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WALTHER THE LUTHERAN.

(Continued.)

When Walther wrote the Preface to the third volume of *Der Lutheraner*, which we reproduced in our last article, events had occurred which can safely be set down as practical results of his testimony in behalf of genuine Lutheranism, and which foreshadowed Walther's activity as an organizer of the scattered forces of confessional Lutheranism in America.

And first, the immediate effect of Walther's outspoken defense of the original position of the Lutheran Church in doctrine and polity proved to be separating, disintegrating, disorganizing. Echoes of his testimony began to be heard in the councils of the Lutheran bodies operating at the time in the United States. There were mutterings of discontent on the part of men whose conscience had been touched by what they had read or heard of Walther's work. The confessional writings of the Church were being studied, present conditions and practices were being measured and tested by the standards of the Lutheran Church, and protests for conscience' sake were being raised against deviations from the Lutheran norm. Some of these documents deserve to be handed down to posterity, in order that our children who are growing away from the use of the language of their fathers may be enabled to recall at a later time what were the distressing conditions out of which the Missouri Synod ultimately arose, and what were the elements that contributed toward its growth and gave it the distinguishing marks that still characterize this Synod.

ROMANISM A PLAGIARISM ON PAGANISM.¹⁾

(Concluded.)

AURICULAR CONFESSION.

In the pagan Mysteries certain priests, called Kōes, heard the confession of the candidate for initiation, and put to him searching questions before purging the guilt away.

From Propertius, Tibullus, and Juvenal it appears that these questions were also very obscene.

The result of these Mysteries was great debauchery.

This paganism crept into Romanism, and from the pages of Peter Dens we learn what obscene questions were put by the confessor to the penitent, and from history we learn the disastrous results of auricular confession.

5) *Der Lutheraner* 2, 99.

1) The caption of the article in the last issue ("The Hierarchy") should be changed to the same as above.

On the complaint of a lady that her confessor had seduced her in the very church, Bishop Nectarius of Constantinople, about 390, forbade auricular confession. His successor, Chrysostom, says: "Neither do I constrain you to reveal your sins to men. Disclose your conscience before God. Lay open your wounds to Him and seek healing for them from Him."

In 1215, Innocent III made compulsory auricular confession a sacrament, to be done at least yearly, from seven years up.

Of this papal institution Cardinal Pallavicini says: "The throne of the priest is in the skies, and to him belongs it to administer the affairs of heaven. . . . Heaven receives from earth the power of judging. The Master must obey the servant and ratify above whatever the priest may decide here below." Again: "God Himself is bound to abide by the decisions of priests." (*The Catholic Priesthood*, with Card. M'Closky's approval.)

What is the result of this papal institution? Erasmus says a theologian of Louvain refused to absolve a priest who had confessed to guilt with over 200 nuns under his "spiritual direction." Pope Calixtus II, 1119—1122, speaks of woman "as a victim who found destruction where she sought salvation." Pope Alexander IV says in a bull: "The people, instead of being reformed, are corrupted by their pastors." In 1522, the Catholic princes of Germany at Nuernberg complained of the Confessional.

Pusey wrote that the Confessional "is the road by which a number of Christians go down to hell." (Tertullian, p. 315; in B. W-A., p. 197.)

PROCESSIONS.

Many heathen authors write of processions in honor of the gods and saints. Apuleius describes the "countless wax tapers and torches, seeming like stars fallen on the earth, the priests with tonsured heads carrying the relics of the omnipotent gods, . . . then one bearing the shrine wherein are inclosed

the holy mysteries, which include the sacred arcana of the magnificent religion.”

Although Isaiah ridicules such processions and carrying of images, this paganism crept into the Roman Church. Gregory introduced them on a large scale in 590, when Rome suffered from a pestilence. When Cardinal Wiseman wished for such a penitential procession, the *London Times* said: “The historic idea is simple enough, and as old as old can be. We have it in Homer—the procession of Hecuba and the ladies of Troy to the shrine of Minerva, in the Acropolis of that city.”

The Lupercalia were celebrated on February 15 with processions and the most outrageous immoralities. Instead of these pagan processions Pope Gelasius I introduced the candle-mas processions, each one bearing a candle as a symbol of the light of Christ, at the purification of Mary.

