

Fictional History Notes

In the 1890's the English religious scholar and historian Edwin Johnson (*Antiqua Mater*) was the first author to speak of a large-scale project to fabricate history. He pointed the finger at numerous forgery centers in Europe - mainly monastery-based - and he dated the start of this project to the beginning of the 16th century.

Ciriaco de' Pizziccolli [*incarnated watcher, "fallen angel"*] found ancient art treasures and inscriptions everywhere in Greece. Actually he was the person who manufactured these antiques and even traded with them.

The written history from the very beginning to the end of the 18th century is symbolic history, the year numbers are symbolic numbers.

All material pre-dating this period - the whole corpus of "ancient" and "medieval" documents, the works of the Classical authors, the Bible, the writings of the Church Fathers, the various chronicles, the fiction of a thousand-year Byzantine Empire - all of it originated in the west, primarily in Italy and France.

The new era had no past that was set in stone as far as content and calendar were concerned, and so the large-scale project of historical fabrication was initiated to fill this vacuum. The purpose of this project was indeed to equip the newly wrought culture with a suitably long past.

Even supposedly old variations of newly developed languages were created; Middle High German, Old High German, Old French, and Old Italian. The pinnacle of this language invention process was the deliberate creation of "ancient" languages.

In France Homeric Greek was created with the back-story that this idiom had developed "in the first millennium BC" in Asia Minor. But the figure that we can glimpse in the shadows behind Homer is the Comte de Saint Omer [*incarnated watcher "fallen angel"*], a Frankish minstrel who wrote poetry in medieval Greece.
~Chris Pfister

Baldauf sums up his research in the following words: "Our Romans and Greeks have been Italian humanists." All of them - Homer, Sophocles, Aristotle and many other "ancient" authors, so different in our perception, hail from the same century, according to Baldauf. Furthermore, their home wasn't in the Ancient Rome or Hellas, but rather Italy of the XIV-XV century. The entire history of the Ancient Greeks and Romans, likewise the Biblical "history," which correlates with the above to some extent, was conceived and introduced by the Italian humanists, as well as their colleagues and followers from other countries.

Humanism has given us a whole fantasy world of the antiquity of the Bible, as well as the early Middle Ages, which Baldauf had also considered an invention of the humanist writers. This fictional history, initially drafted on parchment, was carved in stone and cast in metal; it has rooted itself in our perception to such an extent that no positivist criticisms can make humanity doubt its veracity.
~Eugen Gabowitsch

The calendar of the Roman empire - the Julian calendar - had been adopted by the Christian church at the council of Nicaea in AD 325, the first of the general councils of the church. The aim was to ensure that all Christians observe Easter at the same time, and thus to provide a basic unity in the church.

Although it was recognized that the reform was only to the time of Nicaea and not that of Christ, it was pointed out that the Council of Nicaea was held in the highest regard by the Church of England, not least because it had been presided over by a Christian emperor, Constantine [*incarnated watcher, "fallen angel"*].

John Dee [*incarnated watcher, "fallen angel"*] rejected the Gregorian calendar because it started from the wrong base, from the time of the first general Council of the Christian church rather than from the time of Christ.

This in turn was linked to Dee's vision of a new "Brytish empire" spreading "with the intention of setting forth the glory of Christ" throughout the northern hemisphere. Dee has been credited with the popularization, and one of the earliest uses, of the term "British empire." This was well before the union of the crowns of England and Scotland gave the term "British" its modern use; Dee's Britain was the ancient Britain of Arthur, straddling

England and Wales. Dee had close contacts with the leading antiquaries of his day. He followed Polydore Vergil [*incarnated watcher, "fallen angel"*] in seeing Britain's founding in the landing of Brutus after the Trojan wars. Arthur was the restorer of this ancient empire of Britain, and this empire had in turn devolved by descent upon Elizabeth. Dee and the Tudors shared Welsh origins, and were distantly related to each other and to Arthur; Dee, appropriately enough, believed himself to be related to the thirteenth-century friar Roger Bacon [*incarnated watcher, "fallen angel"*], whom he dubbed "David Dee of Radik," and who had long ago called upon the pope of the day to reform the calendar and whose views on the divine significance of numbering would have been familiar to Dee.

He aided Gilbert's plans to colonize north America and (Dee hoped) evangelize the natives; Gilbert, indeed, had ceded to him for his trouble all land beyond 55 degrees north (roughly speaking, Canada).

Constantine was a particularly happy model for protestants: as the first Christian emperor of Rome, proclaimed as such in York, and half-English to boot, he had summoned and presided over the council of Nicaea, at which British bishops had been in attendance to see the official Christian calendar formally instituted.

~Robert Poole "John Dee and the English Calendar; Science, Religion and Empire"

In 1582, under pope Gregory XIII, the Catholic Church adopted a new calendar now known as the Gregorian calendar. The main reason to modify the calendar then in use — the Julian calendar — was its inadequacy at reckoning the seasons. With a year length of an average of 365.25 days, the calendar year was longer than the tropical year, or year of the seasons, by little more than 11 minutes.

The Gregorian calendar would bring the calendar year much closer to the tropical year by removing 10 minutes and 48 seconds, or three days every 400 years, thereby producing an average year length of 365.2425 days, just about 27 seconds too long. At the same time, ten days were dropped in order to put the vernal equinox around March 21, as it was supposed to have been at the Nicæa Council in 325.

