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## WALTHER THE LUTHERAN.

(Continued.)

When one surveys the work of Walther's first year as editor, one is constrained to say that the promises made before *Der Lutheraner* made its appearance were faithfully kept. Koesterling<sup>1)</sup> relates that before publishing his church-paper Walther had submitted the following prospectus to a few pastors with whom he was acquainted:--

The aim of this paper shall be, 1. to acquaint men with the doctrine, treasures, and history of the Lutheran Church; 2. to prove that the Lutheran Church is not a sect, but the true Church of Christ; 3. to arouse love for the Lutheran Church; 4. to warn against, uncover, and refute false doctrine, to reveal those who falsely employ the Lutheran name for the purpose of spreading unbelief, misbelief, and enthusiastic notions, to repel attacks upon Lutheran doctrine, and to remove existing prejudices against our Church; 5. to unite the isolated members of our Church, to bring back into our Church those who have fallen away from it, and to prove that our Church is not extinct, yea, that it never can become extinct; 6. to put into the hands of Lutheran ministers a means for making plain to their congregations certain issues which can be thoroughly explained and urgently presented to them in no other way; 7. to counteract separatistic tendencies, to comfort and strengthen those who are in doubt and saddened because of the ruin of the Church, and to show them that there is nothing to compel them to fly into the arms of the sects which seem to prosper so greatly; 8. to rebuke dead orthodoxism, every sinful and ruinous movement with which we are being threatened, especially avarice, worldliness, misapplication of liberty, etc.; 9. to offer information regarding the present condition of the Lutheran

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1) *Auswanderung der sächsischen Lutheraner*, etc., p. 113 f.

## ROMANISM A PLAGIARISM ON PAGANISM.

Father Vaughan of London, at the Eucharistic celebration at Montreal, 1910, said it was "the genius of Protestantism to invent a would-be religion." (*Lit. Dig.*, Sept. 24, 1910.) Cardinal Logue of Ireland said at St. Patrick's Cathedral, in New York City, on October 11, 1910, "I never could see how any intelligent Christian could oppose Catholicism." (*N. Y. Tribune*, Oct. 24, 1910.) Archbishop Ryan said at the dedication of St. Patrick's that the "Catholic faith is superior to all creeds." (*Lit. Dig.*, Oct. 22, 1910.) Mr. Quinn O'Brien of Chicago said to the Knights of Columbus at the Milwaukee Auditorium, on October 12, 1910, "that not sufficient interest is shown by Catholics in the Bible. Protestantism corrected abuses in the Catholic Church of the Middle Ages. It has done much for the intellects of men of the present day." He called upon the knights to throw wide the church portals to let the Protestants come in, since "Protestantism has run its course and served its purpose." (*Milw. Free Press*, Oct. 13, 1910.)

Mr. Quinn O'Brien is quite sincere, no doubt, and we thank him heartily for his kind invitation. We must decline the same, however, for not quite all abuses in the Catholic Church have been corrected, as we purpose to show in the following pages. While we do that, we shall also, at the same time, indirectly pay our respects to the three other speakers quoted in the beginning.

The heathen called the early Christians atheists. Why? Because they had no temples, altars, priests, sacrifices, nor anything of that ceremonial and ritual in which the vulgar commonly see the essence of religion. But in course of time all the pagan pomp was introduced by the Romanists.

For three hundred years the heathen could always say to the Christian, "You have no right to exist"—*Non licet esse vos*. (Tertullian, *Apol.*, c. 4.) The sword of Damocles hung over every Christian's neck, and sometimes it came down in terrible persecutions, commonly counted ten.

It was not natural for hypocrites to join the Christians

during these centuries, and so the Church remained fairly pure in doctrine and holy in life. But when the Emperor Constantine, in 312, declared for Christianity and repressed paganism, Christianity became fashionable and profitable, and so it was natural for many pagans to come into the Church and to retain their paganism in belief and in life.

