

# RELIGIOUS HOCUS-POCUS

BY

**ANDREL LAWSON**

**Facts about the Bible which the  
Church does not want you  
to know.**

**BOOK I.**

THE A. B. KOGER, COLLECTION 25 Cents.

# INTRODUCTION

To

## RELIGIOUS HOCUS-POCUS.

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I challenge the hypocrisy of the Christian Church on the technicality of its "White Heaven" and "Black Hell" philosophy.

The Christian teaching, subsidized by Church exhibit of images to the effect that, heaven is white and hell is black; that the personnel of heaven is white and the personnel of hell is black; that Christ the Prince of Peace and Light is white and the devil the prince of misery and darkness is black; that white is a symbol of purity, cleanliness, righteousness, justice and truth; that black is a symbol of filth, dirt, impurity, deception and diabolism, is not only an insult to the man of black skin and those linked to him by ties of blood, but in addition is, in effect, a subtle advocacy (even if it was not intended as such) which has molded and kept pregnant with prejudice, a social psychology so unfriendly to the person of Negro blood that throughout Christendom the Negro's color is regarded as legitimate reason to limit his every right and freedom.

In the field of labor or politics, as a member of society or a constituent for justice before a court of law, the Negro's color is being adversely used to determine his interests.

Not only is the Christian philosophy an appeal to prejudice and opposition to equity and freedom for Negroes, but it succeeds, simultaneously, in neutralizing racial self-respect and self-reliance in the Negro by having him also to see from the Christian viewpoint.

The antagonistic psychological effect of the "White Heaven" and "Black Hell" philosophy of the Christian church has successfully stripped the Negro race of every bit of prestige, effectively devaluating among others of its important interests (even among Negro men) Negro womanhood, leaving colored women a sacrifice on the cross of the pernicious design of Christian societies.

If the Negro is to escape his present position, his inherited Christian psychology must be reformed to a state which will enable him to make a proper estimation of his personal importance as a natural part of this world, and the proportionate equality of his mundane interests with those of other race-groups.

Only by a psychological reform can the Negro be awakened to the seriousness of his case and the urgency of untrammelled freedom for his progress, and as a preliminary move toward the reform hoped for, it is felt that an investigation should begin from the premise on which the Christian church is founded—the Bible. So the author has decided to publish a series of booklets, of which this is one, to prove, that contrary to what has been claimed for it, the Bible is neither of divine origin nor intelligent authorship.

With the above in mind I feel that the content of this book merits whatever attention the reader may find possible to afford it.

Religion is a liability!

Thomas Jefferson says: "In every country and in every age the Clergy has been hostile to liberty." (Works, Vol. 4.)

Havelock Ellis—the world's greatest Criminologist, in his book "The Criminal" says: "In every country Religion is closely related with crime."

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ANDREW LAWSON

1937

BOOK 1

THE A. B. KOGER, COLLECTION

# RELIGIOUS HOCUS-POCUS

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**ANDRE L. LAWSON**

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**BOOK I.**

*ORIGIN of RELIGION, THE BIBLE, and  
THE CHURCH.*

**Facts about the Bible which the Church does  
not want you to know.**

**Price 25c**

*"Somebody ought to tell the truth about the Bible."* —Robert Ingersol.

*"The slave owner was forbidden to teach slaves to read; for knowledge might make them rebellious. What applied to BLACK slaves seventy years ago, applies to many that are able to read, but not able to THINK. Those interested in keeping them quiet dislike anyone who teaches them to THINK."*

—Arthur Brisbane.

It is a common mistake to think that the only way to improve the quality of our work is to work longer hours. In fact, research shows that productivity is highest when we are well-rested and focused. Taking regular breaks and maintaining a healthy work-life balance can lead to better performance and less burnout.

Another key to success is continuous learning. The world is constantly changing, and new skills and knowledge are essential for staying competitive. Encourage your team to take courses, attend conferences, and explore new technologies. This not only benefits the individual but also the organization as a whole.

Finally, communication is crucial. Clear, open communication fosters trust and collaboration. Make sure everyone is on the same page and that their voices are heard.

RELIGIOUS HOCUS-FOCUS

BY

ANDREW LAWSON

1937

The only thing that is true is that the world is a  
place of mystery and wonder. It is a place where  
the unknown is always just around the next  
corner. It is a place where the possibilities are  
infinite and the potential is limitless.

The University of Chicago Press

# RELIGIOUS HOCUS-POCUS

.BY.

**ANDREL LAWSON**

-1937-

The only motive behind the writing of this series of pamphlets is my profound desire to see reason stimulated in my own children and the rest of the rising generation, as a combatant of the pernicious effect of blind faith.

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Imp. Minerva, Colón, Rep. de Panamá.



# RELIGIOUS HOCUS-POCUS

- BY -

ANDREL LAWSON

## BOOK I.

There are dozens of denominations of religion today, but the major religions from which they all spring are seven in number.

They are the following, and with respect to age, range in the order listed: Brahamanism, Buddhism, Confucionism, Zoroastrianism, Mohammedanism, Judaism and Christianity.

From these seven major religions sprung nearly as many gods and demi-gods as the flourishing wealth of religious denominations they have given birth to; and to make the hocus-pocus complete and impressive, the virgin-mothers, are always included for honorable mention.

A few of the important gods, demi-gods and virgin mothers, past and present, are as follows: Horus of Egypt, and his mother's name was Isis; Christna, the Hindoo savior, and his mother's name was Nari; Alcides, and his mother's name was Alcemene; Bacchus of Egypt, and his mother's name was Semele; Bacchus of Greece, and his mother's name was Minerva; Yu of China, and his mother's name was Shing-Mon. [For more information on these Christs of the past and present, see Grave's "Sixteen Crucified Christs"].

The divinity and importance of these gods have always been supported, respectively, by a variety of religious books—canonical and apocryphal—such as bibles, prayer books, books of prophecies, books of divine revelations, and hymn books.