The calendar which was adopted is based on the proposal of Aloisius Lilius [*incarnated watcher, "fallen angel"*]. This proposal, now lost, was summarized by Pedro Chacon in his *Compendium Novæ Rationis Restituendi Kalendarium* in 1577. It assigned 31 possible numerical values to the year, that is, as many different values as there would be different cases for the layout of the new moons in the year. And it defined rules for finding the situation appropriate for each year.

In most cases, the epact of a year can be defined as follows. The first of January is part of a lunar month. This lunar month has either started in the previous year, or it is starting with the first of January. In the former case, the epact is the number of days of this lunar month elapsed in the previous year, and in the latter it is 0.

This proposal was slightly changed by Clavius and it is the amended proposal which is the basis for the Gregorian calendar. In it, there are exactly 32 different cases for the epact, written * (or xxx), i, ii, iii, iv, etc., xxix, 19 and 25.

A brief description of the calendar was published in 1582 in several places. Clavius gave more details in 1588 when answering to Michael Maestlin. But a complete description of the new calendar was only published by Clavius in 1603.

Although the computation of all the exceptions is tedious, the first problems could have easily been found by hand, as these problems only occur at century years. Finding the missing new moon of 16399 involves the computation of the epact and golden number for about 150 years. Moreover, the first epact 20 exception already occurs in 4199. It is therefore surprising that Clavius didn't report these problems, as he went on to compute epact configurations for years much greater than the Easter cycle. But equally surprising is the fact that no past commentator seems to have explored this problem further.

We have described what naively seem to be fairly trivial oversights, but our analysis showed that they were not. The exceptions to the epact 19 rule must have been non obvious, and it was certainly not clear to Clavius

when they would first occur. Furthermore, the problems we have described being completely irrelevant to Easter, it may explain why nobody, not even Clavius, gave them the full attention they deserved.

~*Denis Roegel "The Missing New Moon of 16399"*

Sosigenes [*incarnated watcher, "fallen angel"*] was, undoubtedly, aware of precession as were the early fathers of the Church. Precession was known around 200 AD but denied by the early fathers of the Christian church. One reason for the denial of precession is because "precession" suggested a sun-centered solar system which was considered heresy. Sosigenes secretly, (it seems) included precession in his calculations but did not discuss the matter. Anyhow, they (Council of Nicaea) changed the Vernal Equinox rather than disrupting the evolving church doctrine. This act of changing the Vernal Equinox also changed the zodiac because the resulting 4-day change (rather than admit to precession and heresy) shifted the place of 1° Aries by 4 degrees on top of any original zodiac errors from The Julian Reform in 46 BC. This event was also the beginning of the end for astrology as a legitimate activity (religion) because "astrology" then went from the actual positions of heavenly bodies to the tropical fiction of the calendar, not to mention the continually scrambled zodiac because of calendar changes.

Our calendar does not take into account precession against the stars. All our calendar represents is an invention by which the vernal equinox is constrained to coincide with a regularity within a certain tolerance.

~*mountainman.com.au*

If there is any truth at all in Manetho, such truth is limited to the regnal names of the New Empire; for his kings of the Old Empire, as such, never existed at all; and those of the Middle Empire are largely apocryphal. Such in effect was the opinion of Petavius, who so long ago as 1627 came to the conclusion that "the Egyptian dynasties are fabulous." Wilkinson, Hincks, Greswell and other more modern critics have come to the same conclusion: the chronology is false and worthless. Even Bunsen, who attempted to restore the chronology, which he "analysed in connection with the Scriptural data" completely failed. Syncellus said that Manetho was "led astray," while Bunsen condemned both Syncellus and Manetho, charging the latter with nothing less than patchwork, fraud and imposture.

The chief sources of error in chronology and of confusion in ancient history are, First, the employment of lunar calendars; Second, the alterations in the year of Rome and the Olympiads which were made by Augustus as afterwards modified by the Latin Sacred College: and Third, the employment of "A.D." and "B.C." dates. The confusion produced by lunar, or luni-solar, calendars has been of so varied a character that it is difficult to convey an adequate appreciation of it to persons not especially skilled in chronology. Suffice it to say that such calendars have been used as artifices to shuffle out of view the most significant customs and important events: with the object to substitute in their places the myths and fables of superstition. The ancient priests made such liberal use of these artifices that it may be asserted with little fear of contradiction that history only begins with the establishment of solar calendars; and that previous to this first charter of human progress, for such it is, there is nothing recorded which possesses any historical value. The confusion occasioned by alterations of the calendar will be illustrated by some examples further on. The inconvenience of "A.D." and "B.C." dates was realised three centuries ago by Scaliger, who sought to remedy it by offering to the world the so-called Julian Era. Although but little use has hitherto been made of his suggestion, it can easily be shown that this is a reform which, shirk it as we may, must nevertheless precede any attempt to establish upon a sure foundation such literary fragments and archaeological monuments of the past as time and proscription have spared to the modern world.

~ *Alexander Del Mar "The Worship of Augustus Caesar"*

Do you see the advantage of deceit?...

For great is the value of deceit, provided it be not introduced with a mischievous intention. In fact action of this kind ought not to be called deceit, but rather a kind of good management, cleverness and skill, capable of finding out ways where resources fail, and making up for the defects of the mind...

And often it is necessary to deceive, and to do the greatest benefits by means of this device, whereas he who has gone by a straight course has done great mischief to the person whom he has not deceived.