The Roman Catholic Lord Acton and many others have spoken in language of the strongest reprehension of the superstition of the early Church. It begins about the middle of the third century; we see it first distinctly in Cyprian, Novatian, and Gregory Thaumaturgus; and in the fourth century it is strongly marked. Gregory Thaumaturgus, the pupil of Origen, and many others, sanctioned practices of which they did not approve, in order to make it easier for the heathen to come over to Christianity, and the ignorant converts sensibly lowered the tone of the whole body. Paulinus of Nola followed the same policy in the fourth century in Campania. "The church-ale was so like the heathen festival that it was really the same thing." (Bigg, pp. 83. 84.)

About the year 400, Vigilantius of Gaul, a very early pioneer of Luther, vigorously attacked superstitious practices, notably relic worship and the vigils in the basilicas of the martyrs.

Augustine, about the same time, also grieves bitterly over the popular superstition which led the crowds to kneel in adoration before the tombs of the saints, and writes against "imitating the pagans here, who adore the dead."

So corrupt had the "Christians" of the Roman empire become that Salvian of Marseilles, about 450, thought the barbarian Goths more worthy to be the masters of the world. "Their modesty purifies the earth all stained by Roman debauchery."

Ammianus Marcellinus, Jerome, and Chrysostom also write against the Roman rottenness. Fervid Roman Catholic though he is, the scholarly Montalambert, in his *Monks of the West*, strongly endorses the conclusions of Salvian when he describes

the Roman empire without the barbarians as "an abyss of servitude and corruption." (Spence, pp. 491. 506.)

In Italy they observed the custom of setting out food for the dead four days before the feast of the Chair of St. Peter on February 18, the date of the ancient Feralia. (Burekhardt 2, 283.)

From the letters and poems of Paulinus of Nola we see that to the Campanian peasant the local saint was often merely the local god with a thin Christian veneer.

Eusebius observed the "unspeakable hypocrisy" of those who had crept into the church. In 493, Pope Gelasius forbade Christians celebrating the Lupercalia, one of the most licentious heathen festivals. In 625, the Council of Rheims punished Christians for taking part in heathen observances.

The 5th canon of the Council of Clovesho condemned various "paganiae," such as "auguries, divinations, incantations, and profane sacrifices, which were performed in adjoining churches . . . under the name of holy martyrs and confessors." Also the Council of Lestines (743).

Faustus rebukes the Catholics for carrying on the heathen ceremonies. "Their sacrifices indeed you have turned into Christian feasts; their idols into martyrs, whom, with like vows you worship; you appease the shades of the dead with wine and meals; you celebrate the Gentiles' solemn days with them;—of their life, certainly you have changed naught."

In 531, the Emperor Justinian issued an edict commanding all pagans to receive baptism, on pain of exile and confiscation of all their property, within three months; and this was no dead letter.

In Mesopotamia the conversion of the governor of a city was followed at once by the conversion of all the inhabitants. In Asia Minor Bishop John baptized 70,000 converts. To save his life, Cyrus of Constantinople not only declared himself a Christian, but was ordained priest; Theodosius II made him bishop in Phrygia. He reached there at Christmas. Asked to preach, he said such a mystery is best celebrated in silence!

After the victory of Tolbiac, Clovis was baptized on Christmas Day, 496, and 3000 of his warriors with him. When Vladimir of Russia was baptized, the whole people of Kief plunged into the river, and the priests read the baptismal prayers from the bank. Augustine baptized 10,000 Angles on one Christmas Day. Bede tells us Retwald, King of East Anglia, had under one roof a Christian altar and a heathen altar. In Ireland chiefs were converted, and their whole tribes quietly accepted the new religion.

Gregory the Great starved peasants into Christianity; slaves were chastised into it; freemen were imprisoned; Jews were bribed into it by a 25 or 33 per cent. discount on their rent; in Istria he used soldiers to convert the people; he exhorted Ethelbert and Brunichildis to compel their heathen subjects to become Christians.

