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CHRISTIANITY.

THIRD PART.

MONASTICISM AND SCHOLASTICISM; INVENTIONS AND
DISCOVERIES; FAITH AND SCIENCE; HEBRAISM
AND HELLENISM.

BEING

A Lecture

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BY

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SYLLABUS.

- Influence of Heathenism on Christianity.
- Monks and Monasteries; Cloisters and Nuns.
- The Crusades. East and West.
- Gregory VII. Church and State.
- The Popes and the German Emperors. Conflict between the Static and Dynamic Forces working in Humanity.
- Roger Bacon and Thomas Aquinas.
- Demonology and Angelology.
- Occam—Inventions and Discoveries.
- The Reformation, an apparently *retrograde* movement.
- The Conflict between Hebraism and Hellenism an undoubtedly *progressive* movement.
- Conspiracies against the rights of Humanity. The Inquisition.
- The Dawn of Modern Thought.
- Francis Lord Bacon, Newton, Spinoza, Leibnitz, Kant, and the Hierarchy.
- Spiritual Despotism and Intellectual Democracy.

CHRISTIANITY.

III.

Monasticism and Scholasticism. Inventions and Discoveries. Faith and Science. Hebraism and Hellenism.

IN tracing step by step, and date by date, the historical evolution of Christianity, we are struck by the gradual, ever-increasing influence of Heathenism on a religion which in its pure origin made the most determined opposition to all outward ritual and idolatrous ceremonial. Christianity was to have redeemed man's higher spiritual nature from all fetters of dogmatism and theological obscurantism.

The "word," as the most important living manifestation of the divine Spirit in *love, wisdom, and truth*, engendering pure thoughts, pure words, and pure actions, had been already with the ancient Persians the primitive force, spreading spiritual enlightenment all over the world. Its symbol was the Sun.

The "word," as the condensation of God's breath, was with the Indians the very foundation of their religious development. The "word"—or God—the universal "neuter," the "Thad," the impersonal, became Creator, Preserver and Transformer, as the *three* cosmical forces working in *one*.—Ideas which may be expressed in words, preserved in traditions or writings, and transformed, continually producing new ideas and words, were with the Indians the elements of progressive culture. With the Egyptians Toth, or Hermes, the "Logos," the "word" in its spiritual sense, was the life-giver, the founder of all wisdom and truth. With the Greeks the myth, that Pallas-Athene, provided with helmet, spear and shield, had sprung from the head of Zeus, meant symbolically that the "word," clad in wisdom, justice, and truth, was the most important embodiment of the divine Spirit. Pythagoras (569 B.C.), initiated at Thebes into the mysteries of the Egyptian priests (after this distinction had been refused to him at Heliopolis and Mem-

phis), brought thence the knowledge of the "Logos" (the word), as the first vivification of the divine Spirit, without which the very notion of the Deity would be impossible. Plato (380 B.C.) learnt in Egypt that the *νοῦς* (Spirit) can only become reality through the *λόγος* (the word), and he proclaimed that God was the word—the beginning of all things—that He was goodness. Plato, therefore, opposed the ancient notion that God could be passionate, envious, or jealous, or that evil could have originated with Him. Intellect was with Plato productive (creative), indivisible, and all-pervading. No thoughts could come to reality without "words."—The word, with Plato, was God, in the sense of the Egyptians, and "God was in the beginning the word, and the word was with God, and the word was God," and was adopted in the spirit of Plato by the later Christians.*

According to Philo (a contemporary of Christ), the Jews believed God to be enthroned in eternal perfection and wisdom in Heaven, rewarding the good and the virtuous. All other divine deeds were done by different spirits (messengers)—especially the judging and punishing of the wicked. God did not judge, but a Being standing next to Him—the divine "Logos"—the "word" (reason, intellect, understanding,) performed that function. The Logos was with Philo the invisible, bodiless spiritual essence of all things visible; it was no person, nothing tangible or expanded, but the purest manifestation of mind, the principal element of all ideas, the life of life, the eye of eyes, the primitive conception of the universe. The "Logos" was omniscient, it was past, present, and future; it was the Alpha and the Omega of all things; it was imperishable, eternal, passionless, and infallible. God was its father, Sophia (wisdom) its mother. It was the splendour, reflection, and essence of God. It was God's angel and messenger. God's servant and mediator. The "word" had created the world, and given laws and order. The "word" was the supreme judge between God and man, mortality and immortality, the spiritual and the material; it was the light of God and of the world; the ruler and guide of all things created, and all creatures. The "Logos" was the first-born "Son of God." All these notions were applied to Christ, though they are distinctly found in the mysteries, and

* See—Plato: *Phædrus, Theætetus, Sophist, &c.* C. S. Henry, D.D. "An Epitome of the History of Philosophy," London: Longman and Co., 1849.—Dr. Köstlin, "Theologische Jahrbücher," 1851.—Dr. Zeller, "Theol. Jahrb.," 1844.—Ackermann, "Das Christliche in Plato," 1835.

philosophical systems of the Heathens and Jews. So far as the spiritual essence of all this metaphysical symbolism is concerned, it was unquestionably correct to have ascribed it to Christ, for we may trace to him and his pure, unalloyed teachings, the principle of the Logos as universal love and brotherhood.