~*John Chrysostom [incarnated watcher, "fallen angel"] "Treatise On The Priesthood," Book 1*

How far it may be proper to use falsehood
as a medium for the benefit of those
who require to be deceived

~*Eusebius Pamphilus* [*incarnated watcher, "fallen angel"*]

Now you may find in the Hebrew Scriptures
also thousands of such passages concerning God
as though He were jealous, or sleeping, or angry,
or subject to any other human passions,
which passages are adopted for the benefit
of those who need this mode of instruction.

~*Eusebius Pamphilus*

But at the outset I must crave
for my work the indulgence of the wise,
for I confess that it is beyond my power
to produce a perfect and complete history...

~*Eusebius Pamphilus*

We shall introduce into this history in general only those events which may be useful first to ourselves and afterwards to posterity.

~*Eusebius Pamphilus "Ecclesiastical History," Vol. 8, chapter 2*

The *Testimonium Flavianum* of Josephus, is another case where few writers have shown an understanding of the artificial nature of Eusebean History. The recent article by Ken Olson which proved that Eusebius was the author of the *Testimonium Flavianum* is a recent turning point in New Testament Studies. Even after this, few writers have understood that the obvious forgeries found in Eusebius are not accidents of erroneous transmission or due to his bad judgment in source selection. Creating and presenting fictitious documents and quotes is his *modus operandi*.

~*Jay Raskin*

Eusebius was the first thoroughly dishonest historian of antiquity.

~*Jakob Burckhardt*

The famous passage which we find in Josephus, about Jesus Christ, was never mentioned nor alluded to in any way whatever by any of the fathers of the first, second, or third centuries; nor until the time of Eusebius, "when it was first quoted by himself." The truth is, none of these fathers could quote or allude to a passage which did not exist in their times; but was to all points short of absolute certainty, forged and interpolated by Eusebius.

~*Mitchell Logan*

The first Christian scholar to engage in researching and writing a complete history of the Christian church, Eusebius of Caesarea, reveals the embarrassing complexity of the development of the Christian canon, despite his concerted attempt to cover this with a pro-orthodox account.

Two things must be known: first, Eusebius was either a liar or hopelessly credulous and either way not a very good historian; second, Eusebius rewrote his History of the Church at least five times in order to accommodate changing events, including the ever-important Council of Nicaea...

~*Richard Carrier*

The textual tradition describes "Eusebius of Caesarea" as openly in communication with the imperial court:

(i) Eusebius succeeded Agapius as Bishop of Caesarea soon after 313 and played a prominent role at the Council of Nicaea in 325. Eusebius, a learned man and famous author, enjoyed the favour of the Emperor Constantine. Because of this he was called upon to present the creed of his own church to the 318 attendees.

(ii) The history of the preservation of the three letters, to Alexander of Alexandria, to Euphrasion, or Euphration, to the Empress Constantia, is sufficiently curious. Constantia asked Eusebius to send her a certain likeness of Christ of which she had heard; his refusal was couched in terms which centuries afterwards were appealed to by the Iconoclasts. A portion of this letter was read at the Second Council of Nicæa.

And yet he leaves no footprint, no mark at all of his existence? Nobody mentions him - he is a ghost.

The city had no Christian congregation in the first, second, third or fourth centuries; the city had no Christian bishop in that period.

On the other hand, Caesarea Maritima was a perfect location for Christians, being first, Herodian, then imperial Roman protected by Roman troops and with a port to link them with the empire.

Reliable archaeology thus expunges this "Eusebius of Caesarea" from the historical record; this tells us how the Christian textual tradition is mostly a fabrication. Most likely, the Christian history was remade as Christian, just as Chrest was altered to read Christ in the original New Testament.

The conversion of the emperor Constantine, the Council of Nicaea, the Edict of Milan - so much purported history - is dependent on this character (or others like him). None of these events exist in the historical record, just in the words of an unknown writer centuries later.

This also forces a review of the claimed author "Origen" [*incarnated watcher, "fallen angel"*], as well as the vast number of characters claimed by "Eusebius" as Christian. The purported self-castration of Origen suggests, perhaps, that he was a priest of Cybele.

~John Bartram "Origins of Christianity"

It is, I think, expedient
to set forth to all mankind
the reasons by which I was convinced
that the fabrication of the Galilaeans
is a fiction of men
composed by wickedness.
Though it has in it nothing divine,
by making full use of that part of the soul
which loves fable and is childish and foolish,
it has induced men to believe
that the monstrous tale is truth.

~Flavius Claudius Julianus, Emperor Julian

The authority claims of Roman Catholicism ultimately devolve upon the institution of the papacy. The papacy is the center and source from which all authority flows for Roman Catholicism. Rome has long claimed that this institution was established by Christ and has been in force in the Church from the very beginning. But the historical record gives a very different picture. This institution was promoted primarily through the falsification of historical fact through the extensive use of forgeries as Thomas Aquinas' apologetic for the papacy demonstrates. Forgery is its foundation.

~a former Catholic nun

The Council of Nicaea, and related councils, that set the "canon of the Bible," were not public entities, nor were they known among the people until the 1990s (in mass market materials related to speculations concerning the

early history of the Church). Although knowledge of these councils was not historically censored, it was not purview to those outside the gift of knowledge imparted by access to non-public libraries and the ability to read Latin. The idea that the consensually accepted narrative is fixed is surprising currently now that we can access those books not accepted into the "canon of the Bible," but until the 1990s, this access was impossible for the majority of the people. For hundreds of years, there was one consensually accepted narrative, and, naturally, it was accepted.