Pope Gregory instructed Augustine: "Whereas it is a custom among the Saxons to slay abundance of oxen and sacrifice them to the devil, you must not abolish that custom, but appoint a new festival to be kept either on the day of the consecration of the churches, or the birthday of the saints whose relics are deposited there, and on those days the Saxons may be allowed to make arbors round the temples changed into churches, to kill their oxen and to feast, as they did while they were pagans; only they shall offer their thanks and praises, not to the devil, but to God."

Aringhus, a Romish writer, says: "The Popes found it necessary, in the conversion of the gentiles, to dissemble and wink at many things and yield to the times, and not to use force against customs which the people are so obstinately fond of, nor to think of extirpating at once everything that had the appearance of profane."

Under Charles the Great multitudes of Saxons were baptized by force, falsely declaring, says the chronicler, that they desired to become Christians. For eating meat during Lent, death was inflicted. Norway was forcefully converted by Olaf Tryggvason and Olaf the Saint.

Lecky says: "Vast tribes of savages who had always been idolaters . . . and who for the most part had been converted, not by individual persuasion, but by the commands of their chiefs, embraced Christianity in such multitudes that their habits of mind soon became the dominating habits of the Church." Romanism gained the world and lost her soul.

In the XXIX. chapter of his "Decline and Fall of the Roman Empire," Gibbon shows how paganism crept into the Church. In his notes he shows that Faustus the Manichaean accuses the Catholics of idolatry, that M. de Beausobre admits the introduction of Christian idolatry in the fourth and fifth centuries, and that "the Imitation of Paganism" is the subject of Dr. Middleton's letter from Rome.

Bramante built at San Pietro in Montorio, over the blood of the martyr, a chapel in the light and cheerful form of a peripteros. (Ranke, *Popes*, p. 27.)

"On that cross I will throw up into the sky the Pantheon," said Michael Angelo. The pagan Pantheon on the Christian cross, that is St. Peter's Cathedral in Rome; the combination is a good illustration of the religion of Rome.

At the great central door of St. Peter's are the bronze gates of Filarete ordered by Pope Eugenius IV in envy of Ghiberti's at Florence, which are like prose to poetry. Side by side with our Lord, etc., are Venus in the arms of Mars, Europa raped by the Bull, Leda caressing the Swan, Jupiter and Ganymede! Another good illustration of the religion of Rome.

"This is paganized Christianity," said a Roman prelate about the Cathedral of Orvieto, where heathen gods and Christian saints are represented side by side.

Gregorovius writes: "Pallavicini has bitterly upbraided Leo X because he preferred the fables of paganism to the doctrines of Christianity. . . . In Leo's age paganism seemed entirely to discard the vesture of Christianity, in which as imagination, sense of form, and polytheism, it had always survived among the Latins. Could a Roman of Cicero's time

have been present in the sixteenth century at the festival of one of the saints of the Church on whom the epithet of *Divus* had been bestowed, he would scarcely have discovered anything unfamiliar in his surroundings. In Roman sepulchral inscriptions God is again Jupiter,—Dante had already called him *Sommo Giove*,—and heaven again Olympus. The Conservators of Rome, who restored a cistern on the Capitol, inscribed on it like ancient Romans: ‘We have founded the vessel; do thou fill it, O Jupiter, with rain, and be gracious to the presidents of thy rock.’ The cardinals were called senators, the saints simply gods (*Dii* and *Deae*), and the deifying title of *Divus*, as that of *Optimus Maximus*, is usually bestowed on the popes. When Leo ascended the throne, the poet Janus Vitalis announced that Jupiter had again descended from Olympus to Rome, and that Leo Medici as Apollo would cure all the maladies of the time. Neither had Julius II been dismayed when one Good Friday a preacher had likened him to Zeus, and compared Christ to Decius or Curtius. . . . Paganism oozed through every pore of Catholicism. . . . Among the Latins the Christian religion had become petrified into a pagan service of the senses and of formulas. . . . The beloved pagans were transplanted into the glory of the heaven of the blessed, where they exchanged greetings with the Christian successors to their splendor. . . . Skepticism reigned universally. . . . Priests laughed among themselves, as in former days the augurs in ancient Rome, and allowed their hands to be reverently kissed by smiling laymen. . . . The papal censorship of the sixteenth century, after Leo X, persecuted not the abominable works of Aretino, but the writings of the serious-minded Flaminio, and Sadoletto’s treatise on the Epistle of Paul to the Romans was placed on the Index. . . . The most horrible of all authors, Pietro Aretino, even entertained hopes of the cardinal’s purple. . . . The state, wealth, luxury, and culture, all had been usurped by the priests. The annual revenues of many cardinals amounted to 30,000 ducats and upwards. . . . In the time of Clement VII the young cardinal Ippolito Medii

