stand forever. They are of God and necessarily immutable. Nature is the divinest Bible.

"I admit that, in all ages," says Colonel Ingersoll, "men have believed in spooks and ghosts and signs and wonders. This, however, proves nothing. Men have for thousands of years believed in the impossible and worshiped the absurd. Our ancestors have worshiped snakes and birds and beasts. I do not admit that any ghost ever existed. . . . One world at a time; I know nothing of another."

What Colonel Ingersoll does not "know" is of very little consequence. But what any man does or *did* know upon this subject of another world is of momentous importance. Listen then to Paul: "For we know that if our earthly house of this tabernacle were dissolved, we have a building with God, an house not made with hands, eternal in the heavens" (II Cor. v, 1). All Spiritualists know of a future, conscious, progressive existence.

"One world at a time," exclaims the jolly Colonel. The fish, skipping and wriggling about in the water might say the same, and yet it would be the say-so of a poor fish! The naturalist knows that the fish lives in two worlds at the same time — the world of water and the world of air, else

why those respiratory organs, the gills? And so Colonel Ingersoll, a twofold being, lives in two worlds now instead of "*one*" — a world of matter and a world of mind, body and *soul*; for certainly, the Colonel is not *all* bones, flesh and viscera! He is a *man*, and his soul within needs nourishing and feeding with the bread of truth — *religion*!

Religion (from *religare* — Latin) to gather back, to bind anew, has the same signification as the Arabic word *din*, to owe, to serve, to respect, to trust. Relieved of dogmatism, religion, in its practical bearing, is thus described: "Pure religion and undefiled before God and the Father is this, to visit the widows and the fatherless in their affliction *and* to keep himself unspotted from the world." (James i, 27.)

Ingersoll knows nothing of a future immortal life, but clings to Professor Clifford's epitaph: "*I was not, and was conceived; I lived and did a little work; I am not, and I grieve not.*" And so, death ends all; the living man's last dying echoes are: "*I am not!*" And this, too, while all nature is aglow with life, grass growing, flowers blooming, birds singing, and wild briars gracefully twining around tombstones; yet man, the crowning glory of all, lies under the lifeless slab, rotting away into eternal nothingness!

Standing by the coffin holding his brother's dead body, Colonel Ingersoll talked in this manner: —

"Life is a narrow vale between the cold and barren peaks of two eternities. We strive in vain to look beyond the heights. We cry aloud, and the only answer is the echo of our wailing cry. From the voiceless lips of the unreplying dead there comes no word. The loved and loving brother, husband, father, friend, died where manhood's morning almost touches noon, and while the shadows were still falling towards the west. He had not passed on life's highway the stone that marks the highest point, but being weary, for a moment he lay down by the wayside, and using his burden for a pillow, fell into the dreamless sleep that kisses down his eyelids still. While yet in love with life and raptured with the world he passed to silent and pathetic dust."

Consider these heart-chilling words pronounced over a loved brother — "echo of a wailing cry," "voiceless lips," "unreplying dead," "dreamless sleep," "passed to silent and

pathetic dust." I presume they provoked no laughter — no "*uproarious laughter*," as the Colonel's speeches usually do!

Ingersollism robs the soul of trust in God, and offers in place, chance or blind impersonal force.

It deprives man of faith in immortality and points him to the dreary tomb of a blank, dreamless unconsciousness.

It snatches away the orphan's refreshing loaf, and returns him not even a dry and mouldy crust.

It severs the sound right limb of the athlete, and tenders the crippled man neither staff nor crutch.

It strikes down from dry, fevered lips the cooling, well-filled cup, and points the thirsty soul to a parched and barren desert.

It madly puts out the light of Heaven — or *would* so do — and then mockingly, laughingly tells, in rippling rhetoric, of a night, black, starless and eternal!

It is the draped "gospel" of gloom, sadness, of hopeless sorrow, of rayless darkness, of chilling anguish, of everlasting death!

And the man who goes through the country disseminating such grave-bound materialistic doctrines — "tickets a dollar a head" — is the moral enemy of his race.

Compare the above dubious dogmas of Ingersoll with the demonstrations — with the grand and beautiful doctrines of Spiritualism, which assure sorrowing souls that those whom we call dead are alive and walking unseen in our midst as loving friends and guardian angels. Death is transition. Love and memory are immortal. Or, compare the hopeless, chilling, agnostic notions of Ingersoll with the following New Testament words: —

"Let not your heart be troubled." . . .

"In my Father's house are many mansions; if it were not so I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself; that where I am there ye may be also."

"Now that the dead are raised, even Moses showed at the bush. For he is not a God of the dead, but of the living; for all live unto him."

"It is sown a natural body, it is raised a spiritual body. It is sown in corruption, it is raised in incorruption. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory!"

"And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away."

And yet, the sceptic continues to doubt, because, as he rashly asserts, science does not teach a future existence, or the immortality of the soul. Here is the sceptic's blunder, a blunder both pitiable and fatal, for there is no conflict between science and religion, science and immortality. The truest, highest science of to-day teaches the substantiality and conservation of all forces; and the soul as an entity, as a *conscious substantial force*, is the most potent force in the universe, except God. And science, in teaching the conservation of forces, quite unknowingly, perhaps, teaches the immortality of the soul.

Certainly the soul, or "inner man," is not a shapeless, nothingless wave of motion; is not an impalpable secretion of the brain; nor is it a process of molecular action; but it is *substance*; not physical matter, but a conscious entity; *divine substance*! It produces mighty results, and the agent or force that produces such results must, of necessity, be positive etherealized substance of some kind. The soul therefor being *substance*, is indestructible and immortal.

The substantiality and personality of God are, to sound, subjective thinkers, axiomatic, and the soul being made in the image of God is, therefore, individual, personal and substantial. It is, as aforesaid, a *conscious entity*; divine substance; and as all substance is indestructible, the soul is necessarily indestructible and immortal. It is clear as the sunlight that a substance afire with the breath of God, and "involving thought, feeling, sensation, self-consciousness and aspiration, cannot, as such, cease to exist," as Dr. Crowell clearly proved

in his two volumes, demonstrating the harmony between Christianity and Spiritualism. And so true science and original Christianity are in perfect accord, touching spiritual manifestation, and the momentous subject of the soul's immortality.

Christianity is an astounding phenomenon in the world, and such a phenomenon, swaying a scepter over all the enlightened nations of the earth, must have originated from nothing, or it must have had a divine founder. Circumference implies a center. And, as the cause must exceed the effect, as something cannot originate from nothing, the only inference is that Christianity as a religion, as a divine uplifting force, must have had a *Founder* — that Founder was Jesus Christ. That he existed and taught in Palestine, no historian, no German rationalist, even Strauss, of the Tübingen school, and no Jewish rabbi, or really learned man, ever disputed.

Bear in mind that the New Testament is the great *Magna Charta* of Christianity, of which Jesus Christ as the spiritual center was the historical founder. Therefore, if one would know the nature and divine potency of the Christian religion, let him look to the life and teachings of Jesus, to the non-manipulated gospels and epistles, and to the Christian faith and practices of the *first three centuries*.

There is no break, no chasm in historical Christianity. A few years ago a prominent person died in Massachusetts, says Prof. G. F. Wright, who remembered seeing Washington, in 1798. There are Shakers living at Mt. Lebanon, or were a few years ago, who saw Ann Lee. And St. John, lingering to the time of Trajan's reign, or to A. D. 98, sat at the feet and leaned upon the bosom of Jesus. And Polycarp was one of John's disciples, whose (Polycarp's) grave I stood by the side of several years ago, on the green hillside overlooking Smyrna, seat of one of the seven Asian churches. And Irenæus, who testified to the general acceptance of the gospels in his time, was taught by Polycarp.

"Pothinus," says the critical Gregg, "originally from Asia Minor, in all probability learned from John's own lips words which the latter had heard our Lord utter, and transmitted the same to Irenæus; or if he never saw the apostle, he may have learned the same apostolic truths from some other disciples of Jesus, such as Aristion or the Presbyter John, who outlived the Evangelist."

But we are not left to any probabilities in this matter of historical continuity.¹ For Polycarp, made bishop of Smyrna by the apostles, died a martyr about A. D. 155. And in a letter to Florinus, a fellow-student, Irenæus says:

"For I saw thee when I was yet a boy in the lower Asia, with Polycarp. I remember the events of those times much better than those of more recent occurrence; as the studies of our youth, growing with our minds, unite with it so firmly — so that I can tell also the very place where the blessed Polycarp was accustomed to sit and discourse; and also his entrances, his walks, the complexion of his life, and the form of his body, and his conversations with the people, and his familiar intercourse with John, as he was accustomed to tell it, as also of his familiarity with those that had seen the Lord. How also he used to relate their discourses, and what things he had heard from them concerning the Lord. Also concerning his miracles, his doctrine—all these were told by Polycarp, in consistency with the holy Scriptures, as he had received them from the eye-witnesses of the doctrine of salvation."

Here, at least, are two witnesses who conversed with Irenæus, and concerning whom we have the most well-defined proof that they were for several years the *contemporaries* of the actual followers of Jesus Christ.

Jesus Christ was the attractive nucleus of these gospels.

"We have," as that careful and critical writer, W. E. Coleman, says, "a chain of Christian writers from the apostolic times to 225, as follows: Cerinthus (80), Clemens Romanus (95), Ignatius (116), Basilides (115), Barnabas (125), Agrippa Castor (128), Aristides (125), Papias (135), Hermas (135), Quadratus and Ariston (136), Isidorus, Valentinus and Heracleon (140), Marcus (145), Saturninus, Hegesippus and Justin Martyr (150), the authors

¹ Other Christian writers continue the links in this chain of incontrovertible testimony all along the centuries.

of the Sybilline Oracles (140-170), Marcion (150), Ptolemæus (155), Carpocrates, Bardesanes, and the author of Epistle to Diognetus (160), Tatian (165), Polycarp (166), Pinytus (168), Montanus (170), Philip of Gortyna and the Muratorian Fragments (170), Melito of Sardis and Palmas (172), Modestus and Apollonius (175), Soter (167), Musanus (176), Dionysius of Corinth (178), Irenæus, Theophilus of Antioch, and Hermias (180), Maximus (183), Apollonius of Rome (185), "Clementene Homilies" and "Recognitions" (186), Rhodon (188), Clemens Alexandrinus (190-220), Victor of Rome (190), Narcissus (192), Pantænus (193), Polycrates (194), Heraclitus and Judas (195), Theophilus of Cesaræa and Bracchylas (196), Sextus and Appion (197), Arabianus and Candidus (198), Symmachus and Tertullian (200), Serapien (202), Apollonius (205), Asterius Urbanus, Caius and Minutius Felix (210), Origen (210-254), Alexander of Jerusalem and the author of the "Little Labyrinth" (212), Proculus (214), Noetus (218), Ammonius (220), and Julius Africanus (222). We have information concerning, and portions of the writings of, nearly a hundred different Christian writers, from the times of the apostles to A. D. 235."

PAGAN WITNESSES.

I pass by Porphyry, Julian and other distinguished characters, who, seeing the growth and rapid spread of Christianity in those early centuries, fought it with voice and pen.