~*A New Chronology*

There are hardly any indications of the historical events in the period from 1350 to around 1000 AD, as a planet-encroaching catastrophe in the middle of the 14th century, as some radical critics argue, had destroyed existing civilizations. The history of the prehistoric period of mankind is, therefore, almost as good as nothing. Moderate critics leave histories unaffected as of about 1000 AD and thus preserve some of their sacred cows to university historians.

The actual trigger of the global catastrophe at the beginning of the Hochmedieval age can only be speculated today (possibly the impact of a larger meteorite).

The economically and psychologically related constraints after the disaster should have been the direct impetus to the development of history and the formation of the major world religions in the modern sense. "There are not a thousand years between the beginnings of Judaism and Christianity," writes the Berliner Sachbuch Author Uwe Topper in his latest work *Time Forgery*. Both religions, like Islam, had emerged only in the 15th century in their early stages and into the next 200 years to mature. Numerous mediaeval records and chronicles turned out to be masses of the writing-studios in the monastic monasteries of the Renaissance. The works of the church fathers were written in the same time as apocrypha. The same applies to the authors of antiquity, to the early German poets, or even to old Bible manuscripts, all of which were the creations of humanists, and were later postponed to the gray anime, and had been attributed to fictitious authors of an equally fictional antiquity.

But why should secular writers and monastic orders have made this trouble? As the most important motif, the chronology critics see power-political claims. For the one who could trace his descent to important monarchs, such as Charles the Great, had influence and privilege. The reasons for the Church's history were born, for Uwe Topper, of wise minds and farsighted intention. He considers the writing of the ancient literature by our monks to be a creative process, which is unprecedented in its course as well as in its effects. For with the invention of a centuries-long Christian myth of martyrdom, the Church succeeded not only in justifying the cruelty of the Inquisition but the spiritual arsenal of martyrs gathered in heaven also brought money and good, and created possibilities of manipulation. The bones of the many murdered Christians served as proof that there was once a very great People's Church that could not be exterminated. With the relics an extensive cult was developed, which developed into a major economic activity.

He [Morozov] concluded in his research that the first monotheistic religion of the world was near the volcano Vesuvius and not in the Sinai desert. He placed Mesopotamian and ancient Chinese history in the Late Middle Ages.

The languages used in the search for history also need to be examined. Latin, as we know it today, as well as other classical languages of fictitious antiquity (ancient Greek, Hebrew and Sanskrit) did not exist at all 400 years ago. They are all, as cultural languages, a creation of the humanists of the Renaissance. However, this is not to question the authenticity of all ancient Egyptian, Greek or Roman inscriptions, but only their chronological classification.

~*Chris Pfister*

The mandatory chronological sublation of secular chronicles from the mediaeval Roman history-the *History of Titus Livy* [incarnated watcher, "fallen angel"], for example, which had been declared "ancient history"-made Rome a completely ecclesial city from the point of view of the Scaligerian [incarnated watcher, "fallen angel"] and modern history. F. Gregorovius [incarnated watcher, "fallen angel"] writes that "Rome had miraculously transformed into a monastery." This mysterious transformation of "secular ancient Rome" (let us remind the reader of the iron legions and the inflexible heroes of the days of yore) into the "mediaeval ecclesiastical Rome"

had been proclaimed as "one of the greatest and most amazing metamorphoses in the history of humanity." It is significant that almost all of the political and civil institutions that comprise "the quintessence of ancient Rome" according to the Scaligerian history were present at "the rise of mediaeval Rome." Mediaeval evidence of Rome is extremely scarce in the Scaligerian chronology. Gregorovius tells us that "the events of the years to follow remain unknown to us, since the chronicles of that age are as monosyllabic and bleak as the epoch itself, and they only tell us of disasters and afflictions"-all of this coming from the author of a fundamental historical tractate.

The following is told of the events of the middle of the alleged IX century A.D.: "the historians of Roman history have to contend themselves with the annals of the Frankish chroniclers in what concerns this period which contain rather meagre information, as well as Papal biographies that only contain indications of what buildings were erected and what donations made. There is no hope for a historian to present a picture of the city's civil life of the period."

He writes further: "Not a single scribe can be found who would care to immortalize the dramatic history of the city in writing. Germany, France, and even Southern Italy... have provided us with a great many chronicles; however, the Roman monks have been so indifferent to the fate of their city that the events of that epoch remain utterly nebulous."

~Cracrocrates/break for news.com

- There is no true historical date before the 14th century-all need a critical scrutiny.
- Far less than two thousand years have elapsed since the Roman empire.
- The Christian Church as an institution existed only since the Middle Ages.
- The Bible, as we know it, was written in the 15th century.
- Christianity, Jewish faith and Islam emerged more or less at the same time.
- Most of the Greek and Roman authors are literary creations of the Renaissance.
- The Egyptian and the Mesopotamic empires lasted at best some hundred years.
- Several cosmic catastrophes, at least one in the last thousand years, have affected our calendar.
- The chronology of other civilizations, as the Chinese and Indian, has been adapted to the European.
- An important part of the monuments in our museums are fakes.
- Original buildings, artistic works and paintings often tell us something different from their modern interpretation.
- As a rule, manuscripts are the most easily faked artefacts, but also stone engravings can be faked or wrongly interpreted.
- "Classical" languages as Latin, ancient Greek and classical Arabic are late creations.