But historical Christianity, as it evolved itself in time and space, did not maintain this spiritual broadness, this homogeneous foundation, which could have turned humanity into one great brotherhood. It is a fact, an incontestable historical fact, that nearly all the more highly developed religious systems of humanity had at first monotheism for their basis. This, however, did not long satisfy the craving of the masses for emotional excitement. The Fathers "majorum gentium" were followed by Fathers "minorum gentium." The *unity* of the Deity was divided into *three* persons. A disguised Polytheism was slowly, but surely, introduced through the worship of various angels and saints—opposed by corresponding demons and wicked spirits. The Heathens, with their poetical impersonations of the forces and phenomena of nature, were abhorred and cursed, and yet their polytheistic mode of thinking and worshipping was adopted. Up to the year 60 A.D. the Christians had to observe the diet of the Jews, and to practise circumcision.

The use of holy water was ordered by the Christians 120 A.D., in conformity with the Persians, Egyptians, Jews, Greeks, and Romans, who looked upon water as the mysterious life-giving element. According to the Indian sacred writings, "When the world was still buried in the night of chaos, water existed, veiling as the breath of the Divinity the unshapen earth." According to the Genesis of Manû, "Water separated heaven and earth." "Water was the essence of life, when the earth was still barren and uninhabited." The efficacy of water was recognised thousands of years ago by the lawgivers of India and their Brahmans; the Persians introduced baptism, the Egyptians hallowed it; the Jews had it; the Essenés considered it an essential act, symbolic of the purification from all worldliness, and the Greeks practised it in their Orphic mysteries. We trace the rites of baptism over the Atlantic Ocean, and find that they were observed by the Aztecs in America. Water was considered all over the world the "fountain of regeneration," "the symbol of life." "Man must be born anew of water." Through water the Heathens of old, and the Christians of a later period, were to enter into religious communities. "Water mysti-

cally washed away the sins of the world, water made us *twice-born*, and admitted us into the state of chosen Brahmins."

In order to detach Christianity from Judaism, the celebration of the *Sunday*, instead of the *Sabbath*, was decreed in the second century, after Christ himself had opposed the rigid observance of that day with all his power. At the same period (150 A.D.) the worship of Christ as *God* was instituted. Not in the sense of the "Logos," but in the sense of the worship of the visible ancient Heathen Gods. His form, as the good shepherd, was carved and painted, he was represented on the Cross, with a drooping head, a picture of suffering and misery. The bright, the glorious Redeemer of humanity, the incarnation of love, was not shown with a beaming countenance, rejoicing that he had fulfilled his destiny—but heart-broken, and writhing in the agony of death, though death could not exist for a God!

By degrees the Apostles and Saints received body and form, and the worship of images was introduced 350 A.D. The old Roman household gods were exchanged for images of the saints. The "Lararium," a recess for the tutelary god in every Pagan house, became an "Oratorio." Cybele, the mother of the heathen gods, had her substitute in Mary, the mother of Christ. The Christian images began to weep, to perspire, and to wink, just as the miraculous images of the Heathens had done, like Apollo at Cumæ, and Juno at Lanuvium. The images of Christ,—the Virgin and some saints were dressed, decorated with jewels, and carried about in processions, in the same way as the heathen images had been treated in India, Egypt, Greece, and Rome. This led to a schism in the church. Some Christians, strengthened in their abhorrence of these idolatrous practices by the purer monotheistic Jews and Arabs, by Greek and Roman philosophers, considered that the teachings of Christ were being defiled, and the first "iconoclasts" began to rage against customs and ceremonies which they held were opposed to the fundamental principles of Christianity. We trace the same iconoclastic spirit in the Netherlandish image-breakers and the Puritans of England, as the survival of a tendency which manifested itself during the earliest times of Christianity.

The establishment of monks and monasteries, of cloisters and nuns, followed next, in imitation of Indian Vanaprasthas (inhabitants of woods, deserts and caves), Sunnyâsis, Yogis, or Rishis, who for the greater glory of God were capable of standing on one

leg for twelve years, or holding up their clasped hands until their nails grew through their flesh. Like Egyptian and Buddhistic fanatics who thought idle contemplation far more meritorious than useful activity, monks and nuns began to take possession of Christianity. They indulged in peculiar hoods, beards, caps, and dresses; affected sombre colours in combination with white and brown, or red and blue; some wore shoes, others had none; some neglected personal cleanliness, others did not comb or trim their beards, or cut their hair; others made themselves a crown of thorns of their hair by shaving the top of the head; some wore iron girdles studded with nails round their waists on the bare skin. Some lived on locusts, others on dry bread; others again, as the "Boskoi" (grazing monks), on grass. Some lived alone in caves and huts. Claudius Rutilius Numantianus (in the 5th cent. A.D.), gives a description of the island of "Capreria," in his "Itinerarium," which runs thus: "The whole island is filled, or rather defiled by men who fly from the light. They call themselves Monks or Solitaries, because they choose to live without any witnesses of their actions. They fear the gifts of fortune, from the apprehension of losing them, and, lest they should be miserable, they embrace a life of voluntary wretchedness." The sensible Roman writer then exclaims: "How absurd is this choice! how perverse their understanding! to dread evils without being able to support the blessings of the human condition. Either this melancholy madness is the effect of disease, or else the consciousness of guilt urges these unhappy men to exercise on their own bodies the tortures which are inflicted on fugitive slaves by the hand of justice."