Pope Liberius set Christmas for the Saturnalia and the feast of Mithras; that is, at the winter solstice.

The old Robigalia were held on the 25th of April, going on the Via Flaminia to the Pons Milvius. The Litanía Major was held on the same day and went the same way, beginning in S. Lorenzo in Lucina.

The Ambarvalia procession around the fields were held in May to get the blessing of Ceres for the crops. This pagan thing was kept up by papal Rome. In 511, the Council of Orleans made these yearly processions a rule throughout France.

Mid waving of banners and singing of hymns the statue of Isis was carried around. At certain stations the procession paused, and sacrifices were made. For the pagan Isis the papal “host” was substituted, and we have the Corpus Christi day procession.

Polydore Vergil writes: “The Romans and other nations made superstitious processions. From these, doubtless, is it that the custom among us is derived. For in the pomp of our processions it is usual to have some pleasantry go before, as files of soldiers, foot and horse, some figures also of ingenious construction for ridicule, such particularly as open a wide

gaping mouth and make a clattering noise with their teeth; these are mixed with other diversions. The prophets are personated; one acts David, another Solomon, others are habited as queens, artificial wings are tied to some children, and they are made to sing. . . . Calixtus, or, as some think, Urban, did begin the embering days quarterly for the protection of fruits ordained for the sustenance of men and beasts. Albeit, I rather take it to be imitation of the old Roman feasts which thrice in the year held sacrifices for the prosperous increase of their corn: one, *vinalia*, for their wines; another, *rubigalia*, for all their grain, lest it should be mildewed; a third, *floralia*, for their fruits. . . . The use of dancing, as Livy saith, came from the Horuscans to Rome, which we execute much on holidays as they did, not without slander to our religion and damage of character. As for masks, they be so devilish that no honesty can be pretended to color them. Zacharias, Bishop of Rome, made a decree against them; but this availeth nothing."

THE UNBLOODY SACRIFICE.

In Jer. 7, 18 and 44, 19 the Lord condemns the making of cakes for the Queen of Heaven. These cakes were round to represent the disk of the sun; they were marked with a cross (*Tau*), and stamped with I. H. S. (Isis, Hórus, Seb—the Mother, the Child, the Father of the gods).

This unbloody sacrifice spread from Assyria to the Paphians in Cyprus, and Tacitus tells us no blood was allowed to be offered on the altars of the Paphian Venus. In the fourth century, when the Queen of Heaven, under the name of the Virgin Mary, was beginning to be worshiped in the Christian Church, this "unbloody sacrifice" was also brought in. Epiphanius tells us the women of Arabia adopted this worship; they were treated as heretics, and branded with the name of Collyridians, from the Greek name for the cake they used, as they had been offered to Ceres in the Thesmophoria, the heathen feast of harvest.

In earliest heathen Rome neither images nor sacrifice of

animals were permitted, only cakes of fine wheaten flour (the *farre pium*), called "the unbloody sacrifice." At the end of the service the priest dismissed the congregation by loudly saying, "*Ite, missa est.*"

Just so later in papal Rome.

As in the worship of Isis the priest elevated the holy of holies for the adoration of the faithful, so in the mass the priest elevates the host for the adoration of the faithful.

TRANSUBSTANTIATION.

On the eve of a festival of a god in India images of mud from a sacred stream are brought to the houses, and priests recite texts inviting the god to the house and into the mud image. The eyes, nose, ears, mouth, hands, feet of the idol are touched in turn, by which, and by the recital of certain texts, a notable miracle is done: the image of mud is now supposed to be a living god. Only Brahmans may approach it, and their services are needed to present the gifts the family wish to offer.

As the Brahman turns a mud idol into a living god, so the Romish priest turns a piece of bread into God, makes God, and then sacrifices Him in the mass!

Liguori writes: "In this Sacrament He (Christ) is pleased to obey man himself. Yes, the King of Heaven descends from His throne in obedience to the voice of man, and remains upon our altars, according to His pleasure. . . . In this Sacrament He obeys as many creatures as there are priests upon earth."