### SACRED BOOKS

Beginning with the Brahmanical religion of India, we have the four Vedas: Rigveda, Yajurveda, Samaveda, and Atharvaveda. These comprise the canonical books of India—the divine laws of God-Bibles. In addition to these are the Puranas, eighteen in number, comprising the apocryphal books of the Hindoos—religious books of records, prophecies, prayers, revelations, and hymns—written by prophets, high priests, and alleged ordained rulers of God.

Of the Puranas, the Bahagavata containing the biography of Christna—God-personified Hindu—is the most important. It is to the devout Hindu what the New Testament of the Christian Bible is to Christians.

The Puranas were used to propangadize the popular Brahmanical religion of India.

Of the four bibles of India, Vedas (the world's first set of bibles), the Rigveda, the oldest of the four, is the first religious record penned. It is one of the most ancient books. It was written in Sanscrit, the first written language spoken, and while scholars and students of Sanscrit disagree as to the

exact date it was written, they agree that it was written not less than two thousand five hundred years before the Christian era.

## BUDDHISM

Next in order are the sacred books of Buddhism. The Tripitaka, the Buddhist bible was penned three hundred years B. C. It deals most with power, conquests, and charity.

As auxiliaries to the Tripiaka there are the Upanishads, Tantras, Ramayana, Mahabharata, and Institutes of Menu.

The Upanishads consist of eighteen books. They teach of the Creation, of the Supreme Being, of Brahma, and the relation of the human soul to Brahma.

The Tantras contains the laws and desires of the God "Swa."

The Ramayana contains a history of "Rama"—the God "Vishu" incarnated. This book also contains great stories and poems.

The Mahabharata is another great book of religious stories and poems similar to the songs of Solomon of the Christian Bible. It is said to have 400,000 verses. Like the Ramayana it is regarded as being of divine authorship.

The Institutes of Menu is believed to have been written by Menu with the divine guidance of God. Menu is believed to have been an issuer of the ordinances of God. He was to the ancient Hindoos

what Moses was to the Jews. The Institutes of Menu are much like the so-called books of Moses and serve the identical purpose.

## CONFUCIANISM

Stepping over from India to China, we have Confucianism guided by Yik King, the bible of the Confucianist. The Yik King deals with cosmology and morals. It was compiled in the year one thousand one hundred and forty three, B. C.

[Confucius was one of the few men, if not the only man, who has been able to endear himself to almost a whole continent of people as their moral and religious leader without recognizing a God. He was the first atheist, the first rational character of the great men of old, the first leader to face the realities of life; he was not a victim of superstition, did not think in the abstract. He was sane, sober and intelligent. The superior intelligence which caused him to revolt against the recognition of gods and demi-gods can be better portrayed by quoting his personal philosophy: "The observance of the three fundamental laws of relation between sovereign and subject, father and children, husband and wife, and the five capital virtues—universal charity, impartial justice, conformity to ceremonies and established usages, rectitude of heart and mind, and pure sincerity." Comparing this philosophy with the philosophies of the worshipped gods, including Jehovah God of the Christians; doesn't Confucius make them look shame for intelligence?

While the world has had, as a necessity, to abandon even the ordinances of the present god of orthodoxy as being impracticable, and for the most part incompatible with reason and common sense, the philosophy of Confucius is predominant among civilized men as the cherished of practical principles).

Like the other bibles the Yik King was also supported by other sacred books, the most important of which are: Shu King, Shi King, Le King, and Chun Tsien.

The Shu King contains the teachings and principles of ancient Chinese kings. Some of its records date back to over four thousand years.

The Le King is a religious record of the manners, customs, and ceremonies of the ancient pious. This book has contributed more than any other work to the moulding of the social and moral standards of China. To the Chinese it is a text book of moral virtues.

The Chun Tsien is a compilation of historical events by Confucius himself. It contains an autobiography of his own life, and events of his time, in addition to records of events during the life of his immediate predecessors.

The doctrine of Confucianism, which is the religion of the socially superior strata of China, has been molded by the above five books of laws. These books are the most revered by the Chinese; not as divine ordinances but as paragons of moral and social teachings.

## ZOROASTERIANISM

The Zend-Avesta is the bible of Zoroasterians. It was compiled about three thousand years ago by Zoroaster, one of the supposed prophets of God. It is a very large book and covers a very broad field of subjects. The religion which it teaches has been the most poorly patronized of religions although it deals with a variety of subjects affecting the spiritual and material interest of humanity in general. Like all the other bibles, the Zend-Avesta is considered by Zoroasterians, a faithful record of the spoken words and expressed desires of God.

Zoroasterianism, by virtue of the nationality of the supposed prophet after whom it was named, is a religion of Persia. The Zend-Avesta, however has almost given way completely to the Sadder, a compendium of the teachings of Zoroaster as are contained in the Zend-Avesta. The Sadder is the prevailing bible of the Pharisees. Much of the teaching of the Zend-Avesta has also been incorporated in the Jewish and Christian bibles.

## MOHAMMEDANISM

The Koran is the Bible of the Mohammedans. Like all the other bibles, with the exception of the sacred works of Confucius, divine authorship is claimed for it. It claims divine honor for Adam, Abraham, Moses, David, Jesus and Mohammed. However, as is customary of bibles and the religions they propagate, Mohammedanism and the Koran

condemn the other religions, bibles, and supposed inspired men as corrupt and unauthentic. Mohammedans contend that the Koran is the last, and consequently, the most important revelation of God to man; and that Mohammed, their prophet, was the last to whom divine revelation was made, so he is the prophet of prophets.

While Mohammedans accept and recognize some of the books of so-called divine laws of the Jews and Christians, they do not believe that Christ was, in any sense of the Christian contention, the son of God. They further believe that the books of laws handed down to the other prophets were corrupted and, therefore, unauthentic. But the Koran, unlike other religious books, is pure, because, it was written, they assert, in rays of light at the throne of God, and an uncorrupted copy, covered with white silk and ornamentation of precious gems was sent to the lower heaven by the angel Gabriel as conveyer. From thence, they contend, during a period of twenty years, the revelation was transmitted in small portions until the whole was received by Mohammed and imparted to truth-seekers of the world.