Again I summon as a witness Celsus, acute and eloquent—the mirthful Ingersoll of that period; and to whom Origen so learnedly and successfully replied. This Celsus, writing in the latter part of the second century, admits the principal "facts of the gospels" including the miracles of Christ,—by which multitudes were led to believe on him as Messiah,—yet Celsus declared that these miraculous or spiritual work "were wrought through magic which Jesus learned in Egypt."

I again summon as a witness Suetonius, a Roman historian under Trajan, in 116 A. D. Suetonius, in speaking of Jesus

Christ, says "He was called Christus and his disciples, Christians."

I also put upon the witness-stand Tacitus, the classic historian who, writing of the Christians in 110 A. D., says:—

The author of that name was Christus, who, in the reign of Tiberius, was punished with death as a criminal, by the Procurator Pontius Pilate.

"It is marvelous," writes W. E. Coleman, "that any one with the slightest knowledge of the history of the first two Christian centuries should seriously publish the statement that Christianity did not exist until A. D. 225. We have positive proof of the existence of Christianity from the days of Pontius Pilate till now; and that it arose from the life and crucifixion of Jesus of Nazareth is as firmly established an historical fact as the assassination of Julius Cæsar or the conquests of Alexander the Great. No sound scholar of to-day doubts this. To attempt to prove otherwise by asserted revelations of departed spirits only renders Spiritualism contemptible—it is a disgrace to our cause—and, as a Spiritualist, I desire to enter an emphatic protest against such untruth and puerility being given to the world as a revelation from the spirit land. From the genuine Epistles of Paul, written about A. D. 58, we learn that he was personally acquainted with the original apostles of Jesus, including Peter, John and James, the brother of Jesus. Paul speaks of Jesus being betrayed and crucified and of his having twelve disciples, and of the apostles living in Jerusalem. . . .

"We have further testimony of Tacitus, the Roman historian, writing A. D. 100, that Christ was executed by Pontius Pilate in Judea. Tacitus also tells us of the persecutions of the Christians by Nero, A. D. 64. Suetonius, another Latin author, A. D. 105, in the sixteenth chapter of the 'Life of Nero,' says the Christians were punished in Nero's reign. Suetonius calls the Christians 'a sort of men of a new and malefic superstition.' The Apocalypse, or Revelation of John, in the Bible, testifies also to the persecutions of the

Christians by Nero. This book was certainly written A. D. 68-69 — its contents prove it — and it denounces Rome and Nero savagely for their persecutions of the Christians.

“ Besides Tacitus and Suetonius, already mentioned, we are in possession of the testimony of the following pagan writers to the existence of Christianity before A. D. 225: Pliny (A. D. 110), Trajan (110), Epictetus and Arrian (109), Hadrian (117), Vopiscus (130), Bruttius Pectens (136), Phlegon (138), Titus Antonius Pius (140), Marcus Aurelius Antonius (161), Apuleius (164), Ælius Aristides (165), Lucian of Samosata (170), Celsus (176), Galen (180), Dion (184), Fronto (195). Moreover there are several passages in the lives of the Roman Emperors, by Julius Capitolinus, Lampudius and others, in which the Christians are mentioned as existent in the second century (A. D. 100-200). Celsus (176) wrote two books against Christianity and in defense of paganism, and this was fifty years before there was any Christianity, according to ‘Faraday.’ The Jewish Talmud also speaks of Jesus having been executed on the eve of the Passover; it calls him Jesus of Nazareth, and speaks of his mother, Mary, and his disciples James and Matthew.”

Against these almost multitudinous testimonies, wrung from unwilling pagans and orthodox Jewish rabbis, against this chain of incontrovertible evidences, proving the existence of Jesus, the establishment of primitive Christianity, with its gospels and epistles, its churches, missionaries and martyrs, we have the rhetorical lucubrations, platform polemics and vapory philippics of atheists and a set of self-contradictory communications through one Alfred James in “Antiquity Unveiled.”

Pray, of what possible avail are all these agnostic diatribes? They settle nothing. They give no comfort nor confer any happiness. Atheistic infidelity has erected no universities; built no colleges, schools, or hospitals; endowed no homes for the aged or for orphans; nor has it organized charities of any kind.

WHAT THE RESULTS — WHAT THE FRUITS OF CHRISTIANITY,
IMPERFECT AS HAVE BEEN ITS PRESENTATIONS
AND PRACTICES FOR THE LAST FIFTEEN
HUNDRED YEARS ?

What was the practical outcome of Christianity during the first three centuries? What did it teach? What were its tendencies? What practical work did it do?

(1) It taught and practically enforced the brotherhood of man.

"One is your Father, which is in Heaven," said Jesus, "and all ye are brethren." "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you." "Recompense to no man evil for evil," said the apostle. "Be kindly affectioned one to another, with *brotherly* love." (New Testament.)

To the same end, that prince of linguists, Max Müller, says:—

"It was Christianity that first broke down the barrier between Jew and Gentile, between Greek and barbarian, between black and white. Humanity is a word you look for in vain in Plato or in Aristotle. The idea of mankind as the children of one family, as the children of one God, is an idea of Christian growth." ("Science of Language," vol. i, p. 128.)

Lecky, the rationalist, says:—

"But the great characteristic of Christianity, and the great moral proof of its divinity, is that it has been the main source of the development of Europe." ("History of Morals," vol. i, p. 307.)

Humboldt, in his *Cosmos*, says:—

"Christianity gradually diffused itself wherever it was adopted, as the religion of the State; it not only exercised a beneficial influence on the condition of the lower classes, by inculcating the social freedom of mankind, but also expanded the views of men in their communion with nature." (Vol. ii, p. 391.)

Macaulay, the great historian, writes:—

"I altogether abstain from alluding to topics which belong to divines; I speak merely as a politician, anxious for the morality and temporal well-being of society, and so speaking, I say that to countenance the Brahminical idolatry and to discountenance that religion (Christianity) which has done so

much to promote justice, and mercy, and freedom, and arts, and sciences, and good government, and domestic happiness, which has struck off the chains of slaves, which has mitigated the horrors of war, which has raised women from servants and playthings into companions and friends, is to commit high treason against humanity and civilization."

John Stuart Mill says:—

"In an age of violence and brigandage who but the church could insist on justice and forbearance, and reconciliation in an age when the weak were prostrated at the feet of the strong." (*"Diss. Disst.,"* vol. ii, p. 155.)

Again, says Mill:—

"It is impossible to find in the ideals of any philosophy, even the latest, a single point which is not anticipated and ennobled in Christianity."

These are the convictions and honest confessions of free-thinking rationalists—the confessions of some of the intellectual lights of the century—testifying unwittingly in behalf of the fraternal influences and civilizing potencies of Christianity. And they ought to put the crimson blush of shame upon the face of the scoffing sceptic, the atheist and such Spiritualists as deny the existence of Jesus, or that anything good ever came out of Christianity.

Christianity inculcates the divine principles of peace.

A multitude of the "heavenly host praising God," said, "Glory to God in the highest and on earth peace, good will towards men."

"Put up thy sword in its place," exclaimed Jesus, "my kingdom is not of this world, else would my servants fight."

"Blessed are the peacemakers."

The very genius of true Christianity, like that of true Spiritualism, is opposed to war. Its pleading cries are—brotherhood, arbitration, peace.

The historian Guizot, in speaking of the early Christians, made this observation—"for three hundred years from the commencement of the Christian era a Christian was never known to fight. Whenever a soldier became a Christian he abandoned his profession of war." So far as I have read history, I have seen no well-authenticated account of Christians

entering the army in the second or third century. Christians of that period practically followed Christ, the Prince of Peace.

"We do not deem it right," said St. Jerome, "to fight with our enemies."

"I am a soldier of Jesus Christ," exclaimed St. Martin, "and therefore I do not fight."

When the matter of the "Alabama claims," was under discussion a few years ago, and the outlook warlike, both England and America decided upon the Christian course of *arbitration*. And in harmony with this Christ spirit of peace, the English Premier, Gladstone, said:—

"I see that for the last fifteen hundred years the Christianity of Christ has marched in the van of all human improvements and civilization; that it has harnessed to its car all that is great and glorious in the human race, and that it ever makes for *peace* and righteousness."

Lecky, the free-thinking rationalist, treating of the Christian religion, declares that, "as a matter of fact, it has probably done more to quicken the affections of mankind, to promote piety, to create a pure and merciful ideal, than any other influence that has ever acted on the world." ("Hist. of Rationalism" vol. ii, p. 358).

(2) Christianity teaches and inculcates toleration and religious freedom.

"Master," said John, who had not yet been fully baptised into the Christ spirit of toleration, "we saw one casting out devils in thy name and we forbade him, because he followeth not with us." But Jesus said, "Forbid him not, for he that is not against us is for us." And when certain inhospitable Samaritans refused to entertain Jesus, James and John wanted to "command fire to come down from heaven and consume them." But Jesus rebuked them and said, "Ye know not what manner of spirit ye are of."

These commands breathe the sweet, tolerant spirit that ever glowed in the great, beating, loving bosom of Jesus Christ. And they exhibit the real genius of the Christian religion.

And just so far as nominal Christians in any century or belligerent country persecuted — just so far as Christian nations engage in warfare (such as our country and Spain, with chaplains on each side devoutly praying for victories) just so far they departed from the true Christianity of Christ, and were not — and *are* not true Christians. The very spirit of primitive Christianity was brotherhood and love. The early Christians had all things in common, and their only rivalry was to see who should do the most good to their fellow-men, whether Jews or Gentiles. Of course, Christians were few in that remote period. I came near saying, they are fewer to-day! The most practical Christians with whom I am acquainted are the Shakers, who have community of goods, refuse to fight, and breathe in their everyday social life the spirit of kindness and sympathy.

Christianity in its purity could not persecute; while paganism through all the past ages was famous for its relentless and brutal persecutions. Pagan philosophers, and among them Plato, taught that persecution was right!

Diogenes Laertius tells us that when Plato defined man "to be a two-legged animal without feathers," Diogenes plucked a cock, and bringing him into the school, said: "*Here is Plato's man.*" Be this as it may, Plato certainly taught that it was right to *persecute*, right to "imprison" and "condemn to death for differences of opinion, and 'impiety!'" But let this everlastingly praised philosopher speak for himself: —

"If a man neglect the gods by omitting sacrifices and despising oaths, he must be punished, lest he make others like himself. There are many who deceive others in this manner, deserving to die more than one or two deaths. Others deserve only castigation or imprisonment. If after being admonished they continue in their impiety, they must be punished with death. Some who are obstinate in these opinions and draw many after them, especially the common people, whole families and the State (meaning, no doubt, the danger of influencing the whole State) should be confined in prisons surrounded by the sea, where no free person should have access to them, and when they die should be buried without the bounds of the State; and if any person should *bury* them, he should be accounted guilty of impiety. . . . There should also

be a general law to prevent any person from making what gods or what sacred rites he pleases. If any person, not from childishness, but from depraved impiety, act in this manner, by sacrificing either in private, or in the public worship of the gods, let him be condemned to death, as impure." (Dr. Priestly's "De Leg.," lib. 10.)