The heathen taunted the early Christians that they had no sacrifices in their churches. They replied that they offered to God what was better than a sacrifice of material things — faith, love, obedience. Clearly, at that time there was no sacrifice of the mass, no transubstantiation.

About 831, Radbertus, a Benedictine of Corbie, taught transubstantiation. Ratramnus, another monk of the same place, refuted him; so did Berengar of Tours, who was protected by Pope Gregory VII, who would not permit Berengar to be called a heretic.

In 1215, Pope Innocent III, in the Fourth Lateran Council, decreed the dogma of transubstantiation as necessary to salvation.

“Was any man ever so mad as to take that which he feeds on for a God?” asks Cicero (*De Natura Deorum*, lib. III, c. 16). Not in pagan Rome, but in papal Rome. Either the popish priest makes God, and then sacrifices Him, or else all papists worship a bit of bread. Choose your horn of the dilemma!

Pope Julius I (336—352) says: “It is an ordinance of God and an apostolic behest that the bread and the wine should both be given separately to the laity.”

Pope Leo I (446) says: “Those who receive the body, but not the blood of Jesus Christ, shall be expelled from the community.”

Pope Gelasius (492) condemned “those who take the bread only, and not the wine, as persons who cherish superstition; either they shall receive both forms, or shall be refused both, because one and the same mystery cannot be divided.”

Pope Urban II (1094) says: “None shall be admitted to the altar unless they take both the bread and the wine.”

Pope Paschal II (1118) writes to Pontius, Bishop of Cluny, enforcing twofold acceptance, and exhorting that prelate “not to permit any departure to be made, through a novel and human institution, from that which Christ the Master ordained and did.”

The Council of Constance, 1414—1418, reversed the teaching of these infallible Popes, not to mention Christ and the apostles, by robbing the communicants of the cup.

AUTHORITY.

The Brahmans reserved the Vedas for their own use. This knowledge gave them such power that even the gods were obliged to do their bidding. If others desired a boon, they had to seek the help of the priests and pay a round sum for it.

Robbed of the Vedas, the low-caste people were given other books specially prepared for them and written with a purpose.

St. Chrysostom writes: "Let us not neglect the reading of Holy Scriptures, for that is a device of the devil which forbids us to behold the treasure lest we should thereby be enriched."

This "device of the devil" was introduced into popery.

As in Hinduism, so in Romanism. The Bible was taken from the people and reserved for the clergy, who were to explain it for the people. The creed of Pope Pius IV says it is Holy Mother Church's "business to judge of the true sense and interpretation of them," *i. e.*, the Scriptures. Mgr. Talbot wrote from the Vatican to Cardinal Manning: "What is the province of the laity? To hunt, to shoot, to entertain. These matters they understand; but to meddle with ecclesiastical matters they have no right at all."

When it was proposed to give the Bible to the conquered Moors in Arabic, Cardinal Ximenes, Prime Minister of Spain under Ferdinand and Isabella, said it was "casting pearl before swine," and he objected to give the Bible to Spaniards born in Christian homes; the Spanish language should be reserved for such writings as good men might write for the good of the common people.

For giving the Bible in English, Wiclif was called "the devil's instrument and the Church's enemy."

Quesnel said: "It is useful and necessary, at all times and in all places, and for all kinds of persons, to study the Scriptures, and to understand its spirit, its piety, and its mysteries."

Pope Clement XI, in 1713, solemnly condemned this truth.

SALVATION.

In India an interested priesthood has made the way of salvation difficult. Duties are multiplied, each in turn declared necessary. From the cradle to the grave, and beyond, every step must be taken under the guidance of a priest. And yet salvation is not assured.

As in heathenism, so in Romanism. From baptism to confirmation, to confession, to absolution, to marriage, to extreme unction, to burial, to purgatory, everything must be done under the direction and pay of the priest; and after all is done, and paid for, the good Catholic cannot be sure of his salvation. The Council of Trent says: "No man can know with infallible assurance of faith that he has obtained the grace of God."

But the Bible teaches a Christian to say joyfully: "I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day," 2 Tim. 1, 12. "There is now no condemnation to them which are in Christ Jesus," Rom. 8, 1. 31—39.