supported 300 poetasters in his palace. . . . In truth, the Rome of Julius II and Leo X resembled on a reduced scale the Rome of the Roman emperors. . . . "God be praised," wrote Cardinal Bibiena, "for we want nothing here but a court of women." In the time of Innocent VIII and Alexander VI illustrious women were boldly invited to the banquets at the Vatican. . . . No good woman could have moved voluntarily and at ease among the monsignori. . . . In Roman society the place of noble women was filled by mistresses and courtesans. Before he became cardinal, Bembo lived openly with the beautiful Venetian Morosina. Leo X showed no hesitation in attending the marriage of Agostino Chigi with his mistress Francesca. . . . Becadelli's theory, that courtesans occupy a more useful place than pious nuns was acted on in Rome. As the surname Romana had been given to the last saintly Roman woman in the time of Eugenius IV, so with equal national pride people now talked of a Cortisana Romana. We should inspire disgust, did we attempt to depict the unbounded vice of Roman society in the corrupt times of Leo X, or to lift the veil from the mysteries of the priesthood. The moral corruption of the age, one of the best of whose productions bore the title of 'Syphilis,' is sufficiently known. . . . Even before Luther or Hutten, Savonarola had described Rome as a sink of iniquity. . . . As a satirist it seemed even to Erasmus a great European carnival, where worldly vanity went masked in spiritual attire, where were represented all lusts and desires, all intrigues and crimes, their magnet the Vatican, and thirst for gold, honors, and power the forces that moved them. Sailing on this tumultuous sea, he seemed to behold Sebastian Brant's overcrowded 'Ship of Fools;' and, in fact, soon after his arrival in London, in 1509, he wrote his celebrated 'Praise of Folly' in the house of Thomas More. As a Christian he was astonished at the bold and glaring coloring borrowed from Paganism by the Roman religion, of which nothing remained that was not false, and whose formerly revered temple had been transformed by the ambition and rapacity of the priesthood into a European



banking house and a retail market for diplomas of favors, indulgences, and objects of superstition." (*Rome in Middle Ages*, vol. VIII, pt. 1, pp. 295—311.)

The learned Fra Colonna in Charles Reade's "The Cloister and the Hearth" eloquently astonishes the simple Dutch monk by pointing out the identity of many papal Roman customs with pagan Roman customs.

When the bigoted Romanist Linacre, under Henry VIII, fell in with a copy of the New Testament, he said, with an oath, "Either this book is not true, or we are not Christians."

When the Jesuits went to India, they stained their bodies, and swore that they were Brahmins, who could trace their pedigree to the god Brahma. In China the Jesuits taught that the doctrines of Confucius differed little or nothing from their own. (Wylie, p. 527.)

Dr. Sven Hedin, the famous Swedish explorer of Tibet, is the subject of angry attacks by Roman Catholic papers. In his book he says that many customs and ceremonies of the Buddhists in Tibet are very similar to those practiced by and in the Roman Catholic Church. He mentions the rosaries, the monks, and the nuns, the worship and the pope-like Dalai Lama.

