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A FREE CHURCH IN A FREE COUNTRY.

Address at the Walther Centennial Celebration at the Light Guard Armory
at Detroit, Mich.¹⁾

FELLOW LUTHERANS:—

We are met to celebrate the dawn, a century ago, of a life that has proved eminently useful, chiefly to the American Lutheran Church, but in a larger view to the Church of Christ in all lands. Walther's uncompromising loyalty to the Holy Scriptures, which he accepted as verbally inspired; his clear and thoroughgoing distinction between man's estate by nature and by grace, under the Law and under the Gospel, through faith and through works; his powerful presentation of that article of the Christian religion with which the Church either stands or falls, the justification of a sinner before the tribunal of divine justice by grace through faith; his equally strong emphasis on the necessary sequel to justification, the sanctification of the justified sinner by daily repentance and renewal, and by holiness of life and conduct; his fearless application of the Word of God to the lives of Christians in all sorts of callings, avocations, and pursuits,—all these things surely merit the approbation of the entire Church.

There is, however, one feature that rises mountainlike out of the level plain of Walther's great life-work, and at the same time is so unique that I believe it deserves special consideration during these commemorative exercises. To this feature I shall, with your permission, limit my remarks.

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THE HIERARCHY.

In pagan Rome democracy was turned into a monarchy.

Christ said: "Ye know that the rulers of the nations lord it over them. Not so shall it be among you," Matt. 20, 20—28. And so the first churches were pure democracies; they were congregationalists. But the papal church duplicated in its own organization the aristocracy and monarchy of the world, and therewith prepared a home for the despotic spirit within the edifice dedicated to democracy. And an institution will constantly evoke the spirit that fits it. The Catholic Church, by its organization, tends to keep alive the despotic spirit of decadent Roman civilization in which it originated. The revolution was due partly to the ambition and lust for power inherent in human nature, but mainly to the assimilating influence of secular institutions. (Hatch, *Organization of the Early Christian Churches*.) The churches, step by step, copied the forms of organization prevalent about them. (Harnack, *Contemp. Review*, Dec., 1904.) The centralization of church power in the clergy and the bishop in the third century took place simultaneously with a centralization of power in the organization of the empire. (Schiller, *Roem. Kaiserzeit*, I, 911 ff.) The Church poured its organization into the molds furnished by imperial Rome, and when the mold was broken and crumbled away, the Church in its system of government stood erect as an ecclesiastical duplicate of the empire. (Rauschenbusch, *Christianity and the Social Crisis*, pp. 190—192.)

A diocese was a political division of several provinces ruled by a prefect; the Church adopted the name and thing, and had a patriarch rule several provinces. (*R. E.*³, III, 247; V, 402.)

MARIOLATRY.

In Babylon the One Great Invisible God was "to be worshiped through silence alone;" he was elbowed out by the Mother and Child, and the worship of them spread into many countries. In Egypt they were known as Isis and Osiris, in India, as Isi and Iswara; in Asia, as Cybele and Deoius; in Greece, as Ceres with the babe, or as Irene with Plutus; in Rome, as Fortuna and Jupiter the Boy. Even the Jews at one time worshiped this "Queen of Heaven," Jer. 44, 15—17.

This paganism crept into Romanism. Instead of being cast out, her name only was changed to the Virgin Mary and her Child, and she was worshiped with the same idolatrous feeling by professing Christians as formerly by open pagans. As a result, at Nicaea, in 325, the Melchite section from Egypt "held that there were three persons in the Trinity, the Father, the Virgin Mary, and Messiah, their Son."

Toward the end of the fourth century "Priestesses of Mary" arose and gave her the worship of Demeter Kalligeneia, a festival of seven days with processions of decorated wagons, flowers in the hand, and wheaten cakes in honor of the virgin mother.

Bishop Epiphanius of Constantia opposed this divine honor given to a woman; so did Bishop Nestorius of Constantinople; St. Augustine warned the people that "nothing created is to be worshiped by man."

In spite of these protests this idolatry spread. In Rome, Mary was given the temple of the Bona Dea, in Katania that of Ceres, in Syracuse that of Minerva, etc., and she was called Bona Dea.

Since the fifth century they celebrated the Annunciation of Mary and the Purification of Mary, since the seventh cen-

tury the Assumption of Mary, and Gelasius, in 687, ordered a splendid procession.

In 1854, by Pius IX, the holy Virgin Mary was declared immaculately conceived, just as in pagan Rome Proserpina, the daughter of Ceres, was "the holy virgin," not only free from actual sin, but "pure in essence and immaculately conceived."

In Lisbon, "To the virgin *goddess* of Loretto, the Italian race, devoted to her *divinity*, have dedicated this temple." Liguori says: "Mary so loved the world as to give her only-begotten Son for us." "The Blessed Virgin had to be raised to a sort of equality with the Divine Persons." Cardinal Manning heartily recommends this book to his people for their devotions.

In the "Paradisus Sponsi et Sponsae," the author of "Pancarpium Marianum" addresses Mary, "Thy beloved Son did sacrifice His flesh; thou thy soul—yea, both body and soul." Mary a greater savior than the Savior! Really the only savior—for Pope Gregory calls her "Our greatest hope; yea, the sole ground of our hope." And Pius X lately called her "conredemptrix," co-redeemer.