The glorious teachings of Christ were turned more and more into a gloomy ritual, deadening common sense and destroying the reasoning faculty in those who did not shrink from allowing superstitious frenzy to become master of their better understanding. There is no delusion which these men and women did not turn into an act of pious worship. "Stylytes" and "Sancti Columbares" began to abound. In imitation of their founder, Simeon, a Syrian, these saints used to stand on pillars 40 feet high, and there pray, in opposition to Christ's distinct condemnation of those hypocrites "who pray standing in the synagogues, and standing in the corners of streets that they may be seen." "When thou prayest," said Christ, "Enter into thy closet, and when thou hast shut thy door pray to thy Father which is in secret." Osten-

tation, pride, and boastfulness were fostered, instead of a correct understanding of true Christianity, and this form of Fanaticism produced, as all action does, a strong reaction. The Shemitic spirit of the East revolted against this terrible mixture of a pure monotheism with the most complicated and mystic polytheism, and as I had the pleasure of showing in my lecture "On the Eastern Question," delivered on the 25th of March, 1877, Mahomet rose, and East and West were rent asunder, until "Blood and Iron," nearly 200 years later, gave another form to Christianity.

Whilst the establishment of monks and nuns was a silent, contemplative delusion, the crusades were a noisy and raving madness, and as all raving, howling, screaming madness is to some extent contagious, the whole of Europe was drawn into its vortex, and millions of otherwise peaceful and sober-minded men were driven to certain death on the distant battlefields of Asia and Africa. This astonishing commotion had, however, a most salutary effect on the culture and further development of Humanity. Europe got rid of the noisy, fighting, drinking knights, and the temporal possessions of the killed fell into the hands of the Church, or were acquired by toiling, working, trading towns-men. What had been till then, without real discipline and cohesion, received a firm and undisputed organization. It is true that before this happened Christianity had to undergo considerable changes. In 325 the *Duality* of the Godhead in the Father and the Son was established, and in 348 the monastic life was decreed to be *sacred*. Nothing was then easier than to become a saint, it was only necessary to retire from the world and do nothing; but at a later period canonization became a rather expensive distinction. In 381 the doctrine of the *Trinity* of the Godhead was decreed, and ten years later, in 391, the Latin mass was introduced, in order to separate the praying priests from the people who spoke different languages. Up to 433 the worship of the Virgin Mary, in imitation of the Egyptian Virgin and Goddess Isis with her son Horus, had been optional; it now became essential, and the double nature of Christ, as God and Man, was made an indisputable article of faith. In 533 the belief in the double nature of Christ was advanced to an indispensable dogma, necessary for our salvation. In imitation of Indian, Persian, and Egyptian customs, extreme unction was introduced as a means of entering heaven.

Festive days in imitation of Indians, Persians, Egyptians, Phœnicians, Phrygians, Jews, Greeks, and Romans were established.

The Purification, Annunciation, Assumption, &c. of the Virgin Mary became holy days. In imitation of the heathen ceremonies in honour of Vesta, the Church ordained a corresponding festival. Asses were walked in procession, decorated with flowers and leaves. Prophets, Sybils, and Balaam himself were represented on such occasions. A Virgin and a child were seated on a donkey, and led by the motley crowd into one of the Churches. High Mass was said, and priest and people brayed, instead of chanting "Amen." Sometimes the revellers had the churches to themselves, like the Babylonians when worshiping Mylitta (the Goddess of Love), once a year, or like the Greeks and Romans, when worshipping the God of Wine, Dyonisius or Bacchus. The Christians on such occasions dressed themselves as Satyrs or wild beasts, they celebrated a burlesque mass of their own composition, consumed fat bacon, and played at dice on the altar. A pope or abbot of fools was chosen. This custom still survives in Mayence and Cologne, where the feasts of Fools, "the feriae stultorum" of the Pagans are celebrated. The Carnival, followed by fasting, was instituted in imitation of the Saturnalia and Lupercalia of the Romans. From the Indian Brahmans, Buddhists, and Egyptians the doctrine of purgatory was borrowed, and became from 593 one of the most profitable sources for enriching the Papal exchequer. It was, however, also instrumental, after more than 900 years, in breaking up a system built on the distorted teachings of Christ. In 653 East and West separated doctrinally, the Clergy in the East not acknowledging the likeness and equality of the Father and Son, but asserting that the Son though like, was not equal to the Father. The West, on the other hand, insisted on the likeness and equality of the Father and the Son. In the year 750, as another means to enrich the Church and priesthood, Masses for departed Souls were ordered to be said.