"A Modernist's Letter to Pius X" asks: "Where is there aught of the religion of Jesus? How discover beneath this pagan superstition and Pharisaic formalism a single element . . . of spiritual worship? How does it differ from the revolving barrel of the Buddhist, or the mummery of a medicine-man?" (p. 96. 138.) The writer was formerly a Paulist Father and professor at the Catholic Georgetown University at Washington, D. C.

#### PONTIFEX MAXIMUS.

Dionysius of Halicarnassus says the Pontifex Maximus "has a sovereign control in all the most weighty affairs, judging all cases relating to sacred things, as also those between private individuals. He enacts new laws on his own authority in causes for which those in being do not provide."

As a rule, the Pontifex was also Emperor. In processions

he was carried in a gilded ivory carrying-chair, surrounded by the Sacred College and Senate. In front is borne the sword of state, emblem of imperialism. He is garbed in white, "of all hues most pleasing to the gods" (Cicero), richly decked with golden plates and many jewels; around his head are waved, on long thin stems, ostrich and peacock feathers; doves and other birds are let loose.

The Emperor Gratian would not have the title and the homage as unfit for a Christian. The Pope took the heathen title and worship and introduced this heathenism into Romanism. When Luther was in Rome, he saw Julius II in such a procession.

The Roman emperor and Pontifex Maximus Caligula decreed that subjects coming into his presence should kiss his foot. This aroused keen indignation; the *optimi* declared it an insult to liberty and a piece of Persian slavery. (Seneca.)

This pagan custom was introduced by Pope Gregory VII, and the proudest papist is proud to kiss the Pope's toe.

The "Pastoral Staff" of the Romish bishop is simply the "Lituus" of Romulus and the augurs. It seems to be of Babylonish origin; one was carried by Assur Nasir Pal, 880 B. C.

At Lhassa the Buddhists have had an infallible Dalai Lama for many centuries, just as the papists have an infallible Pope at Rome—since 1870.

### THE ROSARY.

In India many spend hours in simply repeating the name of a god. In order to keep count of the number of times such a prayer is repeated, a string of 108 seeds is used, a rosary. So many times the text must be repeated; if done oftener, it is a work of merit, of supererogation, a surplus that can be transferred to another.

Mohammedans use a rosary to count the "Ninety-nine Beautiful Names of Allah." St. Peter Damiani, who died in 1072, mentions as something strange that some clergymen repeated daily the prayer, "Hail, Mary, full of grace!" Bishop Odo of Paris, about 1200, recommends to the priests to hold

the people to recite the "Hail, Mary!" as well as the Lord's Prayer and the Creed. (Bain, 132.)

Though Christ says, "Use not vain repetitions as the heathen do," the Romanists have introduced this heathen superstition of "telling their beads" (Anglo-Saxon *bede*, prayer; a *bedesman* is one paid to pray for another). Pope Sixtus V, in 1587, granted an indulgence of fifty days to Christians as often as they salute others with the words, "Praised be Jesus Christ!" and as many to him who devoutly answers, "Amen." He also granted twenty-five days indulgence to those who simply repeat the name Jesus. Etc., etc. These promises were confirmed in 1728 by Benedict XIII.

In course of time the "Hail, Mary!" took the place of the Lord's Prayer to a great extent. At the times of the crusades Peter of Amiens brought the rosary from the East and introduced it in the West, 1094—1095.

Jacob Sprenger, the well-known Grand Inquisitor of Germany in 1475, founded the first Confraternity of the Rosary in the Dominican church in Cologne, in order to save the city from the troubles of war. Pope Sixtus IV granted it the privilege of hundred days' indulgence; three years after it was lengthened to seven years. Leo X, in 1520, granted still greater purgatorial privileges. The victory of Lepanto, of John of Austria, over the Turks, in 1571, was ascribed to the rosary, and the first Sunday in October was made the Festival of the Rosary, and this soon became universal. (Bain, *Devel.*, 134.)