I make these long quotations else some carping critic might charge me with garbling. But there you have the genius of free-thinking Platonian paganism, a paganism that, in later years, persecuted, imprisoned, burned, mangled and murdered the early Christians.

While Ernest Renan compliments and extols Marcus Aurelius, in his "English Conferences," he is forced to say, however, that, "It is unhappily certain that under his reign Christians were condemned to death and executed. The policy of his predecessors, Trajan, Antoine, Hadrian, had been firm in this particular." That is, in the policy of persecuting and murdering Christians, because they *were* Christians, and would neither sacrifice to, nor worship, the pagan gods. Persecution, then, upon the testimony of the rationalistic Renan, and other rationalists, was the *policy* and practice of the pagan philosophers and emperors. With scarcely an exception, their empires were crimsoned in blood.

The pagan world, previous to the dawn of Christianity, was dead with the dry-rot of devastation, or seething in all possible putridity. The Aryan Hindoos, in putting down Buddhism in India, committed the blackest atrocities and the most murderous of crimes. In subsequent centuries, when the Muhammadans conquered a portion of India, they not only maliciously slew the idolatrous Hindoos, but they carried persecution to the extent of mercilessly compelling the circumcision of old men. They tore down their temples and burned their sacred books.

Scoffing, light-weight infidels, taking their cue from Professor Draper, never tire of sounding the praises of Moors and Muhammadans, to the detriment, as they hope, of Christianity. And yet, from positive knowledge, derived while a

resident in Asiatic Turkey, filling a Consular appointment under General Grant, as well as from extensive travels in the East, I pronounce Muhammadans the narrowest zealots, and the most malicious bigots that tread the green fields of God. In all Muhammadan countries there is an absolute fusion of Church and State, of theology and ethics with jurisprudence. The sultan or caliph is at once emperor and pope, and the clergy are the lawyers. They are clannish and superstitious. They despise Christians. They abuse and enslave their women. They endorse and practice polygamy. They make eunuchs of certain boys, to watch their wives in their seraglios; and Qur'an in hand they fight and conquer by the sword, as did Muhammad. Mark the contrast — Jesus prayed for his enemies, and subdued by love.

I wish that every one writing of Muhammadanism, and who cannot travel in Muhammadan countries, would procure and read "The Spirit of Islam," by Syed Ameer Ali, a Muhammadan scholar and author. It shows Muhammadanism in its best form, which is certainly dark hued enough. This writer, Ameer Ali, tells that Muhammad taught an eclectic faith, and confesses that he borrowed from the Docetism of the Christian heretics (pp. 56-58). He admits Muhammad's many marriages, and strives to rescue his master's memory from the stain of cruel and cowardly murder. He frankly admits that Muhammadanism has its many conflicting sects, some of which are decidedly unorthodox and false in statements. On page 589 he says, speaking of the Muslim world in Asia — "A death-like gloom settled upon Central Asia, which still hangs and lowers over these unhappy countries."

It must be remembered that the Qur'an is in style rhapsodic, and entirely wanting in coherence. A portion of it was written upon bones — the shoulder-blades of sheep and substances of that kind, and one would almost think that Muhammad had handed them over to the copyist without the least reference to order. It contains myths borrowed from the Persians. Its plagiarisms are patent. In the Qur'an you

have this fearful blunder. You are told "that the Hebrews of the wilderness were persuaded by a Samaritan to make the golden calf." In the Qur'an there are no less than one hundred and thirty-one references to the Scriptures of the Old and New Testaments, and yet there is only one direct quotation from the Hebrew Scriptures. The reference to the New Testament is where Muhammad declares that Christ predicted the coming of a prophet called Ahmad, the same name as Muhammad.¹

The Talmud was completed about a century before Muhammad's time. The Jews held in Muhammad's early life a position of great power and influence in Arabia, as Siratu'r Rasul, and other Arabian historians affirm. "They (these Jews) constituted several very numerous tribes, such as the Bani Qureidhah, the Bani Queinaqa'a, the Bani Nadhir, and many others." These historic facts completely annihilate the wild, unproved assertions of Edwin Johnson, that a few Spiritualists drank in with such relish, — a relish as delusive as fatal.

The student of Muhammadanism, with the Qur'an before him, sees clearly how much of his teaching Muhammad borrowed from the Jews. He professes that his religion was the same as that which the "People of the Book" had received by divine revelation. The Jews are commonly meant by the "People of the Book," but sometimes the Jews, Christians, and probably the Sabæans are so called in the Qur'an, but by the epithet is generally signified the Jews.

Muhammad's Jewish instructor, Abdullah-ibn-Sallam, was better instructed in the parables and tales of the Talmud than in the Old Testament itself. "This accounts," according to W. St. Clair Tisdall, "for the fact that many of the stories told in the Qur'an regarding Scripture characters agree far more closely with Talmudic doctrines

¹ The old method of spelling such words as "Koran" and "Mahommet" has been changed by our present scholars to "Qur'an," and "Muhammad." Both forms of spelling occur occasionally in this volume, but the meaning is the same.

and fables than with Old Testament history." Muhammad's account of how Abraham in his youth was cast into the fire by Nimrod's order and miraculously delivered from it is in almost every detail borrowed from the Midrash-Rabbah.

In the Qur'an references are made to Abraham, Enoch, Elijah, Job, Joseph, Joshua, Noah, Solomon, Zacharias, etc. All Muhammadans have great regard for ancient traditions. These are extravagant and weird with the miraculous. The following is one sentence from these "Traditions": "And verily, every man among the people of Paradise shall surely wed five hundred houris, and four thousand virgins, and eight thousand divorced women." In one place in the Qur'an "a more abundant reward" is promised to the best among Muhammadans, but it is not stated just what this reward is.

As to the political condition of all Muhammadan lands at the present time, there is no room for differences of opinion. Misgovernment, tyranny, extortion, polygamy, an absolute monarch, and an enslaved people are everywhere found in these countries. As an extensive traveler, I know whereof I affirm. They are rank fatalists. Slavery is sanctioned for all time in the Qur'an.

That there are good Muhammadans is admitted — but they are good in spite of the Qur'an and their theological traditions. Scholars traveling in Muhammadan countries, such as Henry Sansdell, M.R.A.S., Captain Burton, Hormuzd Rassan, and others, are appalled at some of the statements of Dr. Draper and others, who have lavished such flaring epithets of praise upon the Muhammadans of the past for their services in the cause of science.

W. St. Clair Tisdall writes:—

"But where is all this Muhammadan science now? Why (if it is due to Islam) did it never rise upon purely Muhammadan ground? The lands where Muslim culture reared itself most proudly in the past were precisely those, like Mesopotamia, Egypt and Spain, that had long been the seats of learning and civilization. Their philosophy and science came almost exclusively from the Greeks, nor could the Muslims even render the works of the *literati* of Greece into their own tongue. This was done for them by Syrian Christians.

(Renan: 'Langues Sémitiques.') Gibbon admits that the Arabs made no advance in geometry beyond Euclid and that they confess that they learnt algebra (in spite of its Arabic name) from the Greek Diophantus. They still hold to the Ptolemaic system in astronomy, as the Qur'an indeed compels them to do. Such attainments as they made were not the result, moreover, of orthodox Islam. This has always been *hostile* to progress. Science flourished at Baghdad under the house of 'Abbas,' all of whom were infidels and perished when an orthodox Muhammadan revival took place. (See on the subject Osburn's 'Islam under the Khalifs of Bagdad.')

"The difference between the spirit of the gospel and that of the Qur'an in this respect is well illustrated by the fact that, although as early as Justinian's time the gospel doctrine of the Fatherhood of God and the brotherhood of men had so leavened the Roman world and affected the stern conservatism of Roman law, that in the 'Institutes' (Just. Instit. Lib. I, tit. iii, 2), slavery is defined as something 'contrary to nature,' yet up to the present time no Muhammadan legislator has done as much." ("Islam's Strength and Weakness," by W. St. Clair Tisdall, M.A.)

Lecky, the rationalist, testifies that:—

"The high conception that has been formed of the sanctity of human life, the protection of infancy, the elevation and final emancipation of the slave classes, the suppression of barbarous games, the creation of a vast and multifarious organization of charity, and the education of the imagination by the Christian type, constitute together a movement of philanthropy which has never been paralleled or approached in the pagan world."

In Greece, pretentious and boastful, woman for a long period was only a serf, a *slave*, and "with other property," was "the subject of testamentary bequest." Prisoners taken in war, as well as slaves, were bought and sold, and according to Grote, murdered at the "will of their masters."

If possible, it was worse in Rome for a long period. Tacitus informs us that when Pedanius Secundus, of Rome, was assassinated by a slave, "all the slaves in his family, four hundred in number, were put to death."

Pagan philosophers, even Aristotle, encouraged foeticide and infanticide. Colonel Ingersoll under certain conditions encourages suicide. None will deny this.

This brilliant champion of Knownothingism — for that is the meaning of agnosticism — is, as Dr. A. T. Bland, himself a Liberalist, says, "So thoroughly partisan and so much of

a special pleader is Colonel Ingersoll that he cannot do justice to the other side." He has been classed with Thomas Paine, both by his friends and his foes, but those who do this are not well informed as to the theological writings of Paine. In a letter from Paris in 1793, addressed to Samuel Adams in reply to one that Adams had written to him, Paine said: —

"But you say, when you heard I had turned my mind to a defense of infidelity, you were much astonished. What, my dear friend, do you call believing in God infidelity, for that is the great point in the 'Age of Reason'? The Bishop of Landorf not only acknowledges this, but pays me some compliment on it. 'There is,' he says, 'a philosophical sublimity in some of your ideas when speaking of the Creator of the universe.' What, my esteemed friend — for I do not respect you the less because we differ, and that perhaps not much, in religious sentiments — what is, I ask, the thing called 'infidelity'? If we go back to your ancestors and mine 300 or 400 years ago, we shall find them praying to saints and virgins, and believing in purgatory and transubstantiation, and therefore all of us are infidels according to our fathers' belief. If I do not believe as you do, it proves that you do not believe as I do, but that is all that it proves. There is, however, one point of union wherein all religions meet, and that is the first article of every man's creed, who has any at all — 'I believe in God.' Those who rest there — and there are millions who do, cannot be wrong as far as they go. In respect to the 'Age of Reason,' I will inform you of a circumstance which you could not know by other means. I have said in the first page of the first part of that work that it had long been in my mind to publish my thoughts on religion, but that I had reserved it to a later time of life. I have now to inform you why I wrote and published it at the time I did. In the first place, I saw my life in continual danger. My friends were falling as fast as the guillotine could cut their heads off, and, as I expected the same fate, I resolved to begin work at once. I appeared to myself to be on my death bed, for death was on every side of me, and I had no time to lose. This accounts for my writing at the time I did, and so nicely did the time and intention meet that I had not finished the first part of my work six hours before I was arrested and taken to prison. In the second place, the people of France were running headlong into atheism, and I had the work translated and published in their own language to stop them in that career and fix them to a belief in God. I endangered my life in the first place by opposing in the convention the execution of the king, and laboring to show that they were trying the monarch and not the man, and I endangered it the second time by opposing atheism, and yet some of your priests (for I do not believe that all are so perverse) cry out in the war whoop of monarchical priestcraft, 'What an infidel is Thomas Paine!' They should add, 'for he believes in God, and is opposed to shedding blood.'"