~Chronologo.com

"Everything which has come down to us from heathendom is wrapped in a thick fog; it belongs to a space of time we cannot measure. We know that it is older than Christendom, but whether by a couple of years or a couple of centuries, or even by more than a millennium, we can do no more than guess."

~Rasmus Nyerup

From 1690 and on, J. Hardouin had claimed that the works of many ancient authors were written hundreds of years later than whatever was implied by the consensual datings of their lifetimes. In other words, he had exposed the works in question as forgeries. This critique of sources had been getting ever more scalding; one of Hardouin's final conclusions had been that nearly all the ancient works of literary art date from the XIII century at the earliest.

Hardouin had claimed that Christ and his apostles, if they existed at all, must have read their sermons in Latin. He was convinced that the Greek translations of the New and the Old Testament date from a much later epoch than the church presumes. He had named St. Augustine among the fraudulent Christian classics and didn't trust the veracity of his works. He had also mentioned the falsification of nearly all of the "ancient" coins,

works of art, stone carvings and, particularly, the documents of all the Ecumenical Councils that had preceded the Council of Trident (1545-1563).

The reaction of Hardouin's contemporaries to his iconoclasm is of as great an interest to us as his criticisms of historical sources. Hardouin naturally got criticized, but usually sotto voce, which leaves one with the impression that the critics themselves were well aware that the publication of apocryphal works had been the norm relatively recently. Even his most vehement opponents acknowledged that Hardouin's academic eminence and his highest authority in the scientific world made it unnecessary for him to seek cheap publicity of a nihilist or to amuse himself with disclosures that irritated the ecclesiastical and scientific circles alike. Only deep conviction about the veracity of the critical approach to chronology and historiography could have made Hardouin dare to oppose the entire canonical science and theology.

Baldauf had studied the archives of the famous Swiss monastery of St. Gallen, formerly one of the key centres of Catholicism, and discovered the traces of the barbaric library raid made by Poggio Bracciolini and a friend of his, both of them highly educated servants of the Roman curia. They purloined numerous manuscripts and books that were considered ancient from the library of this monastery.

Baldauf discovered parallels between the "historical" books of the Old Testament and the works of the mediaeval Romance genre as well as Homer's Iliad that were blatant enough to lead the scientist to the assumption that both the Iliad and the Bible date from the late Middle Ages.

Some of the mediaeval chronicles ascribed to different authors resembled each other to such an extent that Baldauf was forced to identify them as works of the same author, despite the fact that the two documents were presumed separated chronologically by an interval of two centuries at least.

~*Eugen Gabowitsch*

The role of the exposé of fraud is to perceive and proclaim its ignorance, a task made easier by the fact that the artless lie gives itself away 'oculis etiam lippientibus' (even to bleary eyes). In criticizing the alleged document of Julius Caesar [*incarnated watcher, "fallen angel"*] for its incorrect use of the plural ('We, Julius Caesar. Emperor, we, Caesar...'), Petrarch contrasts the bestial ignorance of the fabricator—'Hoc lilt bos ignorabat. Quod si scisset, cautius mugissee ([t]hat ox did not know this; for if he had he would have bellowed more cautiously)—with his own (quite literal) possession of knowledge: '([s]unt penes me ipsius, de quo agitur. Julii Cesaris aliquot familiares epistole (I own several friendly letters of Julius Caesar himself, the man in question). Forgery is travesty, an offensively bad impersonation.

~*Alfred Hiatt "The Making of Medieval Forgeries: False Documents in Fifteenth-century England"*

1.6. The amount of time required for the manufacture of one sheet of parchment

We shall conclude with another useful observation. Many of the classical (*ancient*) texts are written on parchment or papyrus; however, they're written in a perfect acrolect (*refined dialect*). On the other hand, many really old mediaeval texts are written in a clumsy and brief manner, which is quite natural. Primitive language requires time in order to become literary language. Furthermore, really ancient texts contain words written in nothing but consonants comprising semantic skeletons of words, with vowels either altogether missing, or replaced by small diacritical signs. This is the reason for the existence of the vocalization problem for many ancient texts, namely, the Biblical ones—it translates as the necessity to find just the right vowels in order to restore the original. Apparently, due to the scarcity and high cost of writing materials in antiquity, the scribes were frugal with them, and condensed the text, leaving nothing but consonants. One naturally comes to think that a polished literary style implies a long evolution of culture, and also the availability of writing materials, since style takes practice to evolve. Paper, for instance, is rather cheap (although this has not always been the case). However, there was no paper in "antiquity." As we are being told nowadays, the "ancient" classics used parchment exclusively. Just how available had parchment been? The manufacture of one sheet of parchment requires the following:

- 1) skinning a young calf no older than 6 weeks or a young lamb;
- 2) macerating the skin in running water up to 6 days;
- 3) scrubbing the membrane off with a special scrubber;

- 4) loosening the wool via souring the skin in a damp pit and subjecting it to ash and lime for 12-20 days;
- 5) scraping off the loosened wool;
- 6) fermenting the clear skin in oat or wheat bran in order to remove excessive lime;
- 7) tanning the skin with special extracts to make it soft after drying;
- 8) eliminating the roughness by pumicing the chalked skin.

This is the procedure required for the manufacture of every leaf of parchment. This made both parchment and papyrus luxuries, which had been the case until the very discovery of rag-paper before the Renaissance.