Like the Bona Dea, or like Venus, Mary helps at child-birth and in curing fevers. In Rome is a church bearing the name Santa Maria Febrifuga. In Paris, Notre Dame de Lorette looks after the interests of a section of the *demimonde*. In the Campagna and the Abruzzi she protects the bandits.

Madonna, My Lady, was the title of the pagan goddess Cybele, and Madonna is the title of the papal goddess Mary. March 25, the pagan festival day of Cybele, became the papal festival "Lady Day" of the Virgin Mary. The pagan "Queen of heaven" and "Star of the sea" is none other than the papal "Queen of heaven" and "Star of the sea." As the pagan goddess has blue eyes and golden hair and a fair complexion, is "gold-enthroned" and "crowned with stars," so the papal goddess. (Hislop.)

As the heathen had a curious custom of abusing the Bona Dea, so the modern popish heathen also abuse the Virgin Mary. Cardinal Bellarmine writes: What a multitude of Catholics there are "who say the Virgin is the mother of our Lord, yet do not fear blasphemously to call her whore" (*meretricem*). (B. Willard-Archer.)

The worship of the Egyptian Isis, the "mother of God," was fashionable and widespread among the pagan Romans under the earlier emperors; under the papal Romans she is worshiped as the Madonna, the ruling figure of Roman Catholicism. (Chamberlain, *Foundations*, II, 28, quoting Flinders Petrie.)

SAINTS.

The Hindus affirm that "God is one without a second." They add that the One has manifested himself in millions of forms. In addition to these divine beings, saints and heroes have been raised to a position of demigods, to whom worship is rendered equal to that of the gods themselves. This is justified on the ground that their prayers will be helpful. Afraid to go to the Divine Being direct, they try to interest these friends at court on their behalf. As a practical result the One is neglected, and the saints are worshiped.

The practice of raising the spirits of the departed into demigods was frequent in Europe before the Christian age. Whilst the greater gods were common to Rome and other nations, each district had its own local deities. To these were added the *manes*, the spirits, of their ancestors. Later on the emperors, dead and living, were placed among the gods. Apuleius says: "There are certain middle divinities between high heaven and this nether earth by whom the prayers and merits of men are carried up to the gods and their favors down to us."

Though the Bible says: "Thou shalt worship the Lord, thy God, and Him only shalt thou serve," the Church of Rome teaches: "The saints, reigning together with Christ, offer to God their prayers for men; and it is good and useful to invoke them with supplications."

As a practical result, God is neglected, and the saints are worshiped. In the Cathedral of Canterbury was a shrine of Jesus Christ, another of the Virgin Mary, and another of Thomas-a-Becket. On a certain day, when the offerings were taken out, St. Thomas' box contained £100; the Virgin's, £10; the Savior's—none!

In the Cathedral of Lucca is an altar to "Christo liberatori ac Deis Tutelaribus"—To Christ, the Deliverer, and to the Guardian Deities. The very words used by the heathen are here used by the papists.

The hymn addressed to St. Rosalia, the protectress of Palermo, is almost identical in spirit with what was commonly sung to heathen guardians of cities.

The Pantheon, built for all the gods and the deified Caesars, was dedicated to St. Mary and all the martyrs by Boniface IV, in 607. Gregory IV made November 1 the festival of all saints, and Hadrian, in 880, began to canonize the saints, since 1159 the exclusive privilege of the Pope.

The heathen venerated the ashes of their heroes, but the Christians did it so much more that the heathen disparaged the Christians as "Cineraries."

Leo the Great speaks of Christians in Rome who first worshiped the rising sun, doing homage to the pagan Apollo, before going to the basilica of St. Peter. Eusebius of Caesarea justified the worship of saints by quoting Hesiod, a pagan poet, and Plato, a pagan philosopher.

Theodoret boldly said the Lord had raised the martyrs to the place of the heathen gods.

The Emperor Julian and Libanius scoffed at Christians for worshiping, not one living God, but many dead men.

Tertullian said as early as about 200: "I see no difference between the opinion they have of their saints and that which the Gentiles have of their *divi*." Augustine lets a heathen ask, "Wherefore must we forsake gods which the Christians themselves worship with us?"

The worship of the papal saints was introduced to overcome the pagan saints. Gregorius Thaumaturgos did so; Cyrill of Alexandria overcame Isis with the aid of Cyrill and John; Gregory of Tours relates that a bishop of Gaul introduced the cult of Hilary of Poitiers to drive out some old pagan cult.

Westropp and Wake, in their "Ancient Symbol Worship," say: "Dionysius, the god of the mysteries, reappears as St. Denys in France, St. Liberius, St. Eleutherius, and St. Bacchus; there is also a St. Mithra; and even Satan, prince of shadows, is revered as St. Satur. and St. Swithin. The holy virgin Astraea or Astarte, whose return was announced by Vergil in the days of Augustus, as introducing a new golden age, now under her old designation of Blessed Virgin and Queen of Heaven, receives homage as 'the one whose sole divinity the whole orb of the earth venerates.' The Mother and Child, the latter adorned with the nimbus of the ancient sun-gods, are now the objects of veneration as much as were Ceres and Bacchus, or Isis and Horus, in the mysteries. Nuns abounded alike in Christian and Buddhist countries, as they did formerly in Isis-worshipping Egypt."