How vast the spread of idolatry and superstition amongst Christians must have been, may best be judged from the decision of the Synod, held at Frankfort in 794, which forbade the offering of prayers to Saints. Like the Indians, Egyptians, Greeks, and Romans, the Christians had their patron Saints. God, the Logos and his incarnation Christ were forgotten and ignored, but the worship of Saints and relics was introduced, altogether changing the sublime character of Christianity, whose founder had discarded all outward formal observances, and taught us the most exalted principles of morals and mutual love. Relics were suddenly not only introduced, but prayed to. A kind of Fetish-worship was

established. The priests pretended to possess a feather from the wing of the Archangel Gabriel; the sword and shield of the Archangel Michael; some of the breath of Christ preserved in a sacred pyx; a bottle filled with Egyptian darkness; sounds from the bells which were rung at the entrance of Christ in Jerusalem; a ray of the star which guided the Wise Men from the East. Later they pretended to possess a piece of the skin of St. Dorotheus, who was flayed alive; some of the pitchers used at the wedding at Cana; the comb of the Virgin Mary; the pole on which the Cock perched when he crew after Peter had thrice denied his master; some feathers from the wings of the same bird; hay from the manger in which Christ had lain; the staff with which Moses divided the Red Sea; thorns from the fiery bush before which Moses stood. The chains of Peter, Paul, and John the Baptist; a tooth of St. John, the Evangelist, and a piece of his shirt; a piece of the arm of St. Anne, the mother of the Virgin Mary; the sword of St. Maurice which an Angel brought from heaven (at Nuremberg, 1464); the head of John the Baptist; the bones of Balaam's ass; the slippers of St. Clara, and nails from the cross (at Amiens). All this may seem barely credible, but it must not be forgotten that in our own century, this nineteenth century of progress and enlightenment, the seamless Coat which Christ was said to have worn, was exhibited at Trèves, and attested to have worked miracles. Of the cross to which Christ was nailed, more chips were sold than of the 7 bones of Buddha, each of which was said to have been divided into 12,000 pieces, making 84,000 fragments; if collected these splinters of the *one* cross would probably have furnished enough material for some 12,000 crosses. Not less important were the real skulls of the three Wise Men of the East, "Caspar," "Melchior," and "Balthazar," which were preserved in *three* different places, making nine heads for the three, or three heads for each Saint. More miraculous still was "the house of the Virgin Mary," which is not to be found in Palestine, but at *Loreto* in Italy. The Legend tells us that, when the Saracens conquered Judæa, Angels bore away the house in which Mary had dwelt, and first deposited it at Tersate, near Fiume, but later took it to Loreto, where it bears the following Inscription:—"The house of the Mother of God in which the word became Flesh." There is, however, some doubt as to whether this is the house in which Christ was conceived at Nazareth, or the one in which Christ was born at Bethlehem. If this legend may be believed in, why not that which makes the Wizard, Merlin,

carry Stonehenge through the air from Giant's Causeway to the plains of Salisbury; or why should it not be true that Zarathustra lived for 40 years on one piece of cheese, which never grew old or diminished in size.

The terrible, sunken state of Christianity at this period may be further studied in the dry enactments of the Church in 800 A.D. An English Monk, Winfred, known under the name of Bonifacius, attempted at this time to reform the morals of the Clergy, and exhibited great zeal in propagating Christianity in Germany. He assisted Charlemagne (Carolus Magnus) in his endeavour to bring some kind of order into the dissolute state of the Church. Winfred succeeded in persuading the first German-Roman Emperor to submit to the sole authority of the Pope. The Bishops were in future to be confirmed by the Pope, their provincial Synods were to be abolished, and their resolutions declared null and void. Legates, as representatives of the Pope, were sent all over the Christian world, and it was their duty to carry out the dictates of the one and indivisible central Papal power. The Pope was then to be raised to the dignity of a temporal Prince, and united in his person Church and State, or rather the power over Heaven, Earth, and Hell. In 805 the decree forbidding direct prayers to Saints was enforced by Charlemagne. In 850 the Episcopal power, as an independent element, was abolished by means of the falsified Decrees of Isidorus, which began to form the basis of the Pope's supremacy in lay as well as in spiritual matters. In 993 Pope John XV. ordered the worship of the Mother of Christ, as the Mother of God; many Saints were canonized, and the right of canonization by Bishops was approved. In 1000 Church Bells came into general use for the first time. In the year 1015 the monks had to conform to a strict rule of celibacy, and in 1074, Gregory VII. extended celibacy to all priests.

The Church became day by day wealthier. Masses for the dead and the living were to be paid for; relics were sold wholesale; sins were forgiven according to fixed tariffs; souls were freed from purgatory for so much money paid into the Pope's exchequer; dispensations from fasting, and eating fish on Fridays, or from contracting forbidden marriages, were bargained for; pilgrimages were encouraged to obtain money from the deluded wanderers; the dying were assiduously attended to, and their last wills carefully drawn up, generally ensuring the augmentation of the worldly goods of the church in exchange for the spiritual welfare guaranteed to the tes-

tator in another world. Tithes were imposed, alms were demanded, subscriptions were solicited, collections were made; kings, princes, counts, nobles, citizens, traders, and even beggars, had to pay for licences, in order to practise their vocations. Heretics were ferreted out, their bodies burned in reality, or in effigy; and their goods and chattels, their lands and property invariably confiscated for the benefit of the Church. On all occasions, in all churches, throughout the whole of Christendom, the phrase resounded "blessed are the poor" not so much "in Spirit" as in worldly goods, "for their's is the kingdom of Heaven." By means of a distorted phrase of Christ's teachings the Church grew richer and richer, so that more than two-thirds of the landed property of Europe fell into the hands of the clergy.