In India, conduct is of two kinds—"necessary" and "meritorious." "Necessary" works must be done in order to escape punishment and hell; "meritorious" works are surplus good works, which may be used to pay off the debts made by sins.

By pilgrimages, gifts to the gods, presents to the Brahmans, acts of worship, building of temples, and similar good works, a man may more than balance his sins.

It is a common practice for a man to wound his body, swing on a lofty bamboo with an iron hook in his flesh, make a journey on foot a thousand miles to fetch a vessel of water from the sacred Ganges, and transfer this good work to any willing to pay for it.

In China a like system is in use. The virtue earned in a given year can be carried forward into the next year, and the debt of any year can be wiped out by extra good works in the following year. The surplus can be used for his welfare here and hereafter, or it can be given to others.

This heathen superstition was introduced by Romanism. Cardinal Bellarmine says: "Our good works do merit eternal life *condignly*, not only by reason of God's covenant and acceptance, but also by reason of the work itself." Vasquez says: "Seeing the works of good men do merit eternal life,

there is no need that any condign merit, such as that of Christ, should interpose, to the end that eternal life might be rendered to them."

The Council of Trent distinctly teaches that "Men are not justified by the imputation of Christ's righteousness alone." But that is just what the Bible teaches. "We conclude that a man is justified by faith, without the deeds of the Law," Rom. 3, 28; 4, 5; 2 Cor. 5, 19.

In 1350, Pope Clement VI teaches that the work of Christ, and the good works of the Virgin Mary, and the good works of all saints, form a huge fund, or treasury, in charge of the Pope, from which he can sell to any one as many good works as are needed.

Such forgiveness was sold by Tetzal, in 1517, and this scandal started Luther on the work of the Reformation.

In 1552, the Roman Catholic princes of Germany drew up a list of grievances against the Pope, and also complained that the people were encouraged to all sins by being able to buy forgiveness in this life and the next.

In Egypt, Eubis balances the good and the evil works of the dead, and so decides their fate; in Romanism the Arch-angel Michael has this duty.

As long as a man is uncertain of the result of the Judgment, he naturally fears to die. This drives him to seek the help of the priest in death, and to arrange for his further help after death. This gives Rome's priests such awful power over her people. In a famous letter of Pere le Chaise, confessor of Louis XIV of France, we see how the fear of St. Michael worked. "Many a time since (an atrocious crime of the King) when I have been at confession, I have shook hell about his ears, and made him sigh, fear, and tremble, before I would give him absolution. By this I saw he had still an inclination to me and was ere long to be under my government. So I set the baseness of the action before him by telling the whole story, and how wicked it was, and that he could not be forgiven till he had done some good action to balance that and expiate

the crime. Whereupon he at last asked me what he must do. I told him that he must root out all the heretics from his kingdom." And thus was brought about the Revocation of the Edict of Nantes—and the massacre of the Huguenots, the French Protestants.

When the old Roman Pontifex Maximus, Emperor Vespasian, needed the money, he sold pardons to criminals; when the new Roman Pontifex Maximus, Pope Leo X, needed the money, he sold pardons to criminals. "We, Leo, have granted John Tetzel the most ample power of communicating indulgences, so that he can absolve in all cases, specially and generally, and in any manner soever, reserved to the Roman Apostolic See, such as the same see would be rightly consulted upon; also of absolving from sins repented of, confessed, and forgotten, and even of those not repented of, and not confessed; and, in the moment of death, of bestowing a universal remission of all sins, guilt, and penalty, to be paid in purgatory; also to shut the gates of hell, and to open the gate of Paradise."

"Let indulgences and all other heathenism be abolished."
(*A Modernist's Letters to Pius X*, p. 188.)

PERSECUTIONS.

Heathen Rome put down the Bacchanalian worship about 200 B. C.; later it made war on the worship of Isis; human sacrifices were forbidden in Africa; Claudius tried to root out Druidism in Gaul. For about three hundred years the heathen could always say to the Christian, "You have no right to live." The sword of Damocles hung over every Christian's neck, and it often came down in bloody persecutions.

With the Emperor Constantine the persecution of the heathen began about 325; it was continued by his successors, by Charles the Great, Olaf Tryggvason, and others.