Thomas Paine not only believed in God, but he believed that religion was an all-powerful factor for good; and that magnificent plea of his, alone, for the life of Louis XVI, should make his memory sacred. Louis XVI was a king anxious for reform—a genial, noble-souled man, and one of whom France, at that time, should have been proud. And yet, in the name of “liberty” the French authorities cut off his head, as they did those of the Queen, Madame Elizabeth, and others. Thomas Paine in the name of justice, and the sacredness of human life, protested—aye, plead with Ciceronian eloquence in the Assembly for the king’s life. He did not believe in capital punishment. He was in reality a religious Unitarian; and were he vested in mortality to-day, he would be a Spiritualist. And further, he would be brave enough and honorable enough to say it publicly.

When Colonel Ingersoll is dwelling so eloquently upon the “Mistakes of Moses,” and the folly of sacrificing kids, lambs and bullocks without blemish, he forgets, in his one-sidedness, or at least fails to mention, that in a far later period, under the blaze of Roman civilization, the sacrifice of animals to heathen gods was as a thousand to one compared to Mosaic times. Often being short of cattle and sheep, they manufactured representations of them in bread and wax as temporary substitutes in their idolatrous ceremonies. “As many as three hundred bulls were offered in one bloody sacrifice to one god. At the death of Tiberius, and at Caligula’s accession to the throne upwards of one hundred and sixty thousand victims were sacrificed.”¹ Augustus and Marcus Aurelius offered so many beasts that it was said all oxen and calves hoped that the emperors might never return from their journeys or campaigns, as otherwise they would be infallibly lost.

It will not be denied that the Spartans, as well as some of the heathen sages, so much extolled by the nescience of to-day, encouraged the murder of deformed children and also

¹ Dr. Dollinger’s “Jew and Gentile,” p. 80.

abortion, which, by the way, is abnormal and never justifiable. Worse — it is murder !

Accordingly, Mr. Lecky writes : —

“In Greece, Aristotle not only countenances the practice, but even desired that it should be enforced, when the population had exceeded certain assigned limits. No law in Greece or in the Roman Republic, or during the greater part of the Empire, condemned it; and if, as has been thought, some measure was adopted condemnatory of it in the latter days of the Pagan Empire, that measure was altogether inoperative. A long chain of writers, both pagan and Christian, represent the practice as avowed and almost universal. They describe it as resulting, not simply from licentiousness or from poverty, but even from so slight a motive as vanity, which made mothers shrink from the disfigurement of childbirth.” (*History of Morals*, vol. ii, p. 22, 23.)

This is a sample of that proud philosophical paganism that Ingersoll and free-thinking atheists so loudly extol. But, as Lecky further says : —

“In the penitential discipline of the Church, abortion was placed in the same category as infanticide; and the stern sentences to which the guilty person was subject imprinted on the minds of Christians more deeply than any mere exhortations a sense of the enormity of the crime.”

Also in imperial Rome, previous to the light of Christianity, infanticide, under certain circumstances, was not only considered justifiable, but was regulated by law, and the abominable practice was approved by both Seneca and Plutarch. Seneca further justified suicide. “If you dislike life,” said he, “the door is open.” And he frequently commended Cato for purposely putting an end to his earthly existence.

Zeno considered suicide heroic.

Aurelius Antonius said, in speaking of human life, “If the smoke be troublesome, I leave it. Why should this appear of consequence to any person?”

Aurelius Antonius, the great stoical philosopher, further says : —

“If everything is to be disrupted, why should I think of anything but being, some way or other, reduced to earth, and why should I be disturbed at

this? Do what I will, this dispersion will come some time or other." (See Joseph Priestly, LL.D., F.R.S., "Heathen Philosophy Compared with Revelation" Sec. v, p. 230.)

Epictetus, Antonius, Arrian and other philosophers of that period said some excellent things; and then, again, they taught — even Plato and Seneca — some of the most abominable and irrational doctrines ever conceived of. The most intellectually enlightened of that pre-Christian era were groping their way in Cimmerian darkness, relative to the conscious immortality and permanent personality of the human soul, and the masses, sunken in superstition or crimsoned in crime, did not scruple to engage in the most pitiless persecutions. There was a demand for a higher, purer religion. It came.

True Christianity elevates woman, enforces the sanctity of marriage and the sacredness of the family institution.

Woman, last at the cross and first at the grave, was lovingly recognized by Jesus in his death agonies. To John, standing by, he said: "*Woman, behold thy Son.*" And Paul said: "For as many of you as have been baptized into Christ have put on Christ"; and "There is neither *male* nor *female*, for ye are all one in Christ Jesus." These words declare the oneness, the *equality* of the sexes.

If it be said that Paul forbade women to pray unless "veiled," the answer is, that the veil was the badge of sex in Paul's time. And it is to-day in some parts of the East. The Hindoo, Parsee and Malay men and women dress nearly alike.

If it be further urged that Paul wrote against "old wives' fables," and enjoined that "women be in subjection to their husbands," it must be remembered that he also expressly commanded "*husbands to love their wives*"; that he commends "Phœbe, our sister, who hath been a help of many and of myself also," and declares that Priscilla, the wife of Aquila, instructed the eloquent Apollos "in the way of the Lord more perfectly." In those early Christian days woman sang

and prayed and prophesied in the Christian assemblies, standing by the side of her brother man.

But what was woman's position at this time and previously in heathen countries? What is her position to-day in the polygamous lands of the East? She is a drudge—a convenience—a *thing*!—and was in the time of Confucius and Plato. The moralist "Confucius divorced his wife without giving her, or any one else, a reason for so acting." (Nelson's "China.") "No generous word is ever known to have escaped his lips about woman." (Enc. Brit., 9th vol., 6th edition, p. 265.) Gautama Buddha, it is well known, deserted his wife and child.

I say it boldly, that free-thinking philosophers, from Plato down to Hobbes, have been noted for narrowness, littleness and fiery persecution, and the best culture of the age sustains me in this strong position. Lecky says: "The greatest living anti-Christian writer was Hobbes, who was perhaps the most unflinching of all the supporters of persecution." And so Michelet (History of France, vol. ii, p. 615), declares that "Not Christians, but freethinkers, have been the best friends of despotism."

Think of the massacres of the French Commune, and then pray: "Good Lord, deliver us from the illiberality of Liberalists, from the malicious bigotry of anti-Christian bigots!"

The French Commune, in 1871, outdid the vandal barbarians, in destroying indiscriminately museums, libraries and granaries; in persecuting Catholic priests, and shooting down the venerable Archbishop of Paris. The Official Journal published such decrees as: "Down with the house of Thiers, and confiscate his property!" "Suppress the Newspapers!" "Fire the Churches!" "Abolish Marriages!" and all this in the name of "Fraternity and Liberty." I repeat—*God save us from the illiberality of "Liberalists," and from the infernal bigotry of free-thinking infidelity!*

Rousseau, writing to D'Alembert, said :—

"I see but one way to stop the progress of fanaticism or religion. Little does it avail to either reason or convince. You must lay aside philosophy, shut your books, take up the sword and punish the knaves."

Blanquin, the distinguished French atheist and communist, said in a public address in Paris :—

"As an infant, I conspired against my parents, as a child against my teachers, as a youth against my master, as a man against my tutors. I have conspired all my life, and after death, if there is a God, I will conspire against Him."

Such is the real inwardness of this platform infidelity, of which Colonel Ingersoll is the prophet.

Considering the religious superstitions of India's masses; considering her poverty, her ignorance, her plagues, her famines, her child-marriage, etc., it seems strange that Dhar-mapala, that Ghandi (whom I met last June in a London vegetarian restaurant), the monk, Vivenakanda, who, if monkery means abstinence from meats, cigars and good things to drink, *is* no monk—I say it seems strange, considering the moral darkness of India, that Hindoo missionaries cannot find plenty of missionary work to do at home. Americans are not hungering for transmigration, Brahminic caste or the initiation of child-marriage into their social life.

Here follow quotations from one of the Hindoo sacred Shasters (*Padma Puran*) about women and their position :—

"A woman has no other god on earth than her husband. The most excellent of all the good works she can perform is to gratify him with the strictest obedience. Her husband may be crooked, aged, offensive; he may be choleric, dissipated, irregular; he may be a drunkard, a gambler, a debauchee; he may be reckless of his domestic affairs; he may be destitute of honor and may be agitated like a demon; still she shall serve him with all her might; obeying him in all things, spying no defects in his character, and giving him no cause for disquiet."

"If a man keep two wives, the one shall in no wise intermeddle with the other, nor speak good nor evil respecting her companion; they must live together in good accord, without a disobliging expression passing between them."

"When in the presence of her husband, a woman must not look on one side and on the other; but she must keep her eyes on her husband to be ready to receive his commands."

"All her words, her actions, and her deportment must give open assurance that she regards her husband as her god. Then shall she be honored of all men, and be praised as a discreet and virtuous wife."

The Indian Mirror publishes a portion of Vivekananda's late address in India, as follows : —

"Compared to many other races, I must tell you in plain words we are weak, very weak. First of all is our physical weakness. That physical weakness is the cause at least of one-third of our miseries. We are lazy; we cannot work; we cannot combine; we do not love each other; we are immensely selfish; we are what the women of Europe are; not three of us can come together without hating each other, without being jealous of each other. That is the state in which we are, hopelessly disorganized mobs, immensely selfish; fighting each other for centuries, whether a certain mark is to be put this way or a certain that way; writing volumes and volumes upon such momentous questions as whether the look of a man spoils my food or not. These we have been doing for the last few centuries. We cannot expect anything more except what we have just now of a race whose whole brain energy has been occupied in such wonderfully beautiful problems and researches. And we are not ashamed. Ay, sometimes we are; but we cannot do what we think. Think we many things and never do; till, parrot-like, thinking has become a habit and never doing. . . . We have lost faith. Would you believe me, we have less faith than the English men and women, thousand times less faith! These are plain words, but I say them; cannot help it. . . . Your blood is only a pint of tar, your brain is sloughing, your body is weak. You talk of reforms, of ideals, and all these for the last one hundred years; and when it comes to practise, you are not to be found anywhere; so that you have disgusted the whole world, and the very name of reform is a thing of ridicule to the whole world. The only cause is, you are weak, weak, weak; your body is weak, your mind is weak! You have no faith in yourselves, like the down-trodden and broken-back-boneless worms you are."

So writes an enlightened Hindoo of to-day, of Hindooism and the social life of India : —

CHILD-MARRIAGE IN INDIA.

"Child-marriage is said to date from the time of the Muhammadan Invasion. The laws which they introduced and enforced allowed them to kidnap any girl not married and thus to save the girls from this fate it was arranged to have them married as early as possible. Sometimes they were married by proxy, before they were born, when, if the sex proved to be well-assorted, the ceremony was considered legal and binding 'until death did them part'; but, if the genders were not all that was desired, the whole affair was laughed at as a good joke. From such a source has accumulated this mountain of sorrow and wrong. . . .