These were the component elements which enabled one of the most accomplished rulers of the Christian Church, Gregory VII., to establish its supremacy and universal dominion. Studies were commended; arts were cultivated; schools, seminaries, and universities were established with one exclusive aim: to increase the temporal and spiritual power of the Pope.

This provoked the antagonism of the Teuton Emperors who with their indomitable subjects, more than any other nation, stood in need of the Christian discipline of passive obedience, and controlled activity. But the acting forces of morals and intellect, if one-sidedly cultivated in humanity, may, through this dangerous disturbance, easily come into conflict; and this now happened. The lay-power saw itself reduced to a nonentity; altogether effaced in temporal as well as in spiritual matters by the Popes, and their obedient tools. The emperors began to revolt—not for intellectual, but for pecuniary reasons. The bishops and other church-dignitaries had hitherto been called upon to pay to the imperial exchequer a certain sum for their investiture. This privilege was now taken from the emperors, and the popes were endowed with the sole right to appoint bishops and other church-dignitaries, and to receive the fees for such investitures. This led to one of the grandest struggles, recorded in the annals of history, between Henry IV. and Gregory VII. At a diet, called together at Worms (1076), the Pope was deposed, and in answer to this insult he excommunicated the German Emperor, and all those who supported him, and absolved his subjects of their allegiance to their lawful lord and king. The dukes and nobles in the north of Germany were for the Emperor, but most of the princes of southern Germany took

the part of the Pope. The majority of the bishops who felt the autocratic power of the Pope, sided with the Emperor; but the monks, controlling the consciences of the ignorant masses, fought the battle of the Pope, and were successful.

The Emperor saw himself day by day more deserted and isolated, and resolved at last to ask the forgiveness of his spiritual superior, who had fled to Canossa. Three days and three nights the mighty Emperor of Germany had to stand, barefooted, bareheaded, in a penitent's white dress, exposed to hunger and thirst, to cold and ignominy, to receive at last the Pope's forgiveness. This did not prevent the long and sanguinary strife which the revengeful, insatiable, and indomitable High-priest of the Romish Church kindled in the German Empire. Bishops and counter-bishops, kings and counter-kings, fought against one another. The battle-cries, "Pope" or "Emperor," resounded everywhere. Devastation ruled supreme. Fanaticism and superstition, plague and hunger, held their awful revels, and death mowed down the people by thousands. This terrible storm, produced by a conflict between the conservative static power of morals, one-sidedly used by the Church, and the progressive dynamic force of intellect as embodied in the lay-power of the German emperors, was however most salutary in its effects on humanity. The storm subsided. Towns and monasteries learned to know their own powers. The former in opposing, the latter in supporting the papal authority. Towns and monasteries became the next safe refuges of wealth, free-thought, and learning.

The oppressed and neglected, or only one-sidedly cultivated dynamic force broke forth into glorious activity in those very caves, holes and dungeons which had been erected to destroy man's reasoning, inquiring, inventing and discovering faculty,—to turn him into a groaning, praying, sighing, chanting, and altogether useless machine. Prior to the ninth century there had been no system either in History, or Philosophy. All was legendary poetry. Dead bodies carried their own heads under their arms. Saints were seen at the same time in different places. The sacred tooth of Apollonia (still preserved in a jewelled casket at Cologne) cured tooth-ache, when merely looked at. Records abounded of fires which had been extinguished by the mere mention of the name of Florian; and pigs and fishes were said to have listened with rapt attention to eloquent sermons on the "conditional immortality of the soul." It was here, in England, that from the dark recesses of the lonely cloisters and monastic schools, Scotus

Erigena, the founder of the Nominalists, proclaimed his metaphysical hypotheses "On nature," based on the following four forces:

- a. One that creates, and is not created.
- b. One that is created, and creates.
- c. One that is created, but does not create.
- d. One that is neither created, nor creates.

The "Nominalists" who relied on Aristotle, were opposed by the "Realists" who took Plato for their foundation, and had their leader in St. Anselm (Archbishop of Canterbury), who devoted the whole of his life to find out the real "origin of evil." Sanguinary battles did not cease; but men began to take an interest in those word-tournaments that took place in the different theatres of the universities at Salerno, Bologna, Florence, Cordova, Paris, Oxford, Montcassin, &c. "The disputants both fought with dialectical Grecian swords, Roman clubs, and theological word-spears, they quoted and re-quoted, explained, finessed with phrases, thrust in the name of Aristotle, and parried with a sentence from Plato."* In the midst of the dark night of Mediæval superstition and artificially kept up ignorance we hear Bonaventura discoursing on the external, and the inferior; the internal, and the superior light; till we come to Friar Roger Bacon, who attempted experimental philosophy, whilst the angelic Doctor Thomas Aquinas discoursed on the substance of "absolute" or "relative" angels; whether there are different species of angels, and whether they are corruptible or incorruptible; in what direct or indirect relation do angels stand to time or space, and how many angels might concentrate on one mathematical point. This led to another learned dissertation on the question how many angels could assemble on the tip of a needle; whether angels are of matter, and what kind of matter; whether angels have the power to understand, to comprehend, to communicate what they think; whether their cognition is sharper in the morning than in the evening; whether angels are capable of love and hatred; whether they delight in bodily, or only spiritual enjoyments; whether they can multiply, and how they originated; whether they were created in grace, and whether they partake of the eternal beatitude and glory, or whether they can be wicked and sinful. Finding that some of the angels had been proud and overbearing, the transition from Angelology to Demonology was easy, and the angelic Doctor shows himself as well acquainted with all the subtle niceties of devilry, the pride and insolence of devils, their mis-