If you have a fever, you pray to Petronilla; if a sore throat, to Blasius; if toothache, to Apollonia; if gall-stones, to Liborius. In order to protect your sheep, you pray to Wendelin; your geese, to Gallus; your horses, to Leonard; your pigs, to Eulogius. Aloysius is the patron saint of students, St. Catherine of scholars and preachers. Formerly Apollo helped in fevers; now St. Sebastian does that work.

St. Cecilia is the patron of musicians; St. Luke, of artists; St. Peter, of fish dealers; Noah, of winegrowers; St. Crispus, of cobblers; St. Theodorus takes the place of Romulus in healing the sick; Saints Cosmas and Damianus are the successors of Aesculapius. St. Anna, Mary's mother, helps at childbirth; St. Anthony helps to find lost articles, and cures certain an inflammation of the skin; St. Lucia cures eye troubles; St. Guthrac cures toothache. In Brittany, St. Erbot

cured the mange. In Saragossa St. Martin looked after domestic animals, which were driven three times around in the church at half a *real* per animal! St. Florian is good against fire; Rochus, against the pest; Isidor, for agriculture; Wendelin, for sheep; Leonard, for cattle; Apollonia, for toothache.

John Nepomuk is worshiped, though he never existed; but that is a minor matter.

Seymour, in his "Evenings with the Romanists," says under Constantine many merely changed "the names of Jupiter to Peter, or Juno to Mary, still worshiping their old divinities under new names, and even retaining old images that were baptized with Christian names. This is apparent in the writings of those times, and was thought a measure of wisdom, a stroke of profound policy, as tending to produce a uniformity of religion among the unthinking masses. The invocations of Juno have been transferred to Mary; the prayers to Mercury have been transferred to Paul. We see not how the substitution of the names of Damian or Cosmo, for those of Mereury or Apollo, or how the substitution of the names of Lucy or Cecelia, for those of Minerva or Diana, can alter the idolatrous character of the practice. In some instances they have not even changed the names, and Romulus and Remus are still worshiped in Italy, under the more modern names of St. Romulo and St. Remugio. . . . Even Bacchus is not without his votaries, under the ecclesiastical name of St. Bacco. The principle and practice of papal Rome are identical with the principle and practice of pagan Rome."

SAINTHOOD.

The Eremites of Egypt, the Essenes and Therapeutae retired from the world and all useful work into caves; vowed chastity, poverty, and obedience; dressed in skins or coarsest cloth; scourged themselves with whips; spent much time in silence; went from house to house with sacks on their backs, begging bread, wine, and all kinds of food. Precisely the same customs prevail in India and Siam.

The priests of Isis whipped themselves. Seneca says of this custom in pagan Rome: "If there be any gods that desire to be worshiped after this manner, they do not deserve to be worshiped at all, since the very worst of tyrants, though they have sometimes torn and tormented people, yet have never commanded men to torture themselves."

The flogging was so severe as to draw blood, which was caught up in the palms and, with shouting of prayers, was held up to the deity.

Minucius Felix says about 220: "You pour out your blood before your god, you invoke him by the gaping of your wounds. Who sees not that they who do these things are mad?"

Yet the Romish Church adopted also this insanity.

Polydorus Vergil writes: "Those whom you see in the processions walking in order, with faces covered, their shoulders torn, while they scourge themselves with whips, like rueful penitents, have simply copied the ancient Romans, who, when they celebrated the feast called Lupercalia, marched thus masked and naked through the streets, their shoulders lacerated with whips. And if we must go farther to seek the origin of this verberation, I will affirm it to be derived from the Egyptians, who, as Herodotus tells us, used to sacrifice a cow to the great devil (Isis), and while the offering was burning, beat themselves with rods."

The last public appearance of the Flagellants took place in Spain, in 1820.

A large realistic picture of the Flagellants by Carl Marr may be seen in the Milwaukee Auditorium.

Julius Caesar, it is said, crawled up to the Capitol on his knees to avert an evil omen; the same is said of the Emperor Claudius. Juvenal speaks of a woman seeking forgiveness of sins on this wise: "She will break the ice and go into the river in the depth of winter, dip herself three times in the Tiber at early dawn, and then, naked and shivering, crawl on her bleeding knees over the whole extent of the Campus Martius."

St. Jerome declares, with a thrill of admiration, that he had seen a monk, who, for thirty years, had lived on a small portion of barley bread and muddy water; another, who lived in a hole, and never ate more than five figs for his daily repast; a third, who cut his hair only on Easter Sunday, who never washed his clothes, who never changed his tunic till it fell to pieces, who starved himself till his eyes grew dim, and his skin like a pumice stone, and whose merits, shown by his austerities, Homer himself would be unable to recount.