Consistent with their belief of the style and construction of the first copy of the Koran sent to the lower Heaven for dissemination to the world through Mohammed, the Mohammedans attach great importance even to the style and binding of the Koran unto today.

The Koran is never lacking its white silk cover for formal purposes.

Mohammedanism, like Mohammed, was given birth in Arabia. It is the religion of the Arabs. The greatest amount of its adherents are to be found in India, along the fringes of the Mediterranean, and a part of Africa.

[In addition to their resentment that Mohammedans reject the alleged divinity and co-eternal existence of Christ with God, Christians object to Mohammedanism because it encourages polygamy].

As an auxiliary to the Koran there is the Sunna. It is a book of myths and legendries of Mohammed, even more fabulous than the stories of Matthew, Mark, Luke, and John of Christ.

## CHRISTIANITY

Christianity is the climax of religious confusion among the old Jews. The doctrine of Christ, the idol of Christians, brought definitely to a parting way a complex religious situation which caused war and blood-shed on the slightest suspicion of religious difference.

The advocacy of the Old Testament of the bible, which still constitutes the major part of the religious teachings of the modern Jew, was cause for more wars, persecutions, tyranny, blood-shed, and cruelty than any other religious book. The God it represented and still represents to both Jews



and Christians today—the Lord God Jehovah—was in fact anthropomorphic. He was the most truculent of all the worshipped gods.

The Torah, Nebiim, Cethubim or Hagiographa, and the Talmud are the religious books of the orthodox Jews. Of these four books the Torah is believed by the Jews to have been written by Moses by God's instruction and guidance. This and the other three religious books of the orthodox Jews have been divided up to form the thirty nine books of the Old Testament of the Christian bible. But while the Torah, Nebiim, and Cethubim have been used in their entirety, only a small portion of the Talmud has been included.

The Holy Bible is regarded by Christians as the only authentic revelation of God to man. The majority of Christians do not know that the Old Testament, the most of which they believe is God's expressed desire to the world, in its completeness is merely a sub-division of the religious books of the Jews, the precepts of which, Christ was accused by the associates of Pilate, to have violated. Even those Christians who ought to know, boldly reject the bibles preceeding theirs, including the Torah, Nebiim, and Cethubim—the nucleus of the Holy (?) Bible—denying them of all divinity which they reserve unto themselves for their "Book of Books," last of the bibles.

The Holy Bible is divided into two parts, the Old Testament, and the New Testament. For the first one hundred and fifty years of its existence the

holy books of the Jews alone comprised the Holy Bible. The Holy Bible for all that period of time, was only that part which is known as the Old Testament today. It was then divided up into the following three categories, according to the three major religious books of the Jews used for its construction:

*Category No. 1.*— Torah—The Laws:—Genesis, Exodus, Leviticus, Numbers, Deuteronomy.

*Category No. 2.*— Nebiim—The Prophets:—Joshua, Judges, 1st Samuel, 2nd Samuel, 1st Kings, 2nd Kings, Isaiah, Jeremiah, Ezekiel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi.

*Category No. 3.*— Cethubim—The songs, poems, and sentimentalities:—Psalms, Proverbs, Job, Songs of Solomon, Ruth, Lamentations, Ecclesiastes, Esther, Daniel, Ezra, Nehemiah, 1st Chronicles, and 2nd Chronicles.

To the above thirty nine books comprising the original Holy Bible was subsequently appended the following twenty seven books: Matthew, Mark, Luke, John, Acts, Romans, 1st Corinthians, 2nd Corinthians, Galatians, Ephesians, Philippians, Col-

ossians, 1st Thessalonians, 2nd Thessalonians, 1st Timothy, 2nd Timothy, Titus, Philemon, Hebrew, James, 1st Peter, 2nd Peter, 1st John, 2nd John, 3rd John, Jude, and Revelation.

To distinguish between the two philosophies which became involved in the Holy Bible as we have it today, Tertullian, in the beginning of the third century, began calling them by the names: "Old Testament" and "New Testament." From thence these terms have been officially applied and used.

In addition to the sixty six small books comprising the Holy Bible today, thirty nine in the Old Testament and twenty seven in the New Testament, there are other religious books existing, appertaining to Christianity, but not commonly used, which are also regarded by the Catholic denomination of Christians and by some orthodox Jews as being of divine origin. Protestants, however, reject them. They are the following: 1st Maccabees, 2nd Maccabees, 3rd Maccabees, 4th Maccabees, 5th Maccabees, 1st Esdras, 2nd Esdras, Baruch, Judith, Tobit, Book of Wisdom, History of Susanna, Song of the Three Children, Bel and the Dragon, Prayer of Manasseh, Ecclesiasticus or, Jesus the son of Sirah. The use of the above sixteen books is confined to within the upper circle of Catholicism.

### LOST BOOKS

According to biblical authorities the following thirty six books, representing over thirty five per

cent of what should be the full bible, have been lost. Sixteen of these are of the Old Testament philosophy and twenty of the New Testament. The sixteen of the Old Testament are as follows: Books of the wars of the Lord, Books of the Covenant, Book of Jasher, Book of Gad, Book of Nathan, Prophecy of Ahijah, Book of Samuel, Visions of Iddo, Acts of Solomon, Acts of Uzziah, A thousand and five Songs of Solomon, Three Thousand Proverbs of Solomon, Chronicles of the Kings of Judah, Book of John, Chronicles of the Kings of Israel, and Book of Enoch.

The following are of the New Testament: Gospel according to the Egyptians, Gospel According to the Hebrews, Gospel of Peter, Oracles of Christ, Gospel of Paul, Gospel of Matthias, Gospel of Philip, Gospel of Andrew, Gospel of Perfection, Gospel of Basilides, Gospel of Tatian, Gospel of Apelles, Gospel of Bartholomew, Gospel of Corenthus, Acts of Paul, Acts of Peter, Revelation of Paul, Revelation of Peter, Memoirs of the Apostles, and Preachiug of Peter.