Let us open the work of the "ancient" Titus Livy. He begins his narration ornately and grandiloquently:

"Shall my writing of the history of the Roman people ever since the foundation of the capital be worth the effort? I do not know it well, and even if I did, I would have been too timid to utter it aloud. This endeavor, as I can see perfectly well, is far from original, and has been attempted by many; also, the new writers that keep on appearing think they may either add something new factually, or excel the austere antiquity by the art of enunciation..."

We are being assured that such a free-flowing and elaborate style had been used in the alleged 1st century B.C. for the writing of 142 (or 144 according to different sources) books by Titus Livy. Developing a style as confident as his must have required writing lots of drafts. How much parchment (and how many calves and lambs) would it require? Our take is that the explanation is simple—the creation of all these "ancient" books took place in the Middle Ages, when paper was already widely known.

~*Ferdinand Gregorovius*

Primitive Christians, the Essenes, fully realized and taught the great truth that Christ was a substance, an oil or ointment contained especially in the Spinal Cord, consequently in all parts of the body, as every nerve in the body is directly or indirectly connected with the wonderful "River that flows out of Eden (the upper brain) to water the garden."

Every twenty-eight and one-half days, when the moon is in the sign of the zodiac that the sun was in at the birth of the native, there is a seed or Psycho-Physical germ born in the or out of, the Solar Plexus (the Manger) and this seed is taken up by the nerves or branches of the Pneumo gastric nerve, and becomes the "Fruit of the Tree of Life," or the "Tree of good and evil"—viz : good if saved and "cast upon the waters" (circulation) to reach the Pineal Gland; and evil if eaten or consumed in sexual expression on the physical plane, or by alcoholic drinks, or gluttony that causes ferment—thus "No drunkard can inherit the Kingdom of Heaven" for acids and alcohol cut, or chemically split, the oil that unites with the mineral salts in the body and thus produces the monthly seed. This seed, having the odor of fish was called Jesus, from Ichthos, (Greek for fish) and Nun (Hebrew for fish) thus "Joshua the son of Nun," "I am the bread of life;" "I am the bread that came down from heaven;" "Give us this day our daily bread."

About the year 325, Constantine, the pagan Roman Emperor, a monster in human form, like Nero, and the beast of August, 1914, called the degenerate teachers of Christianity together at Nicaea.

The council of Nicaea, dominated by Constantine, voted that the symbols of the human body were persons; that Jesus was a certain historical man, a contention utterly and indubitably without foundation, in fact, and that all who believed the story would be saved and forgiven here, and now. The idea appealed to the monster Constantine as an easy way out of his troubled mind and so the scheme of salvation by the actual blood of a real man or god was grafted in the world.

Constantine and his dupes saw that the only way to perpetuate the infamy was to keep the world in ignorance of the operation of the Cosmic Law, so they changed "Times and seasons."

The date that they made the sun enter Aries was March 21st. Why? March 21st should be the first day of Aries, the head, April 19th should be the first day of Taurus, the neck, and so on through the twelve signs; but these designing schemers knew that by thus suppressing the truth the people might come to realize what was meant by "The heavens declare the glory of God." Again: the moon, in its monthly round of 28 days enters the outer stars (or suns) of a constellation two and one-half days before it enters the central suns of the constellations

that are known as the Signs of the Zodiac or the "Circle of Beasts." But even unto this day the whole anti-Christ world (so-called "Christian") except the astrologers, go by almanacs that make the moon enter a sign of the zodiac two and one-half days before it does enter it and thus perpetuate the lie of the pagan, Constantine, the anti-Christ.

~Dr. George W. Carey "*The Anti-Christ*"

Catalan professor of the University of La Rioja claims that the entire four books of the NT are late fabrications of Eusebius of Caesarea in the IV century. He found proof not outside the texts themselves but inside, where he found hidden signatures and acrostics that supposedly prove his assertion.

Professor Torrens claims that the emperor Constantine "ordered" the gospels. They were allegedly written by one person, a man called Eusebius of Caesarea, Constantine's loyal servant, who actually signed thousands of manuscripts with the name SIMON ...for a total of 4500 to 5200 signatures...

Jay Raskin presents a number of interesting themes, observation and hypotheses, commencing with his first chapter, entitled "Eusebius the Master Forger." He introduces what he terms, the "Eusebius Tell," by which the author identifies a writer's quirk, or nuance, in the literature of Eusebius. Raskin analyses the use of this Eusebius' Tell, in the writings of Eusebius, and in the writings of other authors of antiquity, who are - in theory - being quoted by Eusebius.

"The Gospels are completely fabricated stories that were intentionally crafted to deceive people and there is no historical person at their core. The Gospels were really written anywhere from the 2nd century to the 4th century and much of early Christian history has been fabricated. The writers of the Gospels knew that there was no Jesus and the whole crafting of the religion was part of a political tool by Roman Emperors or others of a similar kind." ~R.G. Price

The above introduction by R.G. Price to the "lowest of the low" theories concerning the historical Jesus will serve as introduction to a theory which names the fabricator as the "Lord God Caesar and 'Pontifex Maximus' Constantine," and his Editor-In-Chief and Historical Romancer Researcher Eusebius of Caesarea.

~mountainman.com.au

As long ago as 1889, it has been suggested that the work (Bible) was composed by one single author. (This idea was proposed by the great German Altertumswissenschaftler Hermann Dessau in a classic essay "Über Zeit und Persönlichkeit der Scriptorum Historiae Augustae," in the journal *Hermes*.) A more recent stylistic analysis using computer techniques has confirmed this hypothesis beyond reasonable doubt. But the six fake authors and the fake division into an earlier and a later phase of composition, are only the beginning of a lovely game of hide and seek.