St. Simeon Stylites carried this madness in misery to the limit; he began by being tied to a pillar till the cords cut his flesh and caused it to rot; he ended by standing on a 60-foot high pillar for thirty years, exposed to every change of climate, always swaying his body in prayer. For centuries bishops held up this craziness as a model to be imitated.

MONKS.

The Buddhist monasticism, especially in Thibet, with its vows of celibacy, poverty, and obedience, its common meals, readings, and various pious exercises, bears such a remarkable resemblance to that of the Roman Catholic Church that Roman missionaries thought it could be only explained as a diabolical imitation. But the original always precedes the caricature. The Pythagoreans were a kind of monastic society. Plato is at the bottom of Gnostic and Manichean asceticism, and influenced Origin and the Alexandrian school.

In heathen Rome the chief gods had their "monks," who lived in "convents," took certain "vows," called each other "brother," etc. Of these the Diales and Vestals were wealthy; the others were such great beggars that their number had to be limited "as they impoverish families and teach superstition," as Cicero writes. Apuleius, in "The Golden Ass," speaks with equal contempt of their lazy greed.

As in pagan Rome, so in papal Rome.

Satan had his devoted widows, and his virgin priestesses, and should not Christ have the like? So Tertullian thought.

Clemens Alexandrinus, in "Stromata," Bk. III, says the Church borrowed the institute of religious celibacy from the heathen worship; but he calls it a characteristic of Antichrist to forbid marriage. Would men be holier than the Lord, and reprove the apostles? (F. Taylor, *Ancient Christianity*, pp. 138. 166.)

Ruffner and many others think heathenism the source of monasticism. Calvin and many others see in monasticism an apostasy from apostolic Christianity plainly foretold by Paul in 1 Tim. 4, 3.

Jovinian, Helvidius, and Vigilantius vigorously opposed the introduction of monasticism.

Polydore Vergil, an Italian bishop of Bath and Wells, a learned antiquary, writes in the 16th century: "There were among the ancients companies of people who, under the pretext of religion, strolled from province to province, extorting money and other things; they carried with them images of their *divi*, or saints, persuading the simple folk that they would be propitious to those that gave something and kissed the image. And there is at this time a set of cheats, enemies of work, the more inwardly depraved as they endeavor to show outward sanctity, perfect imitators of the goddess' priests, who, with fraudulent piety, calling themselves the servants of all the saints, fully trained to all sorts of imposture, go rambling about the towns and villages, begging of the simple countrymen, some for the building of a church, some for clothes or food for the poor, others for the redemption of captives, some again for the bringing up of foundling children. By these means they get from one a sheep, from another wool, a lamb, from others a hen, eggs, bacon, and from another cheese or flax, etc. And the better to deceive, they draw from a box something they say is the relic of a saint or an apostle's signature, or a letter worn out with age and dirty with much handling, and to whomsoever gives them something they offer these things to kiss, promising for their gifts eternal life." (Lib. VII, c. 6. B. W.-A., p. 143.)

Pachomius was a monk of Serapis in Egypt, and later became a Christian and the founder of the cloister.

Tertullian (160—240) says in his "Apology" (XLII): "We are not Indian Brahmins or Gymnosophists, dwellers in woods, or exiles from life. . . . We sojourn with you in the world."

The "De Singularitate Clericorum," ascribed to Cyprian, illustrates the general dissatisfaction occasioned by the proposal for monastic insulation.

NUNS.

In Scandinavia the priestesses of Freya were generally king's daughters who watched the sacred fire and were bound to perpetual virginity. In Peru they had such nuns, who were buried alive if detected in violating their vow of chastity. In Athens there were virgins maintained at public expense, who were bound to single life. In pagan Rome the Vestal virgins tended the sacred fire, and they were buried alive if found unchaste.

Papal Rome introduced these nuns from pagan Rome.

Prescott "is astonished to find so close a resemblance between the institutions of the American Indian, the ancient Roman, and the modern Catholic." (*Peru*, I, p. 103.)

VESTMENTS.

From the descriptions given by several heathen authors and from the picture tablets in the Museum at Pompeii, we can see what kind of vestments were used in the pagan temple-worship. And we can see that the clothing of the Romish priest, the alb, amict, stole, and maniple, are taken direct from the heathen. !

The cowl of the heathen begging monks was used as an aid to deception to impart to the beggar's face an air of child-like simplicity, as Jerome, the Christian, and Apuleius, the heathen novelist, both point out. Twelve centuries later Cardinal Bellarmine wrote: "The cowl sets forth the infantile

simplicity to which the monks desire [pretend] to return." (R. E.³, X, p. 526; VII, p. 552.)

Westropp and Wake, in their "Ancient Symbol Worship," say: "The priestly vestments are like those formerly used in the worship of Saturn and Cybele: the Phrygian cap, the pallium, the stole, and the alb. The whole Pantheon has been exhausted, from the Indus, Euphrates, and the Nile, to supply symbolic adornment for the apostles' successors."

As many pagans loved to be buried in the sacred vestments of their holy priests in order to have a safe passage to heaven, so the papal Romanists. In "Piers the Ploughman," if you only pay money,

"St. Francis himself shall fold thee in his cope,
And present thee to the Trinity, and pray for thy sins."