### **VERACITY OF DIVINITY**

As this book is intended as a critical commentary on the Holy (?) Bible, the most revered book of Christendom, in order to make it intelligible to the reader it seems to be an important necessity to determine the veracity of the divinity claimed by the Christian world for the many books incorporated in

its pages and now regarded as canonical—divine ordinances.

It will be noticed from the following that the claim of divine authorship for the Bible as a whole or in part, cannot be intelligently supported.

Two principles have been followed by Christian patriarchs in ascribing canonicity to religious writings. The principal has been, the honoring as canonical, of any religious work the record of whose authorship cannot be traced. The other, by convention.

In the former case they are regarded as mysterious revelations, and therefore great cause for marvel; in the latter case a majority vote of assembled church dignitaries determine their merit.

Never in the history of Christianity has there ever been a general agreement or acceptance as canonical, the books for which canonicity has been claimed.

From the very earliest days of Christianity, before the church became organized, the myriad sets of Christians all disagreed as to the authenticity of the books used and regarded as divine revelations by one another; and this has continued all down through the annals of our church history.

At all the conventions and councils held by the Christian church since she has become an organized body, there have been dissensions in connection with the books that have been accepted as canonical and those rejected as uncanonical. As a

consequence of this we find that the canons of all the existing orthodox groups differ.

Many of the books incorporated in the Christian bible are used by the Jews also, but an examination of the appraisal of these books by orthodoxy reveals that while some are accepted by both Jews and Christians as canonical, others regarded as canonical by Christians are rejected by Jews as uncanonical, and some that are revered by Jews as canonical are regarded as uncanonical by Christians.

The following are the existing orthodox appraisal of religious books, most of which are incorporated in the Christian bible :

Books revered as divine ordinances by Jews and Christians alike: Genesis, Exodus, Leviticus, Numbers, and Deuteronomy.

Books revered as divine ordinances by some Jews and by all Christians: Joshua, Judges, 1st Samuel, 2nd Samuel, 1st Kings, 2nd Kings, Isaiah, Jeremiah, Ezekiel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi.

Books accorded canonicity by some Jews but not considered divine ordinances, but accepted by most Christians as canonic and divine: Ruth, 1st Chronicles, 2nd Chronicles, Ezra, Nehemiah, Esther, Job, Psalms, Proverbs, Ecclesiastes, Songs of Solomon, Lamentation, Daniel.

Books revered as divine ordinances by some Jews and nearly all Greek and Roman Catholic

churches, but rejected by Christians: Baruch, Tobit, Judith, Book of Wisdom, Song of the Three Children, History of Susanna, Bel and the Dragon, Prayer of Manasseh, Ecclesiasticus, 1st Esdras, 2nd Esdras, 1st Maccabees, 2nd Maccabees, 3rd Maccabees, 4th Maccabees, 5th Maccabees.

The foregoing books are all related to the old gospels of orthodoxy, most of which may be found in the Old Testament of the Holy Bible.

The following are books of the "New Gospels"—New Testament—revered by all Christians as being of divine origin: Matthew, Mark, Luke, John, Acts, Romans, 1st Corinthians, 2nd Corinthians, Galatians, Ephesians, Philipians, Colossians, 1st Thessalonians, 2nd Thessalonians, 1st Timothy, 2nd Timothy, Titus, Philemon, 1st John, 2nd John, 3rd John, Peter, Jude, and Revelation.

Of the above books, however, Hebrews, James, 1st Peter, 2nd Peter, 2nd John, 3rd John, Jude, and Revelation have been accepted as canonical only within the latter years of Christianity. They were rejected as uncanonical for many years.

The rest of existing religious books, including those of the collection of books comprising the bible that have not been mentioned here, are considered apocryphal—written by man—not of divine inspiration.

After a review of the two kinds of books comprising the Bible, in the light of religious classification canonical and apocryphal, the former believed

to have been written by divine guidance and authority it is impossible to find anything in those for which divinity is claimed to justify the claim. An impartial investigation reveals that from a standpoint of civilization and rationalism, the apocryphal books, the books written by man, are by far of higher merit, though both kinds are equally fantastic and inapplicable to the realities of life.

The orthodox claim of divinity for the Bible, in whole or in part, is altogether hollow, and this has been admitted by many authorities and students of Bible history.

Relative to the Old Testament, in connection with veracity, the following have been said: "Nearly all antiques are unanimous in giving Ezra the honor of collecting the different writings of Moses and the Prophets and reducing them into the form in which they are now found in the Bible. [Dr. Adam Clark voicing the belief of orthodox Jews and Christians]."

In connection with the above, John E. Remsburg, one of the greatest authorities on the Bible in his work entitled "The Bible," page 21, says: "There is no conclusive evidence that Ezra founded the canon of the Old Testament. Nehemiah could not have completed it, because a part of the book was written after his time. There is no proof that the books of the Old Testament existed in a collected form before the beginning of the Christian era.



There is no proof that even the Law and the Prophets existed in such a form before the Maccabean period."

The Rev. Frederick Myers, another able authority on the Bible, in "Catholic Thoughts on the Bible," page 56, says: "By whom the books of the Old Testament were collected, and by what authority made canonical, we do not know." This admission by a priest seems more honest than is generally expected of the advocates of Christianity.

Irenaeus, the organizer of the Christian church, not being able to satisfy the claim of divine authorship of the books of the Bible for which divinity has been claimed, advanced the following theory: "God inspired Esdras, the priest of the tribe of Levi, to compose anew, all the discourses of the ancient prophets, and to restore to the people the law given them by Moses." [Ecclesiastical History, Book 5, Chapter 8].