* "The Historical Development of Idealism and Realism," by Dr. G. G. Zerffi. Trans: R. Hist. Soc. Vol. VII., p. 136.

chievous propensities and unlimited wickedness, as though he had lived a hundred years amongst the demons, and explored the physical geography, topography, climate, fauna and flora of the different infernal regions.

Let us not assume for one moment that the intellectual powers of Thomas Aquinas were uselessly wasted. It was he who proved to demonstration and conviction that one may talk any amount of nonsense in the mystic garb of dialectical sense; that one may use first, second, and thirdly with great apparent learning, to prove nothing, and fill the air by means of lung-power with empty words—words—words. We ought diligently to study the 10 volumes of Thomas Aquinas's "Summa Totius Theologiæ." Many learned men have done so, and left the barren fields of metaphysics in consequence, turning, like Occam, the invincible Doctor, to common sense, and demanding a total reform of philosophy, just as we in modern times insist on a total reform of education.

The vagaries and dreams, the delusions and hallucinations of the "Patres minorum gentium," led to a better study of the hidden forces of nature. Abstractions and reflections were made subordinate to impressions, exciting perceptions, engendering sensations, which had to be mastered, grouped, and classified on the basis of causation by a clear self-conscious mind, able to distinguish between the probable and possible, and the improbable and impossible.

In spite of St. Benedict's assertion that there was such a thing as "*ignorant knowledge*" and "*wise ignorance*," one of a number of senseless sayings which have served to check Humanity in the proper exercise of its reasoning powers, a better appreciation and application of arithmetic, mathematics and geometry worked great changes in the intellectual world. Agriculture was treated scientifically by the monks; classics were copied; bridges were built; abbeys, cathedrals and churches constructed; works of art produced; colours used, leading to the study of chemistry, and gradually the inherent dynamic force of humanity burst asunder the chains of gross ignorance, and became, through "gunpowder," the torch-bearer of equality and brotherly love in the dark night of superstition. America was discovered, and the dogmatically contradicted rotundity of the earth established. Mother Church condemned the new-fangled ideas, and burnt heretics who ventured to assert that the earth was moving round the sun, and not the sun round the earth. More powerfully even than gunpowder and the

discovery of America, the invention of the "art of printing" contributed to the possibility of the grand and mighty Reformation, which was instituted by Wyckliff, Huss, Reuchlin, Erasmus of Rotterdam, Luther, and Melanchthon. The Reformation endeavoured to lead Christianity back to its primitive purity,—and assumed, therefore apparently, a retrograde movement. This Reformation is still going on—in spite of the stationary efforts of some sects, however powerful, who think that man ought to progress materially, financially, commercially, hygienically, and technically, that he ought to be a *free-trader*, but on no account a *free-thinker* who dares to inquire into the past historical development of Humanity from a higher scientific point of view, with the same freedom that is conceded to researches into the statistical tables of export and import, of diseases, of births, deaths, and marriages, the mileage of railways and electric wires, the state of the army and navy, and the land-question.

It is still the spirit of authority, borrowed from the Hebrews, that opposes the spirit of inquiry, taught us by the Hellenes. Faith and Science—or Hebraism and Hellenism are at war. In speaking of Hebraism I must not be understood to attack those who now profess the Jewish religion; all who have followed my lectures will know that I have at all times advocated, and shall always advocate, complete tolerance of all creeds, and equal civil rights for all races, whether white, yellow, or black. It is, however, my duty to point out the influences of Hebraism and Hellenism from a historical point of view, and in doing this, I do not mean to abuse the one or inordinately to exalt the other. Both Faith and Science are based on ignorance, with this distinction, that the votaries of Faith submit to a doubtful authority, arbitrarily set up by most distinguished, wise, and moral men who, however, could not possibly have known more than the spirit of the times in which they lived allowed, or the means of acquiring knowledge at their disposal enabled them to learn, but who are to be looked upon as infallible authorities for all times to come. This assumption necessarily led to a stationary state of believing, and checked the important faculty of inquiry. Hebraism was bent one-sidedly on proving that the past alone was true, that it was to be invariably so in the present and the future; though this is contrary to the very thinking, reasoning, inquiring spirit of intellect, with which God has endowed us, and which was developed in us by Christ. Science, on the other hand, endeavours to vanquish the curse

of ignorance by free-inquiry, and not by Faith. The supernatural *may* be there, the miraculous *may* have occurred, but neither of them can be an object of Science. For if supernatural, it must be incomprehensible, and to treat the incomprehensible scientifically is in itself an idle attempt.