When James and John would call fire from heaven upon some who rejected Christ's words, the Savior was horrified and rebuked them, "Ye know not what manner of spirit ye are of. For the Son of Man is not come to destroy men's lives, but to

save them," Luke 9, 54—56. When Peter took the sword to defend Christ, the Savior sternly commanded, "Put up again thy sword into his place!" Matt. 26, 50—54.

In the spirit of Christ Tertullian said: "It is not the part of religion to force religion, which must be accepted willingly, not by force." And Lactantius said: "Nothing is so voluntary as religion." And the schismatic leader Donatus remonstrated: "What has the emperor to do with the Church?"

And yet, when the Popes became temporal rulers, they continued the work of persecution. Their rule was very unpopular. There were 161 rebellions of papal subjects between 896 and 1859, an average of sixteen in every century, says Marion Crawford in *Ave Roma Immortalis* (Vol. II, p. 73).

Think of the Waldenses and Albigenses, the Spanish inquisition, the papal inquisition, the Massacre of St. Bartholomew, the revocation of the Edict of Nantes, the expulsion of the Salzburgers!

The inquisition punished in Spain alone 258,782 people; in the Netherlands 100,000 were killed according to Hugo Grotius, 500,000 according to the Prince of Orange.

Montanus, Secretary of the Holy Office for some years, writes, in 1560, that the familiars of the inquisition "were bawds, thieves, shifters, and the vilest sort of people, that live by filching, that cannot or will not hold their hands if they should hang for it. Such friends accused honest men and pure women of heresy, and then tortured the men and violated the women."

"*Roma semper eadem*," Rome is always the same, she never changes. Had Rome the power to-day, Rome would persecute. This is not an inference and a charge of Protestantism, it is the admission, nay, the proud boast of Rome, expressed even by her infallible Pope. Pope Pius IX, in his notorious *Syllabus* of December, 1864, calls it a grievous error to suppose that "the Church has not the right to use force, . . . that the ecclesiastical authority ought not to exercise this prerogative

without the permission and assent of the civil government.” (Sec. V, §§ 24. 20.)

Joachim dei Segni, while Archbishop of Imola, approved cordially this *Syllabus*, and when he was Pope Leo XIII, he in many encyclicals lamented that he could not use force, that is, persecute, that is, set up the inquisition.

Ovid describes Janus as follows: “He, holding in his right hand a staff and in his left a key, uttered these accents to me from the mouth of his front face: . . . ‘Whatever thou beholdest around thee, the sky, the sea, the air, the earth, all these have been shut up, and are opened by my hand. In my power alone is the guardianship of the vast universe, and the prerogative of turning the hinge is entirely my own. . . . I preside over the portals of heaven; through my agency Jupiter himself doth pass and repass.’” (*Fasts*, Bk. I.)

Since the earliest times the Pontifex Maximus in Rome was the chief official, the judge and arbiter of things divine and human, to whom the king and, later, the consuls were subordinate.

The heiress, administratrix, and advocate of this view of political law was the city of Rome with her Pontifex Maximus, and it stands to reason that she employed these principles to her own advantage. (Chamberlain, *Foundations*, II, pp. 8. 9.)

Renan writes: “If at the present day we wished to recover a living image of paganism, we should have to look for it in some village lying forgotten in the depths of a [Catholic] country district altogether behind the times.” (*Infl. of Rome on Christianity*, p. 32.)

Harnack, in July, 1889, called Roman Catholicism “a new form of paganism.”

Gibbon writes: “If, in the beginning of the fifth century, Tertullian or Lactantius had been suddenly raised from the dead to assist at the festival of some popular saint or martyr, they would have gazed with astonishment and indignation on the profane spectacle which had succeeded to the pure and spiritual worship of a Christian congregation. As soon as the

doors of the church were thrown open, they must have been offended by the smoke of incense, the perfume of flowers, and the glare of lamps and tapers, which diffused at noonday a gaudy, superfluous, and, in their opinion, sacrilegious light." (Chap. 28.) Again: "It must ingenuously be confessed that the ministers of the Catholic Church imitated the profane model they were so impatient to destroy." Gieseler writes: "Pagan dresses for the priests, pagan festivals for the people, pagan doctrines and ideas of all sorts, are everywhere in vogue." (II, pp. 40. 45.)