Theories like Adam Clark's are responsible for the popular belief among some Christians that the original ordinances given the Jews by God were lost during the captivity of the Jews by Nebuchadnezzar, and that they were reproduced by Ezra through divine revelation. Of this Remsburg, in his work "The Bible," page 22, says: "If Ezra was inspired, as claimed, to rewrite the Hebrew Scriptures, he did not complete his task, for the books that were really lost have never been restored, and the Old Testament is but a part of the Hebrew scriptures that once existed." [See lost

books of the Bible on page 11 of this book].

Chrysostom, credited for giving the title "Bible" to the Christian Book of Books in the fifth century, speaking of its authenticity says: "The Jews having been at some time careless, and at others profane, they suffered some of the sacred books to be lost through their carelessness, and have burnt and destroyed others".

Consistent with popular Christian belief in connection with canonicity of the New Testament, the Rev. Dr. Roswell D. Hitchcock says: "The New Book of records, like the old, was set down by eye-witnesses of and actors in the scenes closely after the occurrence; its successive portions were cautiously scrutinized and clearly distinguished as entitled to reception; when the record, properly so-called, was completed, the canon was closed." [Analysis of the Bible, page 1149]. "This process was rapid and decisive; it had in all probability been substantially complete before the death of John, the last of the apostles." [Ibid, page 1158].

Statements like the above, however, are untrue and misleading. They are merely conjectures to serve the objective sought by their proponents among the credulous masses who refuse to question their authority.

It is upon these statements, coming from patriarchs of the Christian religious advocacy without benefit of facts, that present-day Christians base their claim for authenticity of the Christian doctrine.

To demonstrate the untruthfulness of the statements of these false authorities, it is necessary only to quote the findings of a few outstanding authorities on Bible history.

John Remsburg, eminent authority of Bible records, concerning the alleged authenticity of the Bible, says: "The Christian canon was not complete before the death of the last apostle. The New Testament did not exist in the time of the apostles. It did not exist in the time of the Apostolic Fathers. It was not in existence in the middle of the second century." ["The Bible," page 24].

Dr. Davidson, known as one of the highest Christian authorities on the Bible, in "Canon of the Bible," page 123, says: "Papias (150 A. D.) knew nothing, so far as we can learn, of a New Testament canon."

Dr. Davidson again (Ibid., page 129) "Justin Martyr's canon (150 A. D.) so far as divine authority and inspiration are concerned, was the Old Testament."

The above authorities prove conclusively that up to the middle of the second century, long after the death of Jesus and his apostles, nothing was known of the New Testament. How, then, can the claim that the apostles wrote the canon of the New Testament be supported.

Up to the latter part of the second century the books of the Old Testament alone—the Jewish gospels alone—constituted the Christian Bible.

The New Testament is a collection of conjectures: a product of the initiative to organize the Christian church, begun by Irenaeus in the latter part of the second century, succeeded by Tertullian and Clement of Alexandria in the third Century.

## **ORIGIN OF THE CHRISTIAN BIBLE AND CHURCH.**

The Christian Bible originates from a religious mythology of primitive Jews, the greater portion of which was written in Hebrew, the lesser portion in the Aramaic or Chaldaic dialect of said language.

There have been many translations, extinct and extant, no two of which are alike, because it was impossible to make a correct and intelligent translation of the Hebrew language of those days; it was lacking of vowels.

The written language of the ancient Jews—Hebrew—had no vowels. All translations of it, consequently, were based on assumption and conjecture, instead of correct and intelligent interpretation.

A little over one thousand years ago Jewish scholars developed a system of vowels for their language and revised the original Jewish mythology into what is known as the Masoretic text.

The Greek and Roman Catholic versions of the Old Testament are based on the original text.

while the Protestant versions, German and English, are based on the Masoretic text.

The Samaritans—remnant of the ten of the twelve tribes of Jacob which formed the house of Israel—were the first to attempt a translation of the antique religious mythology of their ancestors. The Samaritan translation, however, contained only six books consisting of the Pentateuch (Pente—five, teuchos—volume) meaning five volumes, and are represented by the first five books of the Old Testament; four of which are of Greek titles, and one—the fourth—“Numbers,” translated from the Greek word “Arithmoi,” of English title. The sixth is what is said to be a corrupt version of Joshua.

The five books referred to in the foregoing are: Genesis, Exodus, Leviticus, Numbers (Arithmoi in Greek), and Deuteronomy. The titles of these books imply just what the words meant in antique Hebrew according to the Septuagint translation by Greek translators, viz.—Genesis—“In the beginning;” Exodus,—“These are the words;” Leviticus—“And He called;” Numbers (Aritmoi)—“And He spake;” Deuteronomy—“These are the words.”

“Joshua,” to which modern scholars have given the name Hexateuch (Hexe—six, teuchos volume) though not considered authentic and original according to the Samaritan version, is admitted to be related to the collection comprising the Pentateuch. Some students of theology opine that the Samaritan Pentateuch is the most authentic relic of the original Hebrew mythology.

The next translation was made by the Greeks. This translation is known as the Septuagint version. It is believed to have been more elaborate than the Samaritan version and included both the canonical and the apocryphal books of the old Jewish Scriptures.

We are told that in the year 285 B. C. seventy Greek scholars were selected and each was locked up in a separate chamber where individually they translated the original Hebrew writing. The translations are said to have resulted much alike, and this lent reason for the popular belief among Greeks that the translation was supervised by God.

Respecting the popular belief among some Christians that the Septuagint translation covered the original Jewish work, John Remsburg, in his book "The Bible," says: "The story is a fiction. Instead of seventy translations of fifty books, there was one translation of five books. The Pentateuch alone was translated at this time. The Prophets, the Hagiographa, and the Apocrypha were translated at various times during the succeeding three hundred years."

### **FIRST CHRISTIAN VERSION.**

Up to the middle of the second century A. D., there was no Christian version of the Bible. The thought of the New Testament collection did not even exist; the belief that the thoughts conveyed in the gospels of Matthew, Mark, Luke, and John are co-eternal with God notwithstanding.

The Septuagint, pre-Christian Greek translation of the Old Gospels, was the version used up to this age by Hellenistic Jews, and primitive Christians alike.