We must not assume that the *static force* can alone push on humanity, nor discard the *dynamic power*, which fosters in us the good sense to acknowledge the necessity of a counteracting power, and is ready to do justice to the past, in endeavouring to change it slowly, by degrees, and with all reverence for its antiquity. But the spirit of reaction, of stability, of retrogression, is always directed to the past, complaining bitterly that the present and future will not abide by its notions, and to this phantom millions and millions of human beings have been sacrificed. What are all the conspiracies against single despots, popes or autocrats, in comparison with the conspiracies of priests and blinded sectarians against the innocent masses of the people whom they trampled under foot, left in ignorance, and who were generally murdered, if in their misery they endeavoured to improve their wretched lot. According to the Old Testament, millions were slaughtered because they worshipped a golden calf, set up by one of their rulers; or because they could not pronounce the word "Shibboleth," looked at the broken ark, or had a king after "God's own heart," who committed every possible crime, but generally did penance, and managed to have his *people* punished for the wrong he had done. Wholesale murders of the people attributed to the allwise, just, and merciful God, with which the records of the past abound, were initiated by the Jews, who began their proscriptions of the Gentiles under Trajan, and were at last proscribed themselves. Theodosius persecuted the Thessalonians in this spirit, and had 8000 of them massacred in the amphitheatre. The Empress Theodora, a professed pious Christian lady, blinded and maddened by misunderstood piety, had 100,000 inoffensive Manichæans slaughtered.

For a thousand years the world had to witness the persecution, torture, and murder of innocent, hard-working Jews; but on what principles did the deluded Christians base their wholesale massacres? On the terrible law of retaliation, abolished by Christ: "Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: But I say unto you That ye resist not evil." We can have no right to persecute any human being on account of his religious opinions. We should endeavour, without any distinction of race

or creed, to inspire humanity with loftier ideas of forgiveness, patience, kindness, humility, and, above all, mutual love. We should cease to perpetuate the inherited sin of exclusiveness, ignoring all that was glorious and divine in other nations, and not so loudly proclaim our own holiness, because we adhere to certain dogmas, or keep certain ritual and ceremonial formalities. The seeds of stubborn righteousness; of cavilling on words; on the observance of outward postures without inward sense or meaning; of hatred, persecution, and murder, were sown by those heartless and narrow-minded Christians who endeavoured to oppose Hellenism, and fostered the dark spirit of Hebraism. These were the men who checked the study of astronomy; discarded the knowledge of geography; ignored zoology and ethnology; declared chemistry a sinful prying into God's mysteries; denied that geology was a science; repudiated the theory of evolution; falsified chronology and history, and treated cosmology with utter contempt. They placed the spirit of stationary Hebraism above the progressive tendency of Hellenism, inspired by the more cheerful and tolerant spirit of Christianity.

"If any prophet comes who dreams a dream, you shall put him to death." This terrible saying became a religious brain-incrustation, a pious unrelenting brain-petrification, and was the cause of the Crusades, the persecution of the Albigenses, the Sicilian Vespers, the 30 Years' War, the misdeeds of the Inquisition, the Massacre of St. Bartholomew, and the Dragonades in Alsace. A wild chaos of superstition and ignorance spread its poisoning influence all over the regions where Christians ruled under the false pretence of "Loving their neighbours as themselves." Witch-hunters with retrievers went out to discover the hidden haunts of the Devil, in a squinting woman, a mole on the body of a child, or the unholy speeches of old crones. The slightest doubt in a dogma was sufficient cause to have a man or a woman put to the rack, and finally under ceremonies which might almost be called comical, if they had not been so revoltingly cruel, burnt to death. Even Popes did not escape suspicion. One of them, who studied at the University of Cordova, and was well versed in the rule of three, was suspected of having been aided in acquiring this astounding accomplishment by his Infernal Majesty "in propria persona." An Archbishop of Mayence was accused of downright heresy, because he dared to make some chemical experiments. The mother of the celebrated Astronomer Kepler, who was accused by her

son-in-law of witchcraft, escaped being burned alive only through the presence of mind of her son, who proved by mathematical calculations that the dates of her birth, her age, and the constellations at the time of her marriage, were all in contradiction of her being a witch. Terrible madness, under the garb of a distorted Christianity, deluded even the most learned of those times. Fury, envy, covetousness, ignorance, prejudice, and intolerance sought everywhere for sanguinary sacrifices, because the blinded Theologians in their zealous excitement, were more bent on the perpetuation of a spirit of hatred and wholesale murder, than the practice of Christ's command: "Ye have heard that it had been said, Thou shalt love thy neighbour and hate thine enemy: but I say unto you, Love your enemies, and pray for them that persecute you." Had human beings understood Christ's teachings and philosophy, supported by however superficial a knowledge of the historical progress of humanity, they could never have committed such crimes. Christians sacrificed, at the lowest possible computation, 16,083,019 human beings in 1600 years to their theological differences, endeavouring to oppose Philosophy and History with the same cruelty as the Romans opposed Christianity at its bright dawn.