Jovinian, and all who resisted the pagan ideas and pagan practices, were excommunicated and persecuted. (Gibbon V, p. 176.)

P. T. Forsyth of Cambridge writes that Luther's reformation "was a war with paganism, but it was the more terrible Christian paganism." (p. 19.) Luther's reformation "saved the Church from a pagan corruption." (*Rome, Reform, and Reaction*, p. 82.)

"The system . . . goes back to a secular origin in the pagan imperial system of ancient Rome." (Hobhouse, *Bampton Lectures*, 1909, p. 212.)

Hobbes says, "If a man considers the origin of this great ecclesiastical Dominion, he will easily perceive that the papacy is no other than the ghost of the deceased Roman Empire, sitting crowned upon the grave thereof."

Ruskin, in his "Stones of Venice," says: "The papacy is entirely heathen in all its principles."

Dean Merivale, in his "Four Lectures on Some Epochs of Early Church History," says: "The real corruption of the age was shown in the unstinted adoption of pagan usages in the ceremonial of the Christian Church. . . . The whole essence of paganism was percolating the ritual of the Church and the hearts of the Christian multitude. The fasts prescribed by the Church had their parallel in the abstinence imposed by certain pagan creeds; the monarchism they extolled so warmly was in its origin a purely pagan institution; the canonizing of saints

and martyrs, the honors paid them, and the trust reposed in them, were simply a revival of the old pagan mythologies; the multiplication of formal ceremonies, with processions, and lights, and incense, and vestments, with images, and pictures, and votive offerings, was a mere pagan appeal to the senses; the general aspect of Christian devotion was a faint and rather frivolous imitation of the old pagan ritual."

The Rev. E. Edwin Hall, chaplain of the American Legation at Rome and of the American Church at Florence, made a careful study of the early history and of the modern characteristics of Roman Catholicism, and in July, 1889, wrote in the quarterly *Sabbath Outlook*: "Soon after the so-called conversion of Constantine, the Church entered on its apostasy from the primitive simplicity and purity which marked its earlier history. Pagans in vast multitudes pressed into the Christian fold, bringing with them old practices and customs, and filling the places of Christian worship with the pageantry and the ornaments which characterized the worship of the gods in heathen temples. These unconverted millions became only nominally Christian, impressing their character, together with the doctrines, rites, and forms of pagan religion, upon the Christian Church."

Sir George Sinclair, in his "Letters to the Protestants of Scotland" (First Series, p. 121) says: "Romanism is a refined system of Christianized heathenism, and chiefly differs from its prototype in being *more* treacherous, *more* cruel, *more* dangerous, *more* intolerant."

Dr. James D. Eaton, of the American Board, said in New York City: "The prevailing religion [in Mexico] is Roman Catholic, but it is so largely debased by admixtures of heathenism that it was pronounced by a French chaplain, in the time of Maximilian, to be a 'baptized paganism.'" (*Converted Catholic*, June, 1911, p. 209.)

Beda Venerabilis, in Book I, chap. 30, writes: "From that time the worship of the Roman Catholic Church, in its forms and ceremonies, has been more clearly identified with

the paganism of ancient Rome than with the religion of the New Testament. The customs of pagan religion were only baptized with Christian names. Gregory the Great, in the latter part of the sixth century, ignoring the sovereignty of the Holy Spirit and the power of the Gospel, directed the Monk Augustine, whom he sent to convert the idolaters of England, 'not to suspend or abolish the pagan festivals nor the customs of their worship, but rather retain them, contenting himself with substituting for the names of false gods the names of saints borne by their temples, and whose relics were deposited in them.'"

Fauchet says: "The bishops of this kingdom employ all means to gain men to Christ, converting to their use some pagan ceremonies."

Pierre Moussard quotes William de Choul, counselor to the king: "Many institutions in our religion have been borrowed and transformed from Egyptian and pagan ceremonies, such as tunics and surplices, priestly ornaments for the head, bowing at the altar, the solemnity at mass, etc."