The Peshito is the first Christian Bible translated from older relics of the original mythology. It was written in Aramaic, and is the Bible of Christian Syrians. 2nd Peter, 2nd, and 3rd John, Jude, and Revelation are not included therein.

The Thebaic is the second of the Christian translations. It was written in the language of upper Egypt. In addition to the Thebaic there is another Egyptian translation called Memphic. This version is the Bible of the Egyptian Coptic church, it was written in the language of Lower Egypt. Both versions include the uncanonical books, except Revelation.

Next in order of translation was the Ethiopic Bible of the Ethiopian Christians, mainly of the Ethiopian Coptic church. The Law, Kings, Solomon, The Prophets, and Enoch comprise the Old Testament. The latter book, Enoch, however, is not found in any other version.

Next Christian translation was the Gothic version made by a Gothic bishop in the fourth century. The Goths were of an ancient Germanic nation which overran the Roman Empire. This version did not include 1st, and 2nd Samuel, and 1st, and 2nd Kings.

Next translation was the Italic. This was a Roman version written in Latin. It preceded the Vulgate, another Latin version made by Jerome about the beginning of the fifth century.

The Vulgate is considered one of the most important versions of the Bible today. It is the standard version of the Roman Catholic church. It has been revised many times. It now includes, as canonical, many books which Jerome, the translator, rejected as apocryphal.

In addition to the foregoing versions of the primitive Jewish mythology are the three prevailing Greek manuscripts, those recognized as the most authoritative in connection with the original words of the supposed "Author" of the Bible. They are: the Sinaitic, the Vatican, and the Alexandrian manuscripts, none of whose origin, date of authorship, nor author, are known.

Altogether there have been ten officially recognized translations of the primitive mythology\* by medieval Christians, and two before the Christian era.

### **TRANSLATIONS BEFORE THE CHRISTIAN ERA.**

The Samaritan Version (Bible of the Samaritan Israelites).

The Septuagint—(Bible of the Ancient Greeks).



## TRANSLATIONS BY MEDIEVAL CHRISTIANS.

Peshito—(Version by Syrian Christians).

Thebaic, and Memphic or Coptic (2 Egyptian Versions).

Ethiopic (Version by Ethiopian Christians).

Gothic (Version by the Goths).

Italic, and Vulgate (2 Latin Versions).

Sinaitic

Vatican

Alexandrian

} Three manuscripts considered  
the most authentic.

That the most esteemed and revered Christian books have qualified for divinity on the grounds of inability to trace their origin and authorship, is borne out by the fact that, of all the translations of the original biblical work, the Sinaitic, the Vatican, and the Alexandrian manuscripts, the most revered, are the only versions whose authorship and origin are not known. This method of ascribing divinity to antique religious literature has been most reconcilable with traditional religious hocus-pocus. It lends the touch of mystery consistent with the superstitious psychology of the faithful; they immediately qualify as the handiwork of God—co-eternal with God—they are marvelous!

The Sinaitic manuscript, discovered by Dr. Tishendorff at a convent near Mount Sinai, has been preserved in St. Petersburg up to about two years ago. [Since rationalism has dethroned religious superstition in Russia the Sinaitic Version has been sold to the British Museum].

It is believed that this manuscript contains the oldest manuscript of the New Testament, said to have been written in the fourth century.

The Vatican manuscript, preserved in the Vatican library at Rome, is believed to be also a fourth century literary production. While the Old Testament of this manuscript is in tact, the New Testament is merely a mutilated copy of the gospels of Matthew, Mark, Luke, and John; the Acts, and part of the Epistles. It does not contain the rest of the New Testament.

The Alexandrian manuscript, preserved in the British Museum, is believed to be of the fifth or sixth century. This manuscript is in tact, and contains, in addition to the New Testament as we have it, the First, and Second Epistles of Clement.

### **MODERN CHRISTIAN VERSIONS.**

There have been six important modern translations, consequently, six modern versions of the Bible. They are the following: Luther's Version, Wicliffe's Version, Tyndale's Version, The King James' Version, New Version, and the Douay Version.

The Luther's version is a revised translation of the Alexandrian manuscript. It was written by Martin Luther, the great Protestant reformer. This work remained the principal bible of Germany up to the early part of the present decade. Since then it has been reformed by the leaders of the New Reich of Germany under the government of Reich Fuehrer Adolph Hitler. It was written about four hundred years ago. It is of high literary merit, and up to recently was second in importance and influence only to the King James Version.

The Wicliffe's version was the first English translation of the Bible. It dates back to the latter part of the fourteenth century.

The Tyndale's version was begun by Tyndale of England about the same time Martin Luther began his German translation; but Tyndale did not live to complete his work, it was completed by his associates.

The King James Version published in the year 1611, and known as the Authorized Version, was made by forty seven English scholars divided up into six companies; two companies at Oxford, two at Westminster, and two at Cambridge. The basis of this work was Tyndale's version.

In connection with the King James Version, John Remsburg says: "The King James Bible is admittedly one of the most incorrect versions; but dressed up in the strong, quaint English of Shakespeare's time, it possesses considerable literary merit."

The King James version of the Bible, despite the above fact, however, has had a wider circulation than all the others combined. It has been translated into nearly every tongue.

"The New Version" of the Bible is a revision of the King James version. This work was undertaken by twenty seven English scholars in the year 1870 and was completed in the year 1882. The work was revised by an American committee. Its contents are divided up into paragraphs, instead of chapters and verses.

The Douay version is the English translation of the Vulgate, the Latin version written by Jerome in the fifth century. It is the prevailing English version of the Roman Catholic church.

The foregoing are only the most important of the many translations of the Bible. Germany alone is said to have had seventeen translations before Martin Luther's time.

Of these many translations it can truly be said that, each is a translation of succeeding relics of the original mythology, adulterated by conjectures, additions, and revisions to suit the desire of their respective writers.