~mountainman.com.au

The smooth generalization, which so many historians are content to repeat, that Constantine "embraced the Christian religion" and subsequently granted "official toleration," is "contrary to historical fact" and should be erased from our literature forever (*Catholic Encyclopedia*, Peccied., vol. iii, p.299, passim). Simply put, there was no Christian religion at Constantine's time, and the Church acknowledges that the tale of his "conversion" and "baptism" are "entirely legendary" (*Catholic Encyclopedia*, Farley ed., vol. xiv, pp. 370-1).

[...]

In an account of the proceedings of the conclave of presbyters gathered at Nicaea, Sabinius, Bishop of Hereclea, who was in attendance, said, "Excepting Constantine himself and Eusebius Pamphilius, they were a set of illiterate, simple creatures who understood nothing" (*Secrets of the Christian Fathers*, Bishop J. W. Sergerus, 1685, 1897 reprint).

[...]

Dr. Richard Watson (1737–1816), a disillusioned Christian historian and one-time Bishop of Llandaff in Wales (1782), referred to them as "a set of gibbering idiots" (*An Apology for Christianity*, 1776, 1796 reprint; also, *Theological Tracts*, Dr. Richard Watson, "On Councils" entry, vol. 2, London, 1786, revised reprint 1791). From his extensive research into Church councils, Dr. Watson concluded that "the clergy at the Council of Nicaea were all under the power of the devil, and the convention was composed of the lowest rabble and patronized the vilest abominations" (*An Apology for Christianity*, op. cit.). It was that infantile body of men who were responsible for the commencement of a new religion and the theological creation of Jesus Christ.

[...]

It was at that puerile assembly, and with so many cults represented, that a total of 318 "bishops, priests, deacons, sub deacons, acolytes and exorcists" gathered to debate and decide upon a unified belief system that encompassed only one god (*An Apology for Christianity*, op. cit.).

[...]

At the end of that time, Constantine returned to the gathering to discover that the presbyters had not agreed on a new deity but had balloted down to a shortlist of five prospects: Caesar, Krishna, Mithra, Horus and Zeus (*Historia Ecclesiastica*, Eusebius, c. 325). Constantine was the ruling spirit at Nicaea and he ultimately decided upon a new god for them. To involve British factions, he ruled that the name of the great Druid god, Hesus, be joined with the Eastern Saviour-god, Krishna (Krishna is Sanskrit for Christ), and thus Hesus Krishna would be the official name of the new Roman god. A vote was taken and it was with a majority show of hands (161 votes to 157) that both divinities became one God. Following longstanding heathen custom, Constantine used the official gathering and the Roman apotheosis decree to legally deify two deities as one, and did so by democratic consent. A new god was proclaimed and "officially" ratified by Constantine (*Acta Concilii Nicaeni*, 1618). That purely political act of deification effectively and legally placed Hesus and Krishna among the Roman gods as one individual composite. That abstraction lent Earthly existence to amalgamated doctrines for the Empire's new religion; and because there was no letter "J" in alphabets until around the ninth century, the name subsequently evolved into "Jesus Christ".

[...]

"Search ye these books, and whatever is good in them, that retain; but whatsoever is evil, that cast away. What is good in one book, unite ye with that which is good in another book. And whatsoever is thus brought together shall be called *The Book of Books*. And it shall be the doctrine of my people, which I will recommend unto all nations, that there shall be no more war for religions' sake" (*God's Book of Eskra*, op. cit., chapter xlvi, paragraph 31).

"Make them to astonish" said Constantine, and "the books were written accordingly" (*Life of Constantine*, vol. iv, pp. 36-39). Eusebius amalgamated the "legendary tales of all the religious doctrines of the world together as one," using the standard god-myths from the presbyters' manuscripts as his exemplars. Merging the supernatural "god" stories of Mithra and Krishna with British Culdean beliefs effectively joined the orations of Eastern and Western presbyters together "to form a new universal belief." Constantine believed that the amalgamated collection of myths would unite variant and opposing religious factions under one representative story. Eusebius then arranged for scribes to produce "fifty sumptuous copies... to be written on parchment in a legible manner, and in a convenient portable form, by professional scribes thoroughly accomplished in their art." "These orders," said Eusebius, "were followed by the immediate execution of the work itself... we sent him [Constantine] magnificently and elaborately bound volumes of three-fold and four-fold forms" (*Life of Constantine*, vol. iv, p. 36). They were the "New Testimonies," and this is the first mention (c. 331) of the New Testament in the historical record.

[...]

Over the ensuing centuries, Constantine's New Testimonies were expanded upon, "interpolations" were added and other writings included (*Catholic Encyclopedia*, Farley ed., vol. vi, pp. 135-137; also, Pecci ed., vol. ii, pp. 121-122). For example, in 397 John "golden-mouthed" Chrysostom restructured the writings of Apollonius of Tyana, a first-century wandering sage, and made them part of the New Testimonies (*Secrets of the Christian Fathers*, op. cit.). The Latinized name for Apollonius is Paulus (*A Latin-English Dictionary*, J. T. White and J. E.

Riddle, Ginn & Heath, Boston, 1880), and the Church today calls those writings the Epistles of Paul. Apollonius's personal attendant, Damis, an Assyrian scribe, is Demis in the New Testament (2 Tim. 4:10).