Science now occupies the same position in regard to antiquated superstitions, as did Christianity in opposition to the sunken morals of the Heathens, and the petrified formalism of the Hebrews. All the military force of the world cannot stop the progress of Modern Thought. And what is that progress? Is it destructive or constructive? Are its tendencies bent upon the annihilation of true Christianity, or are the followers of Francis Lord Bacon in endeavouring to study nature and her phenomena not promoting true Christianity? Are we not to leave the Idols of the tribe, the cave, the market-place, and the pulpit, in order to practise benevolence and kindness, not only towards dumb creatures, but also towards human beings? In our social organization, we have neither attained the solution of the, mathematically correct, moral laws of Spinoza, nor the sublime laws ruling the universe as discovered by Sir Isaac Newton, being attraction (love), and gravitation (order). The "monas monadum" of Pythagoras revived by Leibnitz, is not yet Christ's loving Father "who maketh his sun to rise on the evil and the good, and sendeth rain on the just and the unjust." Had we earnestly acted upon this principle, the terrible scene enacted at the gates of one of our workhouses,

where a poor woman died on a cold November morning—refused admittance by the heartless master—could never have occurred. This man escaped unpunished, whilst another individual who sent six canaries through the post, had to suffer two months hard labour, because two of the birds were found dead. Is this fact not a clear proof that the life of a canary bird is of far greater value to us, than that of a human creature? But why? Because we trouble ourselves far more about the mystery of Transubstantiation or grace, decreed as an article of faith, necessary to our salvation by Innocent III. in 1215; or the necessity of auricular confession in imitation of Egyptians and Greeks, ordered by the same Innocent III., and revived by some clergymen, though they are members of the reformed Church of England. We are still uncertain, whether the Church had a right in 1440 to prohibit the Sacrament of the Communion to be given to laymen in the two elements. It was only in 1563 that all ecclesiastical power was to be concentrated in the Pope, and that the Bishops were deprived of their rights to hold regular convocations. The Christian faith, as late as 1563, at the Council of Trent, was for ever established as the only true faith, proclaiming the eternal damnation of all those who did not profess the Christian, or rather, Papal faith. This astounding belief, so degrading to the Creator, may be best illustrated by calculating only the followers of Buddha, who must have numbered since 500 B.C., that is for 2,300 years, no less than 17,250,000,000,000 of human beings, all created by an Almighty and merciful God, sent into this world, in order to toil, to do no special harm, to die, and then to be cast for ever into Hell fire. I know that this is not the view of all Divines, for some of them have kindly invented a neutral place in the universe for shady, colourless souls, who are not exactly good enough for heaven, nor bad enough for the infernal regions; for souls of good and kind-hearted men who do no harm, but think for themselves, and who do not wish humanity to be governed by the hierarchical dictates of spiritual despots, but by the laws of an Intellectual Democracy that knows the limits of its own power. The conclusive philosophy of Immanuel Kant shows us the real tendency of our modern times, “to spread the greatest amount of happiness among the people of all languages and creeds,” bringing them into one common brotherhood. But Kant’s philosophy has done more than this; the mode of reasoning propounded in it has unconsciously become the logical and mental heredity in our generation. We think differently; the glorious awe of mys-

tery, and the wonderful uncertainty of knowledge—the marvellous domains of the supernatural—fade more and more away. It is in vain that the grand-mother of Christ, the Holy Anne, should have been distinguished according to a decree of the Church in 1854, by an immaculate conception; that Pope Pius IX. should have issued a syllabus in 1864, declaring war against all the scientific efforts of our age, leading to scepticism, infidelity, and a prospective decrease of the Peter's pence; it is in vain that Pius IX. should have established in 1870, to his own satisfaction, the infallibility of the Pope—the electric light of common sense is opposed to all supernatural agencies. We have only to try to be moral, and to be intellectually cultivated, and all other unintelligible subjects can be left to themselves. History teaches us the great fact that there have been good and bad men, in all ages, at all places under all religious creeds; and that with the growth of learning and the spread of education, at all events we have become more tolerant, and are now convinced that, no matter what a man may profess, if his actions are in contradiction with our common laws, based on justice, he is a bad man. The limits of our pure reasoning faculty have been narrowed, but our powers to promote and develop our intellectual force have marvellously increased with each succeeding generation. This power will go onwards, unchecked by any artificial means. This process of our progressive development I may illustrate by a scene from life. A father sat one morning in his library pondering over his books, when his eldest son, a boy just in his teens, rushed in with a joyful face and exclaimed "Papa, Colenso is right!" The father turned round astonished at his boy's theological learning, and asked him quietly, "Have you read Colenso?" "No," replied the boy, "I have read a refutation of him, called 'Moses, or the Zulu,' which has convinced me that Colenso must be right." The father was silent, but was deeply impressed with the uselessness of the exertions of the reverend opposer to Bishop Colenso vainly applied in this age, when our whole brain-formation is revolting against mere dialectical efforts; when an intellectual democracy sways the minds of our very children, to check which would be a crime—a crime which to commit, is becoming day by day a greater impossibility. A bright and glorious future is before humanity, when Christianity will revive, and turn our Armstrongs and Woolwich infants into locomotives and motors of electric light, when the last remnants of our monasteries and

nunneries will be changed into schools and lecture halls; when sects shall cease. Then a new heaven, and a new earth will be visible, and the Alpha and the Omega of humanity will be love in truth and truth in love. This future state of Christianity, based on science and justice, on intellect and morals, I will endeavour to describe in my next, the fourth and last lecture on "Christianity."

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