Baronius says: "It was permitted the Church to transfer to pious uses those ceremonies which the pagans had wickedly applied in a superstitious worship. . . . Thus the pagan festivals, laden with superstition, were changed into the praiseworthy festivals of the martyrs."

Polydore Vergil says: "The Church has borrowed many customs from the religion of the Romans and other pagans."

Aringhus, in his "Subterraneous Rome," acknowledges this conformity between the pagan and popish rites, and defends the admission of the ceremonies of heathenism into the service of the Church, by the authority of their wisest popes and governors, who found it necessary, he says, in the conversion of the Gentiles, to dissemble and wink at many things, and yield to the times."

Cardinal Wiseman, in the second of his "Letters to John Poynder, Esq., upon his work entitled, 'Popery in Alliance with Heathenism'" (London, 1836), grants the facts and concedes

the parallels, and even adds many more items of resemblance, and says the Emperor Julian made the same charge, as did Faustus the Manichee, and then defends the policy of conforming Christianity to the popular paganism to secure conversions.

Cardinal Newman admits in regard to "holy water" and many other things that were, as he says, "the very instruments and appendages of demon-worship,"—that they were all of pagan origin, and "sanctified by adoption into the Church." (*Development*, pp. 359. 360, in Hislop, p. 200.)

Walter Rauschenbusch says: "The ascetic ideal was originally due to non-Christian influences." (*Christianity and the Social Crisis*, p. 167.)

"All the old essentials of pagan religion were reproduced in Christian form, but with scarcely a break in their essence: the effort to placate God by sacrifice, the amulets, cows, oracles, festivals, incense, candles, pictures, and statues. It was like a tropical jungle sprouting again after it is cut down." (p. 177.)

THE STATIONS.

The papal Roman "stations" of the Passion were copied from the pagan Roman army usage. (O. B. Frothingham, p. 178.)

FRIDAY FISH.

Those who consider it pious or proper to eat fish on Venus' day, or Friday, proclaim themselves, unconsciously, adherents of those heathen ideas which deified parts about which no one now likes to talk. (Inman's *Ancient Pagan and Modern Christian Symbolism*, p. 1. New York, 1884, J. W. Bouton.)

THE TIARA.

The papal tiara has not about it anything particularly Christian, a similar head-dress having been worn by gods or angels in ancient Assyria, where it appeared crowned by an emblem of "the trinity." All mention, in passing, that as the Romanists adopted the miter and the tiara from "the

cursed brood of Ham," so they adopted the episcopalian crook from the augurs of Etruria, and the artistic form with which they clothe their angels from the painters and urn-makers of Magna Graecia and Central Italy. (l. c., p. 64.)

THE PALLIUM.

The modern pallium worn by the Roman priest is the ancient sistrum of Isis or yoni of the Hindoos, symbolic of the celestial virgin. (l. c., p. 103.)

On head, shoulders, breast, and body we may see on Christian priests the relics of the worship of Venus and the adoration of woman! (l. c., p. 104.)

THE SACRED HEART.

Horus of Egypt, Vishnu of India, Bel of Babylon, were represented as carrying the sacred heart outside on the breast. Papal Rome does the same to-day with the "sacred heart" of Jesus. (Doane.)

THE AGNUS DEI.

The ancient pagans wore charms to drive away disease. Chrysostom complains that Antioch people bound brass coins of Alexander the Great about their heads to keep off or drive off disease.

The pagan Roman children carried around their necks a small ornament in the form of a heart, called *Bulla*.—The papal Roman children do the same. Cardinal Baronius says that those who have been baptized carry pendent from their necks an *Agnus Dei*, in imitation of a devotion of the pagans. (Doane, p. 405.)

FESTIVALS.

Gregory of Nyssa praised Gregory Thaumaturgus, Bishop of New Caesarea in Pontus, in 243, for changing the pagan festivals into Christian holidays, the better to draw the heathen to the religion of Christ. (Doane, p. 413.)

Dr. Draper, of the New York University, writes: "Crowds of worldly persons who cared nothing about its religious ideas, became its warmest supporters. Pagans at heart, their in-

fluence was soon manifested in the paganization of Christianity that forthwith ensued (under Constantine).