#### PURGATORY.

The Persians believed in a cleansing fire which would in time burn up all evil. In India the god of fire, Agni, is the purifier, and the Hindus are burned to ashes to be freed from all impurity. At the entrance to their temples the Buddhists have pictures showing people suffering the torments of hell, whither all must go for a time to be purified, unless one's "merit" is greater than one's sin. If the price is paid, the priest arranges a speedy passage from hell to heaven, or even a direct entrance to heaven, without the purgatory. Plato

teaches that before going to heaven some must first go to an underground place to suffer the punishment they have deserved. In heathen Rome it was the common creed that the heavenly fields could be reached only through a purgatory. In Virgil's *Aeneid* Anchises explains to Aeneas how souls are purified in purgatory.

Though the Bible knows no purgatory, the Roman Catholic Church has adopted this pagan notion. The Creed of Pope Pius IV says: "I constantly hold that there is a purgatory, that the souls therein detained are assisted by the suffrages of the faithful."

As to the place; Eckius will have it to be at the bottom of the sea, some will have it in Mount Etna, and Bernardus de Bustis in a hill in Ireland.

As to the torments; Sir Thomas More will have them to be only by fire; but Fisher, his fellow-sufferer, by fire and by water.

As to the executioners; Bishop Fisher will have them to be holy angels, but Sir Thomas More to be the very devils.

As to the sins; some will have them to be venial only, others say mortal too.

As to the time; Dionysius the Carthusian extends it to the end of the world, whilst Dominicus a Soto limits it to ten years; and others make it depend on the number of masses done on their behalf, or if the Pope but speak the word.

As to the torments; Aquinas makes them as violent as those of hell, but the Rhemists say the souls there are in a very fine condition.

O'Sullivan's *Catholic History of Ireland* thus describes the Purgatory of St. Patrick: "There are numbers of men whom no arithmetic can reckon up, all lying on the ground pierced through the body. They uttered hoarse cries of agony, their tongues cleaving to their jaws. They were buffeted by violent tempests, and shattered by repeated blows of devils. The devils drove them into another plain, horrible with exquisite tortures. Some, with iron chains about their necks and

limbs, were suspended over fires, others were burned with red-hot cinders. Not a few were transfixed on the spits, and roasted, melted lead being poured into them. Alas for those who do not do penance in this world!"

From such torments souls could be helped by paying priests to say mass, *i. e.*, to sacrifice Christ over and over.

"In the Archdiocese of Vienna, in 1787, the number of masses for the dead was 97,000, requiring more than 300 priests daily to perform them. In the one church of St. John and St. Paul, in Venice, the unperformed masses due at that time amounted to 16,400." A mint of money!

### HOLY WATER.

The Hindus believe in the soul-cleansing power of water, and they bathe daily in the sacred rivers, and on certain holy days at certain places all sins, past, present, and future, are washed away, even the sins of the bathers' ancestors. At the coming of death the sick are taken to the banks of a sacred river, that the sight of the holy water might cleanse the soul, and afford a passport to heaven.

At the entrance to the temples of Greece and Rome there was the Amula, a vessel of holy water, where the worshiper might sprinkle himself. This water was made holy by putting into it a burning torch from the altar, representing the god of fire, or by putting salt into it.

When the heathen temples were turned into Christian churches, these lavers with the holy water were kept, and so this heathen superstition crept into the Roman Catholic Church. Some of this water is made holy on the Saturday after Good Friday, and is used for baptism and for sprinkling over the congregation. The priest divides the water in the font with his hand in the form of a cross, and then expels the evil spirits. Letting down the great Paschal candle into the water, he breathes into it three times, a little oil and a little saliva is also mixed with the water, and now this water is holy and has power to cleanse the soul from sin.