For the same superstition King John of England was buried in a monk's cowl, and many others also.

THE TONSURE.

In Egypt the priests of Isis and of Serapis shaved their heads. Pachomius, the founder of convents, lived in a temple of Serapis before his conversion. This pagan tonsure was adopted by the monks and nuns of Egypt and Syria, as Jerome writes. It was adopted by the Roman clergy at the end of the fifth century. The catacombs and the mosaics prove that it was unknown in earlier days, though Rome teaches officially that Peter introduced it as a symbol of Christ's crown of thorns and of the royal dignity of the priesthood. (R. E.³, XIX, p. 836. Hislop, p. 323.)

On Lev. 21, 5, William Tyndale comments: "Of the heathen priests, then, our prelates took the example of their bald pates." (Pat. Smyth, p. 99.)

SPITTLE.

John James Blunt, in his "Vestiges of Ancient Manners," says: "In administering the rite of baptism, the priest, among other ceremonies, moistens a napkin with his own saliva, and then touches with it the eyes and nose of the child, accom-

panying the action by the word *Ephphatha*. It was with a similar rite that Roman infants received their names on the *Dies Lustricus*."

Perseus says:—

"Lo! from his little crib the grandam hoar,
Or aunt, well versed in superstitious lore,
Snatches the babe; in lustral spittle dips
Her middle finger, and anoints the lips
And forehead." *Satire*, II, 31.

In his *Natural History* Pliny gives many strange uses to which spittle is put.

THE NIMBUS.

The Brahmins, Buddhists, Slavs, and especially the Greeks and Romans, used the nimbus, as Vergil calls it, to set forth the excellence and dignity of their gods, heroes, and emperors.

This halo was introduced in the fourth century by Christian artists. (R. E.³, VII, p. 559.)

Vergil describes Juno as "nimbo succincta."

THE MONOGRAM.

The *chi-rho* is found in an inscription of the Egyptian goddess Isis and on Egyptian and Greek coins. (R. E.³, XIII, p. 368.)

The common Egyptian symbol of the god Horus became the monogram of Christ—✠. (Chamberlain, II, p. 29.)

Constantine placed it in his banner, on his helmet, and on the shields of his soldiers.

ORIENTATION.

Theophilus Gale, in his "Court of the Gentiles," says: "Another piece of pagan demonolatry was their ceremony of bowing and worshiping towards the East. For the pagans universally worshiped the sun as their supreme God. . . . And do not Antichrist and his sons exactly follow this pagan ceremony?"

Leo the Great rebukes the Romans for first worshiping Apollo, the rising sun, and then going to church.

INCENSE.

The old heathen cult of Rome used incense to expel evil spirits and to please the good spirits. Many Christians were put to death for refusing to throw even a grain of incense into the fire. Bishop Marcellus of Rome confessed being bribed to do so, he was deposed.

This heathen superstition was introduced into Romanism by Leo I, 440—461; Gregory the Great in 600 gave it binding force in an official manner.

SACRAMENT OF MARRIAGE.

In pagan Rome marriage was a religious sacrament; in papal Rome marriage is a religious sacrament. "The Pontificate in this as in so much else being directly based on old Roman pontifical law and proving itself the last official representative of heathendom." (Chamberlain, *Foundations*, I, p. 164.)

The two crowns, the two rings, and the veil were taken over from paganism.

CANDLES.

Herodotus says the Egyptians first introduced the use of lamps in worship. Rollin writes: "A festival surnamed the Feast of Lights was solemnized at Sais. All persons throughout all Egypt, who did not go to Sais, were obliged to illuminate their windows."

Apuleius speaks of the priests in surplices, with wax-candles in their hands, etc. Before joining battle with Constantine, Licinius offered sacrifices to his gods, "lighting up wax-tapers" before them, hinting strongly he would do so no more unless they gave him victory.

So strikingly was this a part of pagan worship that Lactantius in the fourth century taunts the pagan Romans: "They light up candles to God as if He lived in the dark, . . . offering lamps to the Author and Giver of Light." But in time this pagan Romanism crept into papal Romanism.

Candles were forbidden by the 34th canon of the Synod of Elvira (305 or 306) and by the Code of Theodosius. Vigi-

lantius says: "We almost see the ceremonial of the Gentiles introduced into the churches under pretense of religion; piles of candles lighted while the sun is still shining." Cardinal Baronius says: "Many neophytes brought the custom from paganism of lighting wax-candles upon tombs." In 396, Bishop Paulinus of Nola gloried in the use of lights.

Dr. Geikie, in his "Life and Words of Christ," says: "Helios, the sun, was the great object of worship, and so deep-rooted was this idolatry that the early Christian missionaries knew no other way of overthrowing it than by changing it into the name of Elias, and turning the temples into churches dedicated to him."

The Spanish priest Vigilantius, of the fourth century, says: "O ye that would imitate the outward splendor of the heathen illuminations! God has no need of your lights."

The second Council of Nicaea, in 787, sanctioned these wax-candles and lamps before the images of the saints, Mary, and Christ, and there they burn to-day, as they burned in the national temple at Delphi, in the temple of Athene Polias, in that of the Arcadian Pan, etc.