Today it is generally believed among Christians and so taught that, a part of the Bible is the spoken words of God written by Moses. It is said that God gave the ten commandments verbally to Moses while the latter recorded it. This like nearly everything else in the Bible, is wholly untrue.

In connection with the belief that David, by divine guidance, recorded some of the books which form part of the Bible, I quote a few scholars of Semetic language: Prof. Renan says: "The opinion which attributes the composition of the Pentateuch to Moses seems quite modern; It is very certain that the ancient Hebrews never dreamed of regarding their legislator as their historian. The ancient documents appeared to them absolutely impersonal, and they attached to them no author's name." [History of Semetic Languages, Book 2, Chapter 1].

The Hebrew language did not go from Egypt to Palestine with the primitive Jews. It came into being long after Moses was dead; consequently, he could not have written a part of the Bible, because, the Jewish mythology which formed the nucleus of the Bible was written in Hebrew and the Chaldaic dialect of that language.

In connection with the above, De Witte says: "Without doubt it (Hebrew) originated in the land Caanan or was still further developed therein after the Hebrew and other Caananitish peoples had migrated thither from the northern country." [Old Testament, Part 2].

Professor Andrew Norton says: "For a long time after the supposed date of the Pentateuch we find no proof of the existence of a book or even an inscription in proper alphabetical characters among the nations by whom the Hebrews were surrounded." [The Pentateuch, page 34].

The above contention is supported by no less an authority than the Bible itself. In Deuteronomy, Chapter 34, Verses 5-8, we find:

- 5— So Moses the servant of the Lord died there in the land of Moab, according to the word of the Lord.
- 6— And he buried him in a valley in the land of Moab, over against Beth-peor: but no man knoweth his sepulchre unto this day.
- 7— And Moses was an hundred and twenty years old when he died: his eye was not dim, nor his natural force abated.
- 8— And the children of Israel wept for Moses in the plains of Moab thirty days: so the days of weeping and mourning for Moses were ended.

It is impossible for Moses to have written the above. A man cannot record his own death and the things which took place at his burial. One need not be in doubt in stating that Moses knew nothing about the writing of the Pentateuch (first five books of the Bible said to have been written by Moses). They are a biography of his life by others. There is not a greater fraud than the Bible.

## THE CHRISTIAN CHURCH AS AN ORGANIZED BODY.

The Christian church, as an organized body, did not come into being until nearly two centuries after Christ, his associates, and his disciples were all dead and gone.

It was Irenaeus who conceived the idea of organizing the Christian church under one head—the Roman Catholic. And this is why the Roman church calls itself: "The only true Church of Christ."

Up to the close of the second century there were scores of sects of Christians, the oldest of which was founded by Barnabas and Saul (Paul). In support of this I quote in addition to historical facts, Biblical account: Acts, Chapter 11, Verses 22-26:

25—Then departed Barnabas to Tarsus, for to seek Saul:

26—And when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the church, and taught much people. And the disciples were called Christians first in Antioch.

Up to this time these numerous sects of unorganized Christians followed three distinct order of Christian philosophy. Their beliefs and religious

formulas were based respectively, on the doctrines and opinions advanced by the prophets they patronized.

Peter, Paul, and John were contemporary prophets: and each had his set of followers who regarded him as the truest interpreter of the religion of Christ. So the many Christian groups were divided up altogether into three orders: The Petrine Christians, the Pauline, and the Johnnie.

Irenaeus at the close of the second century set out, with the assistance of his associates, to bring all the Christian sects under one head—the church of Rome—which was then the largest existing of the many Christian sects. He said: “It is a matter of necessity that every church should agree with this church (the Roman sect) on account of its preeminent authority.” [Heresies, Book 3].

The move initiated by Irenaeus, who was succeeded in the third century by Tertullian and Clement of Alexandria, was very successful. It resulted in the founding and establishment of the Roman Catholic church, the forming (fabricating) of the New Testament, and the canonizing (attaching divinity) of many of the books used by primitive Christians, which were later incorporated in the making of the New Testament.

The first collection of books made by Irenaeus for incorporation in the New Testament was Matthew, Mark, Luke, and John which are commonly believed by Christians to have been written by indi-



viduals whose names they bear, and who they believe were eye-witnesses to all that occurred during the life of Christ.

Immediately after this selection he selected 1st Corinthians, 2nd Corinthians, Galatians, Ephesians, Philipians, Colossians, 1st Thessalonians, 2nd Thessalonians, 1st Timothy, 2nd Timothy, Titus, Philemon, 1st John, and Revelation—altogether, eighteen primitive Christian books.

The successors to Ireneaus, Tertulian and Clement, accepted these eighteen books; the first four they passed on to us as records (Biblical History) of the conception of Mary, and the birth and life of Christ. All falsehood!

In addition to the eighteen books mentioned above, nine others were subsequently added, because dissention in connection with the propriety of the collection of books selected, arose among the three divisions of Christians, so these nine were selected from among them and included in the collection to form the New Testament to heal the dissention.

Questioned by his early supporters as to why he made four gospels—Matthew, Mark, Luke, and John—about the same event, Ireneaus advanced the fictitious and irrational theory that it is because: "There are four quarters of the earth in which we live, and four universal winds." But the real reason is because he found it necessary for the success of the enterprise he initiated, to satisfy the followers

of the divergent Christian philosophies then extant. He realized that a document to be acceptable to all must include their favorite ideas, and this is responsible for the divergence, and contradictions found in Matthew, Mark, Luke, and John. Matthew was written to conform with the sentiment of the Petrine Christians; Mark to conform with the sentiment of the Roman Christians; Luke to conform with the sentiment of the Pauline Christians; and John to conform with the sentiment of the Johnnie Christians.

With this done, the other books incorporated in the New Testament have been a target of debate and opposition by Christian leaders of opposite opinions, respecting their canonic merit, ever since, unto today.

The Bible as we have it, with respect to canonization of some of the books found therein, assumed a similarity of its present form during the time of Augustine and Jerome at the close of the fourth century. So five primitive men of mediocre ability, are responsible for the founding of the church, and framing of twentieth century religious, and to a great extent, moral code (establishing the premises of slavery and oppression). They are Ireneaus, Tertullian, Clement, Augustine, and Jerome.