Pythagoras says, "Sea water or salt and water washes

away the sins of men." Herodotus speaks often of its common use. Justin Martyr wrote about 166: "It was invented by devils in imitation of the true baptism." Julian ordered all food brought to the market to be sprinkled with lustral water, that the Christians might either starve or be compelled to eat what they considered demoniacally polluted.

Platina says Pope Alexander I (109—119) introduced this pagan superstition.

Though the Bible knows nothing of such holy water, this heathen superstition was introduced into Romanism. "Father Newman himself admits, in regard to holy water and many other things that were the 'very instruments and appendages of demon worship,' that they were all of pagan origin, and sanctified by adoption into the Church." And Jodocus Tiletanus of Convaine says: "There are divers matters of importance and weight accepted and received, out of a doctrine which is nowhere set forth in writing (of the Bible). For we do bless the water wherewith we baptize. . . . And out of what Scripture have we learned the same? Have we not it of a secret and unwritten ordinance?"

Socrates, in his *Church History*, says this holy water was to be found in many churches at the beginning of the fourth century, but the first certain instance we have in 540 at St. Sophia, at Constantinople, under Justinian I.

The pagan Romans sprinkled their horses with holy water to guard them from evil spirits and accidents in the races in the Circensian games. The Catholic Romans did the same. They say, "Once on a time the horses of some Christians outran those of the heathen, because they were sprinkled with holy water." This superstition was brought in by St. Anthony, the patron saint of animals. On his day, January 17, the priests sprinkle all animals with a brush "in the name of the Father, Son, and Holy Ghost."

This Anthony preached to the fish, who listened very devoutly, as may be seen in a painting in the Pope's Vatican palace.

## RELICS.

In the temple of the Olympian Zeus they kept, in a bronze casket, the shoulder bone of Pelops found in the sea, indicated by an oracle, to save the Eleans from a pestilence, also the miracle-working great toe of Pyrrhos. At Messina they have the relics of Idas; at Sparta, those of Orestes; at Tegea, the hair of Medusa. The Thebans kept the bones of Hector to insure prosperity. Plutarch tells us Cimon found the bones of Theseus, and Athens built a beautiful temple and set apart a holiday for them.

In India the goddess Parvati committed suicide, and her husband carried her body around. To lighten the burden of the poor fellow the god Vishnu kindly cut the body into fifty pieces, and wherever a part fell, a temple grew to honor it. The temples are hundreds of miles apart, and the relic of the goddess makes the temple holy.

Buddha's teeth, nails, bones, and hair are sacredly preserved and on festival days exhibited. Of course, many miracles have been wrought by these holy relics.

Such was the demand for relics of their gods, that many cities of Egypt had arms and legs of the same god.

Though the Bible forbids all superstition, this piece of heathenism was introduced by the Romanists. The traffic in relics became so shameless that the Emperor Theodosius, in 386, by an edict threatened severe punishments to all priests selling relics of saints. In 397, forty-eight bishops, in a Council at Carthage, organized the cult of the saints.

In 675, a council condemned the custom of bishops marching in procession before relics as if they were the ark of the Lord. In 787, churches could not be consecrated unless relics could be obtained. The Council of Trent rather encouraged the veneration of relics; the creed of Pius IV declares, "That the relics of saints are to be venerated."

At Braley Priory there was a red girdle of Mary and a white girdle of the Magdalen, which were rented out to women; Mary's was the more expensive one. A piece of Thomas's

shirt hastened birth; a bottle of Mary's milk helped nursing mothers.

The Pope gave to the Emperor of Austria as a special favor what was declared to be a tooth of St. Peter—in the 19th century.

Dr. Manning writes Cardinal Wiseman: "The Archbishop of Milan received me very kindly and has given me two relics of the blood of St. Charles. There was no portion of the body to be obtained." (Of St. Charles Borromeo, a branch of whose order was to be established in England.)