IMAGES.

Numa forbade to the Romans the worship of any image of god, man, or beast; yet 100 years B. C., T. Varro bewailed the prevalent image-worship as degrading and of evil influence.

Though God plainly forbids such worship of images, the Pope plainly commands this heathen superstition. The Creed of Pope Pius IV says: "I most firmly assert that the images of Christ, of the Ever-Virgin Mother of God, and of other saints are to be had and retained, and that due honor and veneration are to be rendered to them." And what, pray, is the due honor and veneration?

St. Thomas Aquinas, the official Doctor of the Church, makes answer as follows: "Since Christ is to be worshiped with the worship of *latreia*, it follows that His image is to be also

adored with the worship of *latreia*." (*Latreia* is the highest kind of worship due only to God Himself.)

When the early Christians attacked the heathen for their worship of images, the heathen pleaded that images are "laymen's books," just as the Romanists do now when attacked by Protestants.

Augustine complains of the many adorers of images. The Council of Elvira forbade images in the churches.

In 726, Emperor Leo, the Isaurian, feeling keenly the reproach of Jew and Saracen that the Christian temples were crowded with images more than at the bloom-time of paganism, and fearing that these images hindered the conversion of those nations, ordered the removal from the churches of all pictures, save those of Christ on the cross. The Ecumenical Council of 754, with 338 bishops, said Satan had intruded this idolatry into Christian worship.

Charles the Great derided papal idolatry to Pope Hadrian I: "A painter makes two pictures of women; none would know which was meant for Venus, which for Mary, unless he signed them. When he has done so, one will be degraded and shunned, the other placed in honor, and ye will worship it."

Bishop Catharinus of Minorca said at the Council of Trent: "It is most detestable that at this time there should be in churches and chapels pictures so lascivious that one may see plainly the most shameful parts of the body, which nature prompts to conceal. These are more fit to excite the carnal desires than the devotion of the most mortified flesh."

Troubled by the Pope's sanction of idolatry, Emperor Ferdinand, in 1564, wrote George Witzel and George Cassander, fervent Catholics, on the subject. Cassander replied: "The worship of images and statues has come to great excess among us, . . . for now ours have come not short of the utmost excess of folly that the heathen fell into, whether in making of images, the adorning them, or in paying supreme worship to them."

A Romanist writes: "It is true that the use of these signs

(images) becomes dangerous. Formerly God was obliged to forbid it to the Jews; the Christians, however, thought they might without risk imitate their predecessors, the heathen. Serenius, Bishop of Marsailles, in order to preserve the new converts from the guilt of idolatry, destroyed the images in his diocese. But St. Gregory, the Pope, ordered them to be restored, considering that pastoral instruction would correct the grossest of popular errors."

The magnificent image of Jupiter Capitolinus in one hand held the thunder, in the other a javelin. He was covered with a purple robe similar to that of the Emperor. This Jupiter, it is said, was turned into St. Peter, and this statue is clothed in full pontifical dress, rich with gold and gems, and presented for the worship of the faithful, who kiss his toe, everybody, from the Pope down, just as the mouth and chin of the bronze Hercules in Agrigentum was worn away by kisses, as Cicero tells us. Angelo's marble statue of Christ in *Sopra Minerva*, in Rome, had to be protected with metal sheathing, so that the kisses of the people might not wear away the marble. The Virgin in *S. Agostino* and elsewhere had to be protected in like manner.

Vergil writes:—

The weeping statues did the wars foretell,
And holy sweat from brazen idols fell.

Lucan writes:—

Tears shed by gods, our country's patrons,
And sweat from Lares, told the city's woes.

When, in the consulship of Appius Claudius, Publius Crassus was slain in battle, Apollo's statue at Cumae shed tears for four days. In Rome was a figure of Christ that wept so freely that its face had to be wiped, and a figure of Mary was so tearful that it was called *S. Maria del Piantu*.

The Juno of the *Veii* nodded and spoke. Psellus tells us "statues laughed." In 1864, an image of Mary in *Ara Coeli* rolled her eyes, which brought many worshipers and offerings.

In 1867, an image of Mary winked at a man, and Pope Pius IX at once offered indulgences to all contributing to buy her a crown.

As Hercules left his footprints in the rocks, so the Romans show the footprints of Christ in a stone at the church of "Quo Vadis."

On the death of Germanicus, the Romans were so angry that they stoned the images; and Augustus took revenge on Neptune for the loss of his fleet by refusing to allow Neptune's image to be carried in the procession to the games. It still happens that Catholics punish the images when the saints have not done as was expected.

The image of Hercules at Erythrae healed blindness; the image of Artemis cured cough, etc. Just so the saints to-day.

As in paganism the images were bathed and dressed, so in Romanism. The Duke and Duchess of Montpensier, in September, 1852, presented "the Virgin with a magnificent dress of tissue of gold, with white lace and a silver crown." About the same time the dissolute Queen of Spain gave her dresses and jewels to the "Queen of Heaven."