“The reign of Constantine marks the epoch of the transformation of Christianity from a religion into a political system. Paganism was modified by Christianity, Christianity by paganism.

Great is the difference between Christianity under Severus (born 146) and Christianity under Constantine (born 274). Many of the doctrines which at the latter period were preeminent, in the former were unknown. In accomplishing this amalgamation, Helen, the empress-mother, aided by the court ladies, led the way. As years passed on, the faith described by Tertullian (150—195) was transformed into one more fashionable and more debased. It was incorporated with the old Greek mythology. Olympus was restored, but the divinities passed under new names. Heathen rites were adopted. The festival of the Purification of Mary was invented to remove the uneasiness of heathen converts on account of the loss of their Lupercalia, or feasts of Pan. The apotheosis of the old Roman times was replaced by canonization; tutelary saints succeeded to local mythological divinities. Then came the mystery of transubstantiation, or the conversion of bread and wine by the priest into the flesh and blood of Christ. As centuries passed, the paganization became more and more complete.

The pagan Roman augur's chief ensign was the lituus; the papal Roman bishop's chief ensign is the same lituus, now called crozier.

At weddings it was the custom to sing hymns to Venus. (*Religion and Science*, pp. 30—49.)

O. B. Frothingham says: The papal Moses wears the horns of the pagan Jove. The papal Peter bears the keys of the pagan Janus. The statues of Jupiter, Apollo, Mercury, Orpheus did duty for the Christ. Ceres, Cybele, Demeter, assume new names as “Queen of Heaven,” “Star of the Sea,” “Maria Illuminatrix.” Pluto and Proserpina resign their

seats in the hall of final judgment to the Christ and His mother. The *aura placida* of the poets, the gentle breeze, is personified as Aura and Placida. The *perpetua felicitas* is personified as St. Perpetua and St. Felicitas, guardian angels of the pious soul. Alb and chasuble recalled the fashions of Numa's day. The cast-off purple habits and shoes of pagan emperors beautified the august persons of Christian popes. The cardinals must be content with the robes once worn by senators. The pope thrust out his foot to be kissed, as Caligula, Heliogabalus, and Julius Caesar had thrust out theirs.

No relic of paganism was permitted to remain in its casket. A complete investigation of this subject will probably reveal the fact that Christianity [of course, the author means Roman Catholicism] owes its entire wardrobe, ecclesiastical, symbolical, dogmatical, to the religions that preceded it. (*Cradle of Christ*, pp. 178—181.)

Père Premere, a Jesuit missionary to China, was driven to conclude that the devil had practiced a trick on the Jesuits, so close was the resemblance of the Buddhist to his own religion. (Doane, p. 401.)

It is remarkable that a Christian church should have adopted so many pagan symbols as Rome has done. (Innan, p. 102.)

Renan writes: "Almost all our superstitions are the remains of a religion anterior to Christianity, and which Christianity has not been able entirely to root out." (*Hibbert Lectures*, p. 32.)

Much of the religion of the lower orders, which we regard as essentially *Christian*, is ancient *heathenism* refitted with Christian symbols. (Baring-Gould's *Curious Myths*, p. 426; in Doane, p. 397.)

Dr. Conyer Middleton writes: "In St. Agnes they showed me an antique statue of a young Bacchus, which, with a new name and some little change of drapery, stands now worshiped under the title of a female saint." (*Letters from Rome*, p. 84; in Doane, p. 398.)

Turretin says: "It was not so much the empire that was brought over to the faith as the faith that was brought over to the empire; not the pagans who were converted to Christianity, but Christianity that was converted to paganism." (Doane, p. 410.)

The object of the Reformation was to remove from Christianity the pagan ideas and pagan rites engrafted upon it by Constantine and his successors, in their attempts to reconcile the Roman empire to it. The Protestants designed to bring it back to its primitive purity; and hence, while restoring the ancient doctrines, they cast out of it all such practices as the adoration of the Virgin Mary and the invocation of the saints. (Dr. Draper, p. 298.)

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For the benefit of those who would make a personal study of the subjects which Rev. Dallmann has discussed for some time in these pages, we append a bibliography which he has furnished:—

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