"A man may be a vile and loathsome creature ; he may be blind, a lunatic, an idiot, a leper, or diseased in a worse form ; he may be fifty, sixty, or seventy years old, and may be married to a girl of five or ten who positively loathes his presence, but if he claims her, she must go, and the English law for the 'Restitution of Conjugal Rights' compels her to remain in his power, or imprison her if she refuses. There is no other form of slavery upon the face of the earth that begins with the slavery as enforced upon the little girls of India. These marriages are doubly unjust, inasmuch as they leave the man, or boy, free to ignore a wife if he wishes, or to re-marry when and to whom he likes, and to have as many wives as he pleases. He may neglect and abuse them one and all, yet he may enforce his claims as a husband whenever he chooses throughout all time. Such a marriage law plainly shows that its purpose is to benefit one-half of the world at whatever cost to the other half." (Dr. E. Brainard Ryder's "Little Wives of India," p. 22.)

The noted Hindoo writer and author, Siddesvar Ghosh, of Calcutta, says in his "Aim of Life," page 8: "The key to the bettering of humanity lies in the improvement of marriage. Girls generally attain puberty at the age of twelve years, and it is then that they require to be united to a husband for the fulfillment of sexual desires. This craving in women is best satisfied if they are married to their husbands immediately before attaining puberty."

Honorable Manomohan Ghose says : —

"I take upon myself to say that during the past twenty-three years I have had considerable experience in the criminal courts in Bengal, and I confess that during that period I have never heard of any prosecution of a husband under the existing Penal Code, with one solitary exception in the year 1877, in which the wife had died of the injuries inflicted. The case came into court, but the charge failed for want of *satisfactory evidence of age*. I am, however, far from saying that to cohabit with a wife even under ten years of age, has not largely prevailed in Bengal. I believe that, in spite of the prevalence of this disgusting practice, no case has ever come into court, except when fatal results have taken place. . . .

"The great number of child-wives that die before they are out of their teens, makes it evident that on an average several child-wives must be sacrificed to every man. The boy in many instances has his second wife before he is twenty, a third before thirty, and a fourth or fifth to finish out his three-score and ten years. Twice or three times as many little girls are married (or sold) to men as to boys. This fact greatly increases the enormity of the wickedness of child-marriage, for it proves that the large majority of little girls become the victims of old or middle-aged men, before they are ten years of age.

"In 1880 there were 5,000,000 more men than women in India, which proves beyond a doubt that some millions of women have been prematurely called out of the world, for the child-wives die by thousands, leaving the boy husbands to live on and take to themselves yet other Little Wives."—"Little Wives of India," p. 89.)

Before me lie the Institutes of Menu—the Hindoo law. And on pages 168 and 169 of chap. v, occur these passages:—

"A married woman who violates the duty which she owes to her lord, brings infamy on herself in this life, and in the next shall enter the womb of a *Shakal*, or be afflicted with elephantiasis and other diseases which punish crimes. . . . Let her not, when her lord is deceased, even pronounce the name of another man. No sacrifice shall be allowed to women apart from their husbands, no religious rite, no fasting; and only so far as a wife honors her lord is she exalted in Heaven."

This was the status of women in Oriental lands before the Christian dispensation. And with scarcely an exception it is the condition of woman at present, in the Eastern world. The Orient is black with this infamy. Polygamy prevails there almost universally. Polyandria also prevails among the hill-tribes of India. The family is the harem of sin. I speak, I write, what I know; for seeing is knowing.

In the South Sea Isles, in the lands of the Maha-Rajahs, and all Muhammadan countries, with their thronging millions, man is woman's lord and master! She is a daily toiler; a servant walking with veiled face, and compelled to do the most degrading labor. She is bought and sold. She is beaten and kicked. And worse—I've seen her, under a burning sun, dragging in the field an ill-shaped plough. And worse still—I have seen her *yoked with a donkey*, drawing a heavy load. Such is woman's portion in pagan countries.

And yet there are certain brawling, atheistic women in this country and England, living under the enlightening influences of civilization and Christianity, *who* will walk upon public rostrums, assume attitudes and excitedly rail against the very existence of Jesus of Nazareth, who, instead of encouraging abortion or recommending the murderous practice

of child-marriage at eight and ten years of age, sweetly said, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven"; they will also rail against every form of Christianity — being not scholarly enough, or honorable enough to distinguish between the narrow creeds of the sectarian churches and the teachings of the gentle, loving Nazarene of the gospels. Such coarse, bawling women are not really women, but rather the postponed possibilities of women — such masculine-voiced females should take lessons in the Lucretia-Mott School of Modesty, and should read and carefully digest the keen, gilt-edged words of serene scholars, theistic savants and Christian philosophers. John Stuart Mill inserts an extract, which he thoroughly endorses, from Michelet's "History of France," in which we are told: "The restoration of woman, which had commenced with Christianity, took place chiefly in the twelfth century. A slave in the East, even in the Greek gymnæceum a recluse, emancipated by the jurisprudence of the Roman Empire, she was recognized by the *new religion* as the equal of man." . . . (J. S. Mill, "Diss. and Dis.," vol. ii, pp. 164, 165.)

True Christianity has not only been instrumental in the elevation of woman; it has not only inculcated toleration and fraternal sympathy; but from the apostolic period to this it has enjoined the bestowal of charities upon the poor. "Come, ye blessed of my Father," said Jesus, "inherit the kingdom. . . . For I was an hungered and ye gave me meat, I was thirsty and ye gave me drink, I was a stranger and ye took me in, sick and ye visited me, in prison and ye came unto me." When Zaccheus' soul became touched with the fire of the Christ-spirit, he exclaimed, "Behold, the half of my goods I give to the poor." On the day of the pentecostal outpouring of the Spirit, they "parted with their goods and had all things in common."

Chastel, the Geneva scholar, in his "Charity of the Primitive Churches," informs us that "all the churches founded

by the apostles constituted themselves, from the beginning, into a veritable benevolent association, and they were admirable in their exercises of this virtue."

Said Basil, "Jesus gave all, even his life, for others; therefore shall I not receive travelers, nurse the sick, found a hospital and work with my hands to help the poor?"

When the proud and wealthy Paulinus renounced paganism and embraced Christianity, he not only threw down his sword, but he opened his immense granaries to the poor and discharged his debtors. Upon being praised for this, he replied: "Alas! I am only at the beginning of Christian perfection. Like the wrestler, I have stripped for the fight; but it remains for me to fight the good fight, gaining the mastery over myself. I have renounced my gods, but it remains for me to conquer my passions and purify my heart."

The continents and islands of all Christendom, to-day, are dotted with schools, colleges and institutions of charity, with orphans' homes, deaf and dumb asylums, retreats for aged women, idiotic asylums, free libraries, houses of refuge, reform schools, hospitals and bethels. But where are the bellicose freethinkers' institutions of charity? Scoffing infidelity has none. It constructs nothing, builds nothing, glories in nothing, except destruction!

If atheistic Ingersollism be a "gospel," as some of its enthusiastic admirers have pronounced it, then it is the gospel of *despair*! A gospel without any God, without any uplifting living Christ, without any faith, without any prayer, without any repentance, without any consciousness of sin, without any belief in the holy ministries of angels, without spiritual manifestations, without any institutions of charity, and without one gleam of knowledge relative to Immortality!

Beginning in matter, and ending in matter, it is the gospel of mud — *that* and nothing more! It is comparable to shells that rattle, and husks that rustle, and utterly fails to satisfy the rational demands of royal-souled men and women.

Coolly surveying the atheistic field of thorns and thistles, I confess to a sort of dignified contempt for the pert, flippant and irreverent spirit characterizing the modern "freethinker" — a spirit that substitutes ridicule for reason, and jokes for arguments — a spirit that mocks Christianity because "old" and rudely tramples upon everything that antiquity holds sacred. Shame upon the lad that spits upon his aged mother — shame upon these mushroom juveniles that sneer at their sires and their venerable grandsires — shame upon these college youngsters that pull the beards of Paul and the Grecian Plato — and shame upon these coarse atheistic scoffers that delight to squirt American tobacco juice upon the tombs of the old prophets, and the still older pyramids of Egypt — and all, too, in the name of liberty, "free-thinking progress"!

AGNOSTICISM FAILS TO SATISFY.

The scholarly and brilliant O. B. Frothingham, for some twenty years a teacher of free-thought, and for several years president of the "Free Religious Association," did finally confess that his doctrines of negation "led to nothing, and may have been grounded upon mistaken premises"; and "therefore it is better for *me*," said he, "to stop." And he did stop! And what is more, he joined that very orthodox Unitarian Church where his father formerly worshiped.

Some thirty-five years ago, I heard that distinguished atheistic writer and orator, Joseph Barker. He was just from England then, and full of spite against Christianity. He sounded the praises of Dupuis, Higgins and Robert Taylor. "Immortality was a baseless dream," he said. Years rolled rapidly away. He began to look for the harvest of his destructive sowing. He studied psychic phenomena. He thought more deeply; and, necessarily, changed his mind. He did more; he thoroughly recanted. He became a Christian, a Spiritualist, and in his last years publicly defended true Christianity that, in blindness and Saul-like madness, he had so zealously

sought to destroy. When, in the gradual decline of bodily strength, he felt paralysis approaching, he called for his eldest son, Mr. Gilbert, his lawyer, and Mr. Kellom, of Omaha, one of his trustees, and said : —

“ I feel that I am approaching my end, and desire that you should receive my last words and be witness to them ; I wish you to witness that I am in my right mind and fully understand what I have been doing ; and dying, that I die in the firm and full belief of Jesus Christ and in the faith and love of his religion as revealed in his life and works as described in the New Testament ; that I have an abiding faith in and love of God, as God is revealed to us by his son Jesus, and I die trusting in God’s infinite love and mercy, and in full faith of a future and better life made certain by the ministries of angels. I am sorry for my past errors ; but during the last years of my life I have striven to undo the harm I did, by doing all I was able to serve God by serving my fellowmen and by showing the beauty and wisdom of the religion of his son Jesus Christ. I wish you to write down and witness this my last confession of faith, that there may be no doubt about it.” — *Omaha Herald*.

The celebrated and erudite Dr. Robert Chambers, claimed by both infidels and Spiritualists (but known to be a decided Spiritualist), became deeply interested during his last years in Christianity ; and previous to his death bequeathed \$100,000 for the repairing and restoration of St. Giles’ Cathedral, Edinburgh, Scotland ; the very church where in the long ago John Knox preached and so fervently prayed.