Paganism gave special veneration to the "achiropoiita," images not made with human hands, as the Palladium, the statue of Pallas at Athens, which came fully finished direct from heaven, and the polished shield, which Minerva in broad daylight sent from heaven to Numa. Romanism gives special veneration to such "achiropoiita," *e. g.*, the face of Christ on the handkerchief of Veronica in St. Peter's; the Madonna at the head of the Scala Santa, near the Lateran; the picture of Abgar.

Even the arrangement of images in rows around the temple, the most highly prized standing alone in the most conspicuous place, has been slavishly copied from paganism. Nay, even the priest, decked in robes apparently after the very pattern of those worn by the priests of ancient Rome, and attended like them, by a boy in white, swings his pot of incense and fills the fane with fumes just as the heathen in Homer's time.

Cassander stated to the German emperor at the Reformation: "This worship exhibited to God through images and statues, even the most prudent of the pagans held to be not sufficiently chaste and suitable to God, but invented by superstitious men," and goes on to argue that if pagans felt this, how much more ought Christians condemn the custom.

SHRINES.

In India the source of the Ganges is a holy place; also Allahabad, where two branches unite; also Benares, where the great god has his favorite earthly home; also Saugor Island, where river and sea meet. Bathing here is an act of merit, a set-off against offenses. The people want to be free from the penalty of sin, not from the love and power of sin.

Seeing the image of the god at Puri, the visitor gets salvation.

At other shrines the blind, the dumb, the lame, the leper, the epileptic are cured from their bodily ailments.

Gaya, in North India, is visited by many to do good to their dead ones, no matter whether dead recently or long ago.

In old Rome people went to the shrine of Ceres for a good harvest; to the shrine of Neptune for a good sea voyage; to the shrine of Pluto to help their friends from hell.

Though Christ told the woman of Samaria at Jacob's well: "The hour cometh when ye shall neither in this mountain, nor yet in Jerusalem worship the Father," the Romanists have introduced the heathen superstition of especially holy places and shrines where forgiveness of sins may be obtained.

Augustine, Chrysostom, Gregory of Nyssa, and even Jerome protested against the new thing.

Jerome writes, Epistle 46, that pilgrims went to Palestine from Gaul, Britain, Armenia, Persia, India, Ethiopia, Egypt, Pontus, Cappadocia, Mesopotamia, etc.

After his Gallic victories, Julius Caesar on his knees crawled up the hundred and twenty-four steps to the top of the

Capitoline Hill; just so Charles the Great on his knees crawled up the steps to St. Peter's and received years of indulgence for every step; just so, to get years of indulgence for every step, Luther on his knees crawled up the twenty-eight steps of the Scala Santa, the stairs on which Christ went to Pilate's court, "than which there is no holier place on earth."

On the Capitoline Hill stood the temple of Romulus with the bronze she-wolf, and the people brought their sick children to be cured by touching it. On the same site stands the Church of St. Teodoro, and the people still bring their sick children to be healed by the touch.

Two pagans, who slept in the temple of Saints Cosmas and Damian in Rome had to be informed by the saints themselves that this was not a temple of Castor and Pollux, which it formerly had been.

As at Thyrea the sick were borne to the tomb of Polemocrates, grandson of Esculapius, so the papal people carried their sick to the tombs of the martyrs.

Long ago Horace ridiculed a miracle wholly analogous to that of St. Januarius—periodical trickery, then perpetrated by the priests of Gnatia, near Naples.

As the oracle of Delphi translated the bones of Arcas, son of the nymph Callisto, from Maenala to Mantinea, so angels carried the house of Mary from Nazareth to San Loreto.

In the Sanctuary of Pompeii whosoever hears a mass at the altar of St. Joseph obtains plenary indulgence, and the liberation of a soul from purgatory.

If you view the Holy Coat at Treves, you get an indulgence of seven years, which you may even transfer to a soul in purgatory.

Greek and Roman authors make frequent mention of votive gifts, presents promised the gods for deliverance from danger, etc.

This heathen custom was introduced into popish worship.

When the mail brought the news to Paris of MacMahon's defeated army, wives, sisters, and lovers presented their gifts to Our Lady of Victory, and the church was lined with marble tablets 8×4 with this and similar inscriptions, "Honor to Our Lady for her merciful delivery."

The Greek Madonna and child in S. Agostino in Rome is covered with gold, and gems, and jewelry, the grateful gifts of those who have been cured there.

As the great god of the Hindus is vastly more gracious in his favorite city of Benares than elsewhere, so the Virgin Mary is much more gracious at certain shrines than elsewhere.

In 1846, Our Lady of Salette appeared to Melanie, and priest Berthier took up the matter, and soon a lucrative business sprang up there.

But later Our Lady of Lourdes, near Pau, outstripped her rival of La Salette.

A gentleman connected with the management said, "It is all up with Our Lady of Salette; she of Lourdes has flanked her (l'a flanquée)."

MEALS FOR THE DEAD.

The old heathen placed food and drink on the graves of their departed, and also celebrated the day of their death with banquets.