Of these early Christian Fathers, Dr. Davidson says: "Of the three fathers who contributed most to its early growth, Ireneaus was credulous and blundering, Tertullian passionate and one-sided, and Clement of Alexandria imbued with the treasures of Greek wisdom, was mainly occupied with ecclesias-

tical ethics." [Canon, page 155].

Davidson again: "The three fathers of whom we are speaking had neither the ability nor the inclination to examine the genesis of documents surrounded with an apostolic halo. No analysis of their authenticity was seriously contemplated." [Ibid., page 156].

The Bible is a book of fraud. It begins with a fraud and ends with a fraud. Genesis, Chapter 1, Verse 1: "In the beginning God created the heaven and earth." Students of the Hebrew language all agree that this should be: "In the beginning the gods, etc." The Hebrew word "*Elohim*" is plural; it means: "gods."

Genesis, chapter 1, verse 1, to chapter 2, verse 3 gives us one version of the creation. Genesis, chapter 2, verses 4-25 gives a different idea. In the former man was created last; the horse, dog, etc. were created after him. In the latter only vegetation was created before man; man was created before the other animals.

Nowhere is the authority of the Bible more doubted than within the circle of high Christian leaders. This is borne out by the result of the many church councils that have been called.

These church councils have been ostensibly for the purpose of standardizing the canon, a matter that has ever been a subject of religious difference throughout the history of the Christian church. Although the motive of Irenaeus, Tertullian, and

Clement was the establishment and perpetuation of the church under one head at Rome; and although this was really accomplished, the church remained under one head only for a few centuries. We find that as a consequence of internal doubts and dissension in connection with the authenticity of some of the books of the Bible, and inability of church factions to agree with one another's views relative to their canonicity, the church is as distinctly divided today as it was in the primitive days; with the Roman Catholic representing the Petrine Christians, the Protestants representing the Pauline Christians, and the Greek church representing the Johannine.

In connection with the foregoing Dean Millan says: "It might have been supposed that no where would Christianity appear in such commanding majesty as in council..... History shows the melancholy reverse. Nowhere is Christianity less attractive, and if we look to the ordinary tone and character of the proceedings, less authoritative, than in the council of the church. It is in general a fierce collision of two rival factions, neither of which will yield, each of which is solemnly pledged against conviction. [History of Latin Christianity, Volume 1, page 226].

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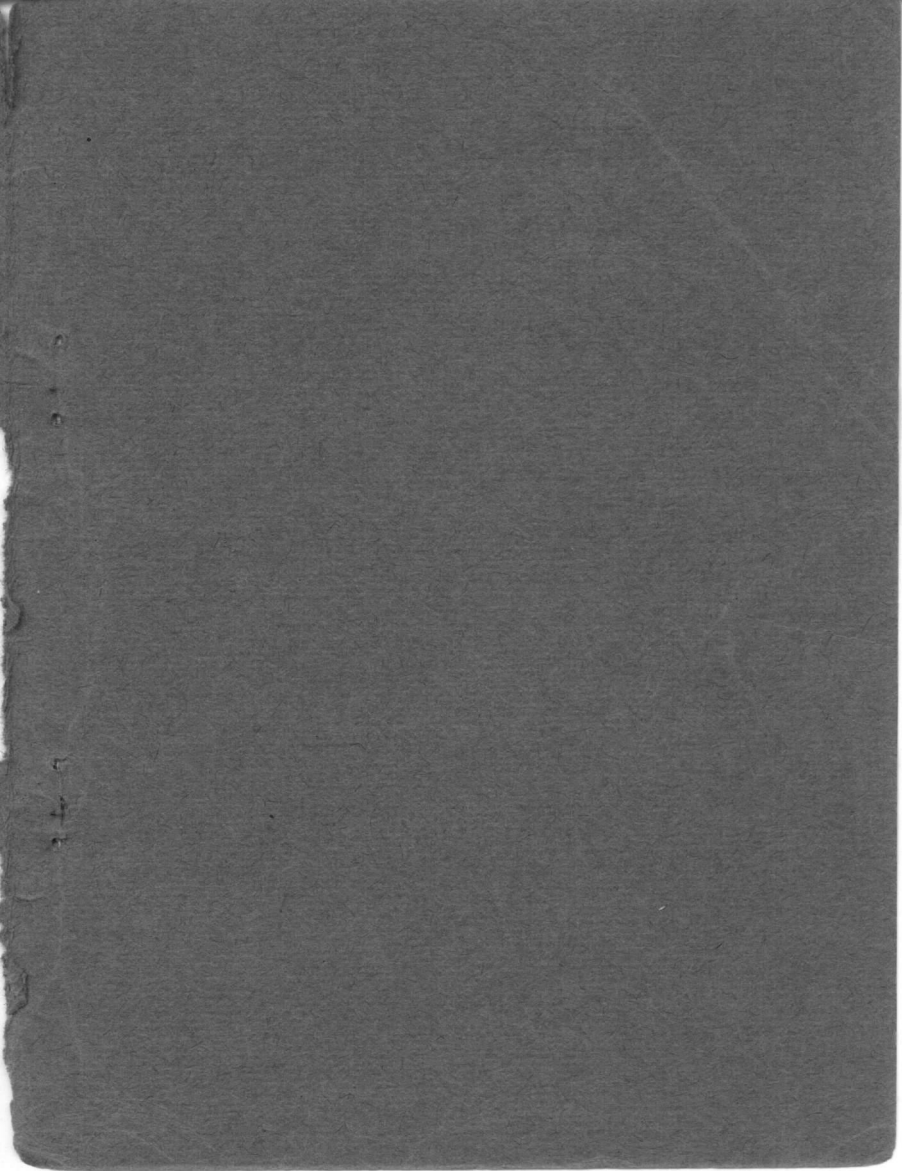
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