C. F. Varley, the distinguished scientist and electrician (who testified in the case of D. D. Home *vs* Lyon), was also claimed by both the Spiritualists and freethinkers of London. But W. H. Harrison (whom I personally knew) said and published that in Professor Varley’s later years he “ modified his materialistic tendencies, and regretted some of the utterances he had made against prayer.” And “ while we were staying,” says Mr. Harrison, “ at Rigi Klosterli he would sometimes spend half an hour by himself in religious meditation or prayer in the Capuchin church of Sta. Maria, Zum Schnee. Advancing in years and firm in his Spiritualism, he became deeply religious ”

This is what Dr. Crowell, William Howitt, S. B. Britain, S. C. Hall, Henry Kiddle, Robert Dale Owen and others of

the old pioneer Spiritualists would probably denominate, "Christian Spiritualism." Though sympathizing with these regal-souled soldiers of the good and the true, I never called myself a "Christian Spiritualist" — I am a man, a conscientious student, a seeker after the truth. It is truth only that my soul craves, and carefully considering and weighing, I receive it from whatever source it may come, whether from Christian or pagan lands.

And Colonel Ingersoll, evidently modifying his earliest radical utterances, remarked, a while ago, when standing by the coffin of a child, "We are all children of the same mother, and the same fate awaits us all. We, too, have our religion, and it is this — Help for the living — *Hope for the dead.*"

"*Hope*" is something, and yet the Colonel is infinitely behind the apostle, who said, "For we *know* . . . that we have a building of God, a house not made with hands, eternal in the heavens." Paul knew this because he was a Spiritualist.

Colonel Ingersoll, in his late funeral address written for A. H. Hummel, coldly stated: "He has passed beyond the reach of praise or blame, passed to the realm of death, to the waveless calm of perfect peace. The storm is spent, the winds are hushed, the waves have died along the shore, the tides are still, the aching heart has ceased to beat, and within the brain all thoughts, all hopes and fears, ambitions, memories, rejoicings and regrets, all images and pictures of the world he knew, are now as though they had not been."

And this is the consolation of agnosticism — annihilation — nothing more! Annihilation, or extinction of being, is absolutely unthinkable. Try it — try to think thought out of existence — try to think yourself out of existence. It is utterly impossible! Once in existence then, eternally in existence, the soul being, as it is, spirit substance — a *spiritual entity* — a finite god, it is necessarily immortal!

THE MINISTRIES OF ANGELS AND SPIRITS.

But ye are come unto Mount Zion and into the city of the living God, the heavenly Jerusalem and to an innumerable company of angels. Heb. xxii, 22.

For he shall give his angels charge over thee. Ps. xci, 11.

And behold angels came and ministered unto him. Matt. iv, 11.

We have received the law by the disposition of angels. Acts vii, 53.

They came saying, that they had also seen a vision of angels. Luke xxiv, 23.

Are they not all ministering spirits? Heb. i, 14.

Likewise I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth. Luke xv, 10.

And they went forth and preached everywhere, the Lord working with them, and confirmed the word, with signs following. Mark xvi, 20.

And God wrought special miracles by the hands of Paul, so that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them. Acts xix, 11, 12.

I will pour out my spirit upon all flesh, and your sons and your daughters shall prophesy, and your young men shall see visions. Acts ii, 17.

And God spake to Israel in the visions of the night. Gen. xl, 2.

I was not disobedient to the heavenly vision. Acts xxvi, 19.

Yea, whiles I *was* speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation. Dan. ix, 21.

To another the discerning of spirits. I Cor. xii, 10.

And, behold, there appeared unto them Moses and Elias talking with them. Matt. xvii, 3.

And they were all filled with the Holy Ghost and began to speak with other tongues, as the Spirit gave them utterance. Acts ii, 4.

I was in the city of Joppa praying; and in a trance I saw a vision. . . . And he became very hungry and would have eaten; but while they made ready, he fell into a trance. Acts x, 10.

And Ananias, a devout man, came unto me and stood, and said unto me, "Brother Saul, receive thy sight," and the same hour I looked upon him; and he said, "Why tarriest thou here?" And it came to pass that while I prayed in the Temple, I was in a trance. Acts xxii, 17.

Paul and Peter were Spiritualists and trance mediums, and Spiritualism was the corner-stone of the Apostolic Church.

The thing that hath been, it is that which shall be; and that which is done, is that which shall be done. Eccles. i, 9.

He that believeth in me, the works that I do shall he do; and greater works than these shall he do, because I go to the Father. John xvi, 12.

It is perfectly evident that the disciples believed and taught that these "works," "signs," "gifts," were for all

future ages ; for, in Acts ii, 39, Peter says : " The promise is unto you, and to your children, and to all that are afar off."

" Where is the Christ of the Church ?
 We want the living Christ,
 The Christ to burn the truth
 Afresh upon the forehead of the world !
 We want a Man to walk once more among
 The wrangling Pharisees, to drive the beasts
 And moneymongers from the Temple courts ;
 To bring the Gospel back again, and prove
 How all unlike the churches are to Christ !
 We want that Christ again to tell the ' saints '
 Their sins ; that they were sent to bless the poor,
 And they have sold themselves unto the rich ;
 That they were sent to preach the works of peace,
 And they have filled the world with war of words ;
 That they were sent the messengers of love,
 And they have driven love out of their creeds ;
 That they were sent to teach men not to lie,
 Nor tremble when their duty led to death —
 O for the Christ again ! "

The most distinguished theologians and Biblical scholars of our times teach the ministry of angels.

Prof. D. S. Martin in an address (before the American Institute of Christian Philosophy, vol. v, page 109), declares that : —

" If we turn to revelation we find a world of spiritual beings higher than ourselves, around us and above us, — angels and archangels, thrones and dominions, principalities and powers in heavenly places, — speeding through the universe, executing the divine government, *ministering unto those in this life*, serving and rejoicing forever."

Conscious of and rejoicing in the sweet and holy influences of God's ministering angels, inspired the late Bishop Simpson (Methodist) to say in one of his eloquent sermons : —

" The very grave itself is a passage into the beautiful and glorious. We have laid our friends in the grave, but they are around us. The little children who sat upon our knee, into whose eyes we look with love, whose little hands have clasped our neck, on whose cheek we have imprinted the kiss — we can almost feel the throbbing of their hearts to-day. They have passed from us, but where are they ? Just beyond the line of the visible. And the

fathers and mothers who educated us—that directed and comforted us—where are they but just beyond the line of the visible? The associates of our lives, that walk along life's pathway, those with whom we took sweet counsel, and who dropped from our side—where are they but just beyond us?—not far away, but now it may be very near us. Is there anything to alarm us in this thought? No. It seems to me that sometimes when my head is on the pillow there come whispers as of joy, which drop into my heart thoughts of the sublime and beautiful and glorious, as though some angel's wing passed over my brow, and some dear one sat by my pillow, and communed with my heart to raise my affections towards the other and better world. . . . The invisible is not dark; it is glorious. Sometimes the veil becomes so thin it seems to me that I can almost see the bright forms through it, and my bending ear can almost hear the voices of those who are singing their melodious strains. Oh, there is music all around us, though the ear of man hear it not; there are *glorious forms all about us*, though in the busy scenes of life we recognize them not. The veil of the future will soon be lifted, and the invisible shall appear."

The enthusiastic John Wesley remarked in one of his sermons (vol. ii, 470, 471):—

"And how much will it add to the happiness of those spirits, who are already discharged from the body, that they are permitted to *minister* to those whom they have left behind? An indisputable proof of this we have in the twenty-second chapter of the Revelation. When the apostle fell down to worship the glorious spirit which he seems to have mistaken for Christ, he told him plainly, 'I am of thy fellow servants, the prophets'; not God, not an angel, but a human spirit. And in how many ways may they 'minister to the heirs of salvation?'"

The eloquent Methodist Bishop, Dr. J. P. Newman, said in a sermon recently delivered at a funeral, 561 Madison Avenue, New York:—

"The two worlds met in Bible times. The communications were as real then between earth and heaven as between New York and London to-day. From Adam till John of Patmos there was frequent intercourse between those who had gone and those who were left behind.

"Angels were companions of Daniel in the lion's den; they conversed with Mary; they delivered Peter from prison; they visited Cornelius, the Roman centurion. Celestial visions were given to Isaiah and the prophets, to Paul and the apostles, to Stephen and the martyrs, while Samuel and Moses and Elias were returned to earth. And why should we suppose that there is less interest in heaven for earth now than in the glorious past? We have the inspired record of the return of five persons to our earth, three of whom entered the spirit-world through the portals of the grave.

"And there was another who was born here and went to that spirit-land and returned to us and remained with us from June, 44 A. D. till June, 64 A. D., a period of twenty years; and six years after he made this declaration public. He said: 'I was caught up into the third heaven.' This is levitation as taught in I Kings, xviii, 12; Ezekiel iii, 14, in Acts viii, 39, 40. He went not only to the place of departed spirits, but to Heaven, where he heard unspeakable words.

"Do you say if only one of our own race and time would go and return and witness to us it would be sufficient? Most lawyers are satisfied with one good witness. The law is that two witnesses are sufficient to confirm a *fact*; but here are eight—Samuel, Moses, Elias, Christ, and four apostles. These eight witnesses are as good as eight hundred.

"But do the communications between the two worlds continue to this day? Let us rise to the sublimity and purity of the great Bible truth, and on this day of sorrow console our hearts therewith. It was the opinion of Wesley that Swedenborg was visited by the spirits of his departed friends. Dr. Adam Clarke believed that the departed spirits returned to earth."

When the "hour of Jacob Bœhmes' departure was at hand," writes Dr. F. D. Maurice:—

"He called his son Tobias, and asked him whether he heard that sweet harmonious music? He replied, 'No.' 'Open,' said he, 'the door that you may the better hear it.' And asking what o'clock it was, he told him it was two. 'My time,' said he, 'is not yet; three hours hence is my time.' Then he spoke these words: 'O thou strong God of Sabbaoth, deliver me according to Thy will!' When six in the evening came, he took leave of his wife and son, blessed them, and said—'*God's holy angels have come, and now I go hence into Paradise.*'"

And there is "joy in Heaven among the angels" and among our spirit friends when even *one* erring mortal repents and walks the highway of truth and holiness.

Though Christianity, more properly churchianity, has been loaded down with corruptions, cursed with ecclesiastic creeds, and blinded with the ignorance and bigotry of the Mediæval Ages, still there was enough virtue left in it to be a mighty help to humanity.

Christian nations to-day are the leading nations of the world. They are the exploring nations, the commercial nations, the civilizing nations, and the morally enlightened nations, and well does Dr. Dorchester exclaim: "The utilities of art, invention and enterprise; the sublimest

discoveries of science and exploration; the broadest researches of history, ethnography and philosophy; the beautiful charities of the good; the best thought of the wise; the cultured amenities of the rich, and the loving gratitude of the poor *all* unite in a common homage to the divinity of Christianity," the complement of which is the higher Spiritualism.

As an extensive traveler in both Christian and pagan lands, I can as knowingly as truthfully say that liberal and free-thought Christianity are as kindling lights upon the hills of India and Burmah; shining in splendor upon the mountains of Siam and Ceylon; throwing their golden beams over the olive and the palm-lands of Syria, and sounding the alarm of progress among the millions that people the evergreen Isles of the Pacific.