The Romanists show the handkerchief with which Veronica wiped Christ's face; the reed and the sponge of vinegar offered to Him on the cross; the nails which pierced His hands and feet; the spear which was thrust into His side; the column to which He was tied during the scourging; the thorns of His crown; His blood and hair; His manger; the napkin about His head in the tomb. No less than twenty cathedrals show His seamless robe. Enough pieces of the cross are shown to make many crosses. They explain that God multiplied this as He multiplied the loaves and fishes.

The Romanists show the Virgin's hair, milk, girdle, veil, shreds of her garments, and her house, brought by angels from Syria to Loreto, in Italy.

They show the heads of Peter and Paul and portions of their body.

Jerome tells us Arcadius brought the bones of Samuel from Judea to Thrace.

Charles the Great helped find the blood, hair, and garments of John Baptist, the bones of Zacharias, some memorials of Simeon. Some of Noah's beard was on view in the 14th century.

Louis IX bought for a fabulous sum a twisted wreath of brambles said to be the "true crown of thorns." There are about 150 "true nails" wherewith Christ was nailed to the cross; enough wood of the "true cross" to lade a goodly ship. There are twelve heads of John Baptist.



They show the footprints of the Savior, just as the old heathen showed the footprints of the feet of Hercules and Theseus.

To St. Veronica's handkerchief Pope John XXII composed this prayer: "Hail, holy Face of our Redeemer, printed upon a cloth as white as snow; purge us from all spots of vice, and join us to the company of the Blessed! Bring us to our country, O Happy Figure, there to see the pure Face of Christ!"

Pope Urban VIII built an altar to Veronica in St. Peter's Cathedral. According to Pope Innocent III this handkerchief grants ten days' indulgence to all visitors. When in Rome, Luther saw this relic.

St. Aureliana, "the virgin martyr of the proud and royal Aurelian family," was taken from the catacombs after sixteen centuries and taken to the convent of the St. Franciscan Sisters at Cincinnati, and the Archbishop asks all devout Catholics to pray for her help, according to the *Freeman's Journal* of September 24, 1870.

"Archbishop Sebastian G. Messmer presented last night to St. Gall's Church, 1018 Third Street, a relic of the saint for whom the church is named, having brought the relic back with him from his recent visit to his native land, Switzerland. In his presentation address the archbishop expressed the pleasure it gave him to bring to a church of his diocese, named for the saint who came as an apostle from Ireland to bring Christianity to Switzerland, a relic of that saint. Eighteen priests were in the procession, the entire congregation, and 100 children, the services closing with the benediction of the Blessed Sacrament. The relic, which is a bone of the saint, will be exposed during public services in the church on the altar dedicated to St. Gall."

*A Modernist's Letters to His Holiness Pope Pius X* says: "The evidences of superstition, of a religion of amulets, charms, and relics, may be seen wherever Roman Catholicism has set foot." (p. 97.)

"If the pagan Greeks venerated the hair of Medusa, the

lyre of Orpheus, and the vessels of Agamemnon, a Christian people are quite on a line with them in prostrating before a mythical wristbone of St. Ann or the rod of Moses, still kept in St. John Lateran, or the breath of Christ at Genoa, or the window through which the Angel Gabriel entered the house of Mary, or the disgusting relic of St. Bartholomew, once revered at Treves. Neither could it ever serve any conceivable benefit to religion that high honors have been paid to twenty different bodies of John the Baptist, eighteen of St. Paul, six heads of Ignatius Martyr, sixty fingers of St. Jerome, forty holy shrouds, and seven hundred thorns from the sacred crown. Nor can intelligent people be profitably present at a mass or office of St. Josaphat when they know that he is none other than Buddha; or at a panegyric of St. Veronica, when they are aware that originally she was the gnostic principle of generation. It is difficult, too, to arouse devotion to St. Apollinaris, a lineal descendant of Apollo, or to Cosmas and Damian, who have succeeded to the place of Castor and Pollux." (pp. 99. 100.)

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W. DALLMANN.

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