This pagan custom crept into Romanism. Augustine's mother Monica brought bread and unmixed wine to the graves of the saints in Milan, as it had been the custom in Africa. Augustine fought the celebration on the ninth day as a pagan custom. Gluttony, drunkenness, adultery, fights, were indulged in on these occasions. Wild scenes were daily witnessed even in St. Peter's at Rome in the time of Augustine. (N. Mueller, *Koimeterien*, R. E.³, 10, 831.)

In Wilkinson's "Egyptians" we read: "The priest induced the people to expend large sums on funeral rites; and many who had barely sufficient to obtain the necessaries of life

were anxious to save something for the expenses of their death. . . . Numerous demands were made upon the estate of the deceased for the celebration of prayer and other services for the soul. The ceremonies consisted of a sacrifice. . . . Incense and libation were also presented; and a prayer was sometimes read. . . . Indeed, they continued to be administered at intervals, as long as the family paid for their performance." Just like the papists.

CHARMS.

In India charms are worn to protect people from snakes and disease; wives wear them to secure children; jealous ones, to retain a husband's love. Rice is placed on a child's tongue for good luck. A drop of water from the sacred Ganges or a grain of consecrated rice is given at death to cleanse the soul from sin and secure a good passage to heaven.

In Thibet the ashes of holy priests are worn as a charm.

Vergil says: "Charms have the power to draw the truant moon from heaven. Circe, by charms, transformed the trusty band of Ulysses. Crushed by the force of charms, the cold snake lies dead in the meadow."

Though the Bible forbids all superstition, this piece of paganism crept into Romanism, especially at the time of Constantine, in the fourth century.

Bingham's "Antiquities" says: "There was one sort of enchantment which many ignorant and superstitious Christians, out of the remains of heathen error, much affected; that was the use of charms and amulets and spells to cure disease, or avert dangers or mischiefs, both from themselves and the fruits of the earth. For Constantine had allowed the heathen, in the beginning of his reformation, for some time, not only to consult the augurs in public, but also to use charms by way of remedy for bodily distempers, and to prevent storms of rain and hail from injuring the ripe fruits, as appears from that very law, where he condemns the other sort of magic that tended to do mischief to be punished with death."

In the fourth century the clergy were forbidden to sell charms, in the eighth century the people were forbidden to wear them; yet their use is almost universal among the papists.

Pope Gregory XIV wore an image of St. Philip Neri which, he believed, had saved his life during an earthquake at Beneventura.

Pope Urban V sent his emperor a charm with the following verses:—

Thunder it chases,
Sin it effaces,
From fire it saves
And flood when it raves.
Sudden death shuns it,
Devils revere it,
Enemies fear it, etc.

Charles V died with a candle from the shrine of Our Lady at Montserrat in his hand and with the picture of Our Lady at the head of the bed.

At the Battle of Sedgmoor the Duke of Monmouth was protected by a charm around his neck. When the French Prince Imperial fell pierced by a Zulu spear, he was wearing a medal of the Virgin. This the Zulus feared to touch, for fear the charm might transfer the owner's bad luck to them.

The Spanish bull-fighters usually wear charms, and it is not uncommon to find a silver heart of the Virgin round the necks of Italian banditti.

Pope Pius X permitted the Catholic society ladies who wear the fashionable low-necked dresses to wear their charms elsewhere than around their necks.

The consecrated host has been used as a love charm by a neglected wife, to render bees fruitful, to drive away caterpillars, as a cure for blindness. Amaliri of Metz says when a wicked man was to be buried, the earth refused to receive his body. St. Benedict gave a wafer to place on the corpse, and the trouble was all over. (Joh. Ficker, *Amulett*, R. E.³, I, 467—476.)

CELIBACY.

When the worship of Cybele, the Babylonian goddess, was introduced into pagan Rome, it came with its celibate priesthood. Several of the Roman orders vowed celibacy, the Vestals also chastity.

Though the Bible calls forbidding to marry the "doctrine of devils," papal Rome forced the celibacy of pagan Rome on her priests.

About 180, Bishop Dionysius of Corinth begged a colleague "not to depart from Gospel teaching" by trying to enforce celibacy. In 325, Spanish bishops wished to enforce priestly celibacy at Nicaea, but the unwed Paphnutius opposed it, and it was rejected by a large majority. But Pope Siricius enforced clerical celibacy because "to please God" was a clerical obligation. Gregory VII did likewise, for "the Church cannot be independent of lay influence unless priests be without wives."

The history of Thibet, China, and Japan, where priestly celibacy prevailed, testifies to the abominations that flowed from the system. The excesses of the celibate priests of Bacchus compelled the pagan Roman Senate to expel them from the republic. (Livy, Bk. 39, ch. 8. 18.)

When Paul V intended to suppress the licensed brothels of the Holy City, the papal Roman Senate opposed it on the ground that they were the only means of hindering the priests from seducing their wives and daughters. So says the Catholic historian De Thou. (Hislop, p. 322.)

In 1836, the births in Rome numbered 4373; 3160 were foundlings. (Seymour's *Evenings with Romanists*.)

As late as 1840 Gregory XVI was petitioned to abrogate the law against celibacy. But the Pope refused, slurring wedlock as "foedissimus."

Pope Pius II thought that though good reasons had been found for introducing celibacy, better ones might be found for ending it.

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(To be concluded.)