I cannot consistently still my voice to Colonel Ingersoll without embodying the following testimony to Christianity of the scholarly, yet sceptical, Renan of France:—

"To the perusal of documentary evidences I have been able to add an important source of information—the sight of the places where the events occurred. The scientific mission, having for its object the exploration of ancient Phœnicia, which I directed in 1860 and 1861, led me to reside on the frontiers of Galilee, and to travel there frequently. I have traversed in all directions, the country of the gospels; I have visited Jerusalem, Hebron and Samaria; scarcely any important locality of the history of Jesus has escaped me. All this history, which at a distance seems to float in the clouds of an unreal world, thus took a form, a solidity, which astonished me. The striking agreement of the texts with the places, the marvelous harmony of the gospel ideal with the country which served it as a framework, were like a *revelation* to me. I had before my eyes a *Fifth Gospel*, torn, but still legible, and henceforward, through the recitals of Matthew and Mark, in place of an abstract being, whose existence might have been doubted, I saw, living and moving, an *admirable human figure*."

Renan might well say, with the poet John Pierpont:—

"I tread where the Twelve in their wayfaring trod;
I stand where they stood with the Chosen of God,
Where his blessings were heard and his lessons were taught,
Where the blind were restored and the healing was wrought.

"Oh, here, with his flock, the sad Wanderer came!
These hills he toiled over in grief are the same;
The founts where he drank by the wayside still flow,
And the same airs are blowing which breathed on his brow."

I, too, have traversed the country of the gospels, visited Jerusalem; walked through Gethsemane's Garden, looked off from the summit of the Mount of Olives, tented by the ruins of Jericho, bathed in the limpid waters of the Jordan, sat by the pool of Siloam, and weary from traveling under those burning Syrian skies, rested at Bethlehem, near the hills where the angel appeared, and over which the Heavenly Hosts chanted praises of "Glory to God in the highest, and on earth peace and good will to men."

Having in my heart, I trust, the spirit of truth, and seeing the "Fifth Gospel," Palestine itself, strengthened my confidence in the Eternal Verity and the soul's immortality.

Rubbish may hide, but it does not destroy the diamond. The fall of man away back in some Eden garden; the personality of a semi-omnipotent devil; a masculine triune God; total innate depravity; a vicarious atonement by substitution, and the heathen dogma of endless hell torments, constitute no part of the Christianity of Jesus, his apostles, disciples and the early Christians. The above-named superstitions, borrowed from the pagan religions of antiquity, were in the second, third and fourth centuries engrafted upon Christianity, transforming it into an iron-clad churchianity—a priestly churchianity that has hunted, persecuted, and burned heretics; that has constructed confessions of faith; tightened thumb screws, built Smithfield fires, and crimsoned God's fair earth with human blood. "Put up thy sword," were the inspired words of the Nazarene to the impassioned Peter. Jesus, the gentle, heaven-inspired Nazarene, enjoined no creed, encouraged no sect, but tenderly, lovingly said, "By this shall all men know that ye are my disciples, if ye have love one for another." Love—pure, philanthropic, and Platonian love—love, spiritual, self-sacrificing and

universal as the extensive races of men, was, and is, the divine seal of Jesus Christ's Christianity. "Come unto me," said he, "all ye that labor and are heavy laden, and I will give you rest" — soul-rest upon the great, beating, throbbing bosom of a Father's infinite love!

THE ENEMIES OF JESUS HONORED HIM.

The bitterest enemies of Jesus Christ never dared to attack his character. Celsus, Julian and Volusian admit both his existence and his marvelous manifestations; and Porphyry relates that the very oracles of the pagans styled him a man illustrious for his piety. Tiberius would have placed him in the ranks of the gods; and according to Lampridius, the Emperor Adrian erected temples to him and Alexander Severus, venerating him among holy men, placed his image between those of Orpheus and Abraham. "His wonderful work," says Bossuet, "had a much stronger character of beneficence than of power." His forgiveness was unbounded, and his tolerance was so remarkable that when his disciples begged him to command fire to come down from heaven on a village of Samaria which had denied him hospitality, he replied with calm indignation, "You know not of what spirit you are." And a character like this certain Spiritualists struggle to write out of existence, because, forsooth, creedal bigots and Calvinistic sectarists have misunderstood his inspired teachings, and misrepresented his doctrines of peace and love, forgiveness and charity. One naturally asks, "Could they not be in better business?"

Spiritism is resurrected necromancy. Spiritism is no more Spiritualism than an apple blossom is a ripening apple. Spiritism is a science, something like geology; while Spiritualism is a life, a religion, a divine philosophy. As spirit phenomena have their uses — so crutches have theirs. Facts are not truths. There is necessarily no moral quality in a fact — but there is in a spiritual truth. Spirit phenomena, when genuine, are psychic stones in the foundation walls of

the temple — but the stones do not constitute either the superstructure or the tower. There is nothing spiritualizing in mere spirit phenomena any more than there is in telegraphic phenomena. Men may buy and sell, as many have done, getting rich upon financial “points” given them by spirits, but these were earth-bound, worldly spirits, who though not physically in the world, were yet absolutely of the world. These sooner or later must come to judgment. Spiritists who, aided by these selfish atmospheric spirits, get rich in gold and silver and bonds and mortgages on poor men’s farms, are paupers — ragged paupers in spirit — nude paupers in the tender graces and the ennobling qualities that insure homes of happiness in those higher mansions of immortality.

“This I say then,” exclaimed the Apostle Paul, “walk in the spirit, but the fruit of the spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance.” (Gal. v, 16, 22, 23.)

“The spirit is life because of righteousness — and to be spiritually-minded is life and peace.” (Romans viii, 6.)

“Whatsoever things are just, whatsoever things are honest, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.” (Phil. iv, 8.)

“Pure religion and undefiled before God and the Father, is this, to visit the fatherless and widows in their afflictions, and to keep himself unspotted from the world.” (James i, 27.)

These beautiful teachings, with similar communications and messages from the spiritual world to-day, constitute the moral beauty of Spiritualism.

Am I understood? It has been my purpose while dealing with personalities to be frank, yet kindly and fraternal, but with their theories incisive. When the moral ulcer is deep it must be excised and the probe and scalpel are in order.

Cut, carve, kill the dogma, but save the dogmatist, has been my motto.

Justice tempered with mercy is the crowning glory of true manhood. Jesus, my elder brother, and yours, persecuted and martyred, occupies a high position in the Pantheon of the world's saviors, and walks to-day a radiant angel in the hierarchies of heaven. Sayings and teachings were ascribed to him that he never uttered; hence the Jesus of the Synoptics, of the Fourth Gospel, of the Apocalypse, and of the Gnostics is in each quite a different person, while the old Church Fathers transformed the man into the Very God, who died to appease his own wrath, and opened the way through blood whereby sinners might escape the just punishment for their wrong doings. Accordingly, Isaac Watts sang in a hymn:—

“This infant is the Mighty God
Come to be suckled and adored.”

Think of it, this God “suckled”—the Mighty God in diapers! This is ecclesiastic Christianity—rather it is the counterfeit coin, current and popular, but false. It puts the emphasis upon belief rather than conduct—upon faith rather than knowledge. It builds cathedrals, not men. Religion is transformed from a principle into an institution. We look for a Christ and find a church edifice. We listen for angels and hear the doctrines of devils from a thousand pulpits. The hypocrite and the Pharisee profess Christ, and practise the Satan of selfishness and worldliness.

Rejecting these, do we offer no substitutes? Indeed we *do*—we offer you sound limbs for crutches, fresh, living food for Israel's stale manna, truth for authority, and palaces and temples of transcendent magnificence in place of your old ecclesiastical mud-huts, conceived in Babylon, born in Egypto-Syria, cradled in Mesopotamia, framed in the interests of Roman priestcraft, and enforced by kingly potentates when in power.

The spiritual is the real. Some things are never forgotten.

They make upon the mind a lifelong impression. With a medium as unconsciously entranced as ever were Peter and Paul, I had an experience on one of my round-the-world journeys, in an "upper room" in Jerusalem — a heavenly baptism, an apostolic benediction, that will go with me in conscious memory through life. "Tell no man," was the command, "for the time is not yet."

Previously to visiting the birth-land of Jesus, I had looked upon the Isle of Samos that gave birth to Pythagoras; I had stood upon the spot where Socrates was imprisoned for corrupting the youth; I had wandered over the fields of Sarnath, where Buddha's feet had pressed the soil; I had traversed the land where Plato taught in the Athenian groves; and *now* I was at the gates of the city where Jesus, the anointed "man, medium and martyr,"¹ had toiled and taught, healed and suffered, wept and died with the prayer upon his purpling lips, "Father, forgive them!"

That the garden of institutional and denominational Christianity has its weeds, none deny. That sectarian creeds are brakes upon the cars of progress is evident. The sea may be bitter, and its waters impure, but not so with the crystal river that pours into it. The fountain at least is pure. Christianity, as sealed by Christ Jesus, the Palestinean reformer, is divine, and its work is to transfigure and redeem the human soul.

JESUS NOT PERFECT.

Speaking gnostically, "I am the way," said the Christ-inspired Jesus. "I came to bear witness to the truth," he added. He did not profess perfection. With the teachable

¹ Before leaving London last July, one of the controlling spirits of J. J. Morse, "the strolling player," as he oddly calls himself, unexpectedly entranced him; and while answering questions in a most philosophical manner, and naming the number of books that I yet had to write, he said — "With your permission, I will give the title to your book that is partly on paper, and partly in your brain."

"Very well," I said.

"Then, as one of your previous books was entitled, 'Jesus, Myth, Man, or God,' call this 'Jesus, Man, Medium, Martyr.'" It has been done.

humility that inheres in and uniformly accompanies the really truly great soul, he said, "Of myself I can do nothing." When hailed by an admirer as "Good Master," he replied, "Why callest thou me 'good'? None are good but one, and that is God." An apostle declared that "he learned obedience by the things he suffered," and was "made perfect through suffering." That is, he was made more perfect through his sufferings, temptations and trials on his thorn-paved way to ultimate victory.

"Men saw the thorns on Jesus' brow,
But angels saw the roses."

True Spiritual Christianity, so unlike Hindoo transmigration, Hindoo child-marriage, and the polygamic heathenism of the East, gives to home much of its sacredness, and to the peaceful, loving family much of its highest joy. The family is the soul's first altar. Here youth and age alike worship. Here the fires of love and trust perpetually burn. Here centre the heart's warmest and tenderest affections, and between that ancient home of the poet Homer, between the sunny homes set up under the benign influence of an enlightened Christianity, and that Paradisaic home beyond us, in eternity, stand in white array the long succession of happy earthly homes. Among such was the home of that scholar and statesman, President Garfield, and I may add, a great multitude of the noblest souls that ever trod the green earth of God.

The second coming of Christ Jesus is now. He has come as he promised in the clouds of heaven, his holy angels with him. The coming was to be spiritual. Thus also, the seers and savants of the elder ages have come, a very cloud of witnesses. Our loved ones have come, and are coming, bearing in their white hands sweet messages of peace and love from those higher spheres of ineffable brightness. Spiritualism is not only the religion of wisdom, but it is pre-eminently the religion of tenderness and charity. Spiritualism is the ripest,

richest fruitage of the unfolded ages, being grounded in God, and overshadowed by His ministering spirits. It is the holy religion of peace — the eternal, unselfish religion of universal love, purity and beauty and will abide forever.

“The longer I live and the more I see
Of the struggle of souls towards the heights above,
The stronger this truth comes home to me,
That the universe rests on the shoulders of love, —
A love so limitless, deep and broad
That men have renamed it, and called it God.”

CATALOGUE

OF

Dr. Peebles' Books and Pamphlets.

For sale by the Banner of Light, Boston; Progressive Thinker, Chicago, Ill.; Light of Truth, Columbus, Ohio; Religio-Philosophical Journal, San Francisco, Cal.; the Evolutionist, Brooklyn, N. Y.; The Medium, Los Angeles, Cal.; Drs. Peebles and Burroughs, Battle Creek, Mich.

The Three Jubilee Lectures.

A very handsomely printed book, elegantly bound, containing the Jubilee Lectures delivered at Hydesville, March 31st; in Rochester, at the Golden Semi-centennial Jubilee, a few weeks later; also the lecture delivered in St. James Hall, London, at the International Congress of Spiritualists. These lectures, embodying much of the phenomena, the philosophy and the teachings of Spiritualism, called forth, when delivered, commendations and very great applause. They constitute the cream of our platform utterances. This booklet of lectures is beautifully illustrated with the picture of the Hydesville Cottage, where the rappings were first heard, and a picture of the wreath woven by the delicate fingers of Mrs. Cadwallader, and suspended upon the walls of this cottage consecrated to the sacredness of spirit ministries. It is a becoming souvenir for a Christmas center table, or a precious keepsake, reminding one of "The loved in Heaven." It is a beautiful book. Price, 35 cents.

Who are These Spiritualists and What is Spiritualism?

A missionary pamphlet, entitled "Who are These Spiritualists and What is Spiritualism?" This pamphlet proves that the greatest and brainiest men in the world to-day are Spiritualists. It gives the names of the most learned and distinguished men in all countries who are open and avowed Spiritualists, such as Sir Wm. Crookes, A. R. Wallace, Professors Barrett, Hodgson, etc. Price, 15 cents.

DR. PEEBLES' BOOKS AND PAMPHLETS.

Three Journeys Around the World.

Or, Travels in the Pacific Islands, New Zealand, Australia, Ceylon, India, Egypt and other Oriental Countries. In one volume. During Dr. J. M. Peebles' late (and third) trip around the world, he studied and noted the laws, customs and religions of nations and peoples, giving special attention to Spiritualism, Magic, Theosophy and reform movements. He visited Ceylon, India, Persia, Egypt, Syria and the Continent of Europe, and secured much material, which has been embodied in a large octavo volume. The volume contains thirty-five chapters, and treats on the following subjects: Home Life in California; My Third Voyage; The Sandwich Islands; The Pacific Island Races; Ocean Bound toward Auckland; New Zealand; Melbourne, Australia; Australia; From New Zealand Onward; A Series of Seances upon the Ocean; The Chinese Orient; Chinese Religions and Institutions; Cochin-China to Singapore; Malacca to India; Spiritual Seances on the Indian Ocean; India: Its History and Treasures; India's Religions, Morals and Social Characteristics; The Rise of Buddhism in India; The Brahmo-Somaj and Parsees—Spiritualism in India; From India to Arabia—Aden and the Arabs; The City of Cairo, Egypt; Egypt's Catacombs and Pyramids—Appearance of the Egyptians; Study of the Pyramids—Sight of the Great Pyramid; Ancient Science in Egypt—Astronomy of the Egyptians; From Alexandria to Joppa and Jerusalem—the City of Joppa; City of Prophets and Apostles—Jesus and Jerusalem; Present Gospels; The Christianity of the Ages—Plato and Jesus in Contrast; Turkey in Asia—Ionia and the Greeks; Athens; Europe and its Cities; Ceylon and its Buddhists; The India of To-day; Hindoo Doctrines of the Dead; The Mediterranean Sea; Egypt and Antiquity. Not only the Spiritualist and liberal press, but the phrenological journals pronounce this the most interesting and instructive volume upon foreign nations, races and religions ever published. Illustrated with Oriental faces. Large 8vo, cloth, gilt sides and back. Nearly 500 pages. Price, \$1.50, postage 20 cents.

Hell Revised, Modernized,

And made More Comfortable. A scathing review of the Rev. Dr. Kipp's sermon delivered in the Presbyterian Church, upon "What is Hell?" by Dr. J. M. Peebles. A pamphlet of 25 pages. Price, 10 cents.

The Seers of the Ages.

This large volume (9th edition) treats exhaustively of the seers, sages, prophets and inspired men of the past, with records of their visions, trances and intercourse with the spirit world. It gives the Spiritualist's belief concerning God, Heaven, Hell, Inspiration, Baptism, Faith, Repentance, Judgment, Evil Spirits, the Resurrection, Prayer, Immortality, etc., etc. This book of some 400 pages, considered a standard work among Spiritualists, has been translated into several different languages, Hindustani, Scandinavian, etc. Price, \$1.25.

DR. PEEBLES' BOOKS AND PAMPHLETS.

A Critical and Crushing Review

By Dr. Peebles of the Rev. Dr. Kipp's five lectures against Spiritualism. This crisp and critical reply of the Doctor, while repudiating mere spiritism — and all frauds connected with the study of the subject — sustains Spiritualism as a demonstrated phenomenon and a philosophy, considering it the complement of true Christianity. Price, 25 cents.

Fiftieth Anniversary

Of Modern Spiritualism. An elegant pamphlet, containing an account of the exercises at Rochester and Hydesville, N. Y., at the celebration of the fiftieth anniversary of modern Spiritualism. It contains the addresses of Dr. Peebles and the most noted speakers present. These inspired addresses every Spiritualist will wish to preserve, as it was an epoch in the world's history of spiritual unfoldment. There are also beautiful illustrations, among which we may mention the Hydesville Cottage, the birth-place of modern Spiritualism. It is the best picture ever given of this world-famed cottage. The book is printed on heavy plate paper, is beautifully bound and makes one of the most dainty additions to Spiritualistic literature. Price, 15 cents.

Man, a Soul — Did it Pre-exist?

From Whence the Immortal Soul? This question of the nature and the origin of the human soul has occupied the thought of the world's best thinkers through all the ages. Did it begin to exist with the body? Is it evolved from the body? Did it ascend up through all the lower orders of creation, or is it a potentialized portion of God? Has it been re-incarnated, or re-embodied? Dr. Peebles gives first the affirmative proofs, with all possible arguments in favor of the soul's careers, re-embodiments or re-incarnations. In the new edition and large *addition* of many pages the Doctor gives herculean reasons against re-incarnation or re-embodiment as taught by a little handful of American Spiritualists. This part of the book treats of the Hindoo doctrine of transmigration, or re-incarnation — of the soul's being re-born into goats, jackals and other animals — of the ancient Greek Solon now re-embodied into two different children in California, of Madame Blavatsky now re-incarnated in a Hindoo boy, etc. Difference between individuality and personality. Are there not other worlds and spheres in which the soul can progress without being re-embodied, or re-potted back into this gross material world? Pre-existence taught, re-embodiment or re-incarnation denied. It is an Oriental speculation improved, a make-up, a makeshift theory of the superstitious ages. A common ground, whereon re-incarnationists and others opposed thereto can stand. Spiritualism encompasses all that is good and true. These subjects and others are discussed in this neatly bound volume. Price, 25 cents, with the addition in the same book, 35 cents.

DR. PEEBLES' BOOKS AND PAMPHLETS.

India and Her Magic.

A lecture delivered by Dr. Peebles before the medical students of the College of Science in San Francisco, January, 1895. Astounding wonders described that he witnessed during his journeys around the world. Price, 10 cents.

Spiritual Harp.

A book of 300 pages, of songs, hymns and anthems with the music. The words of the songs and anthems in this magnificently-bound book are by Spiritualists (such as the late James G. Clark), reformers and liberalists. Price, \$1.25.

Did Jesus Christ Exist ?

A large pamphlet of about 70 pages, devoted to the historic Spiritualistic and Talmudic proofs, outside the New Testament, of Jesus' personal existence. W. E. Coleman on the Origin of Christianity *versus* Hudson Tuttle. Mahomet and Jesus Compared, to which is appended the controversy between Arthur J. Owen and Dr. Peebles upon the Origin of the Lord's Prayer and the Sermon on the Mount. Price 15 cents.

How to Live a Century and Grow Old Gracefully.

Among the numerous volumes and pamphlets by Dr. Peebles, this is perhaps the most hygienically instructive. It has had a sale of upwards of 75,000 copies. The price reduced from 50 cents to 15 cents.

Immortality.

A handsomely-bound book of 300 pages, showing the proofs of a future existence from consciousness, intuition, reason and the present demonstration from angel spheres, together with what a hundred spirits—Asiatic spirits, Indian spirits, angelic spirits and evil spirits—say about their dwelling places, their employments, their clothing, how they travel, etc., in the spirit world. Price, \$1.00; paper, 50 cents.

Christ the Corner-stone of Spiritualism.

A large, pithy and spicy pamphlet. This has had a sale of over 125,000 copies. It treats of the Spiritualism of the Bible and shows the harmony between the present and the past Biblical manifestations. The Doctor never contended that the "man Jesus" was the corner-stone of Spiritualism; but many Spiritualists are sufficiently stupid or illiterate not to distinguish between a man and a principle. Christ means anointed, illumined, enlightened—and hence Christ, enlightenment or truth, is the corner-stone of Spiritualism. Price, 25 cents.

DR. PEEBLES' BOOKS AND PAMPHLETS.

First General Epistle.

This scathing, controversial missionary pamphlet should be extensively circulated. It was printed in its entirety by all the leading Spiritualist papers when issued in September, 1897. It is a searching reply to the preachers and members constituting the so-called "National Anti-Spiritualist Association." Price, 5 cents per copy, or 50 cents per hundred.

Pro and Con of Spiritualism.

This pamphlet is a reprint of the essays in "The Arena" on Spiritualism, in which Dr. H. A. Hart endeavored to prove Spiritualism dangerous and allied to witchcraft. The reply printed in "The Arena," written by Dr. Peebles, excited extensive comment among the orthodox. At the earnest solicitation of Spiritualists the articles have been put in pamphlet form to give a wider circulation. The price of "The Arena" at that time, fifty cents per copy, excluded an extensive circulation. This pamphlet, containing nearly 30 pages and giving both sides of the argument, is a choice brochure. Price, 10 cents.

Graves Robbed ; or, How to Live on Earth Immortal.

This book of 200 or 300 pages, now in press, treats of conception, gestation, nursing, diet, drinks, the atoms that constitute the physical body, their co-relations, suggestions, the power of thought, the daily re-building of the body, the healing force of sleep, the transference of vitality, hypnotic power, the social life, hygienic life, etc., of Plato, Socrates, Pythagoras and twenty other sages of the past ; vegetarianism, fruitarianism, sunlight, house sanitation, etc., teaching people how to so live, how to so balance the physical, vital and spiritual forces as to live on earth immortal. It is quite time that such fashions as sickness and death were banished from the human mind, in thought or deed.