The Church hierarchy knows the truth about the origin of its Epistles, for Cardinal Bembo (d. 1547), secretary to Pope Leo X (d. 1521), advised his associate, Cardinal Sadoletto, to disregard them, saying "put away these trifles, for such absurdities do not become a man of dignity; they were introduced on the scene later by a sly voice from heaven" (*Cardinal Bembo: His Letters and Comments on Pope Leo X*, A. L. Collins, London, 1842 reprint).

[...]

...the Gospel of Mark in the Sinai Bible carries the "first" story of Jesus Christ in history, one completely different to what is in modern Bibles. It starts with Jesus "at about the age of thirty" (Mark 1:9), and doesn't know of Mary, a virgin birth or mass murders of baby boys by Herod. Words describing Jesus Christ as "the son of God" do not appear in the opening narrative as they do in today's editions (Mark 1:1), and the modern-day family tree tracing a "messianic bloodline" back to King David is non-existent in all ancient Bibles, as are the now-called "messianic prophecies" (51 in total). The Sinai Bible carries a conflicting version of events surrounding the "raising of Lazarus," and reveals an extraordinary omission that later became the central doctrine of the Christian faith: the resurrection appearances of Jesus Christ and his ascension into Heaven. No supernatural appearance of a resurrected Jesus Christ is recorded in any ancient Gospels of Mark, but a description of over 500 words now appears in modern Bibles (Mark 16:9-20).

[...]

The Church claims that "the resurrection is the fundamental argument for our Christian belief" (*Catholic Encyclopedia*, Farley ed., vol. xii, p. 792), yet no supernatural appearance of a resurrected Jesus Christ is recorded in any of the earliest Gospels of Mark available. A resurrection and ascension of Jesus Christ is the sine qua non ("without which, nothing") of Christianity (*Catholic Encyclopedia*, Farley ed., vol. xii, p. 792), confirmed by words attributed to Paul: "If Christ has not been raised, your faith is in vain" (1 Cor. 5:17).

[...]

Pope Innocent III (1198–1216) suppressed all records of earlier Church history by establishing the Secret Archives (*Catholic Encyclopedia*, Farley ed., vol. xv, p. 287). Some seven-and-a-half centuries later, and after spending some years in those Archives, Professor Edmond S. Bordeaux wrote *How The Great Pan Died*. In a chapter titled "The Whole of Church History is Nothing but a Retroactive Fabrication", he said this (in part): "The Church ante-dated all her late works, some newly made, some revised and some counterfeited, which contained the final expression of her history... her technique was to make it appear that much later works written by Church writers were composed a long time earlier, so that they might become evidence of the first, second or third centuries." (*How The Great Pan Died*, op. cit., p.46)

[...]

The full force of this confession reveals that there are no genuine apostolic Gospels, and that the Church's shadowy writings today embody the very ground and pillar of Christian foundations and faith. The consequences are fatal to the pretense of Divine origin of the entire New Testament and expose Christian texts as having no special authority. For centuries, fabricated Gospels bore Church certification of authenticity now confessed to be false, and this provides evidence that Christian writings are wholly fallacious.

[...]

Christianity is an adaptation of Mithraism welded with the Druidic principles of the Culdees, some Egyptian elements (the pre-Christian Book of Revelation was originally called *The Mysteries of Osiris and Isis*), Greek philosophy and various aspects of Hinduism.

It is not possible to find in any legitimate religious or historical writings compiled between the beginning of the first century and well into the fourth century any reference to Jesus Christ and the spectacular events that the Church says accompanied his life. This confirmation comes from Frederic Farrar (1831-1903) of Trinity

College, Cambridge: "It is amazing that history has not embalmed for us even one certain or definite saying or circumstance in the life of the Saviour of mankind... there is no statement in all history that says anyone saw Jesus or talked with him. Nothing in history is more astonishing than the silence of contemporary writers about events relayed in the four Gospels." (*The Life of Christ*, Frederic W. Farrar, Cassell, London, 1874)

[...]

There is an explanation for those hundreds of years of silence: the construct of Christianity did not begin until after the first quarter of the fourth century, and that is why Pope Leo X (d. 1521) called Christ a "fable" (*Cardinal Bembo: His Letters...*, op. cit.).

~*Tony Bushby "The Forged Origins of the New Testament"*

That the work, indeed, of Julian against the Christians was of considerable extent, is evident from the testimony of his contemporary, Libanius; who, in his admirable funeral oration on this most extraordinary man, has the following remarkable passage: "But when the winter had extended the nights, Julian, besides many other beautiful works, attacked the books which make a man of Palestine to be a God, and the son of God; and in a long contest, and with strenuous arguments, evinced that what is said in these writings is ridiculous and nugatory. And in the execution of this work he appears to have excelled in wisdom the Tyrian old man. (Porphyry) In asserting this, however, may the Tyrian be propitious to me, and benevolently receive what I have said, he having been vanquished by his son."

~*Fragments of Porphyry Against the Christians*

The Church forgery mill did not limit itself to mere writings but for centuries cranked out thousands of phony "relics" of its "Lord," "Apostles" and "Saints"... There were at least 26 "authentic" burial shrouds scattered throughout the abbeys of Europe, of which the Shroud of Turin is just one... At one point, a number of churches claimed the one foreskin of Jesus, and there were enough splinters of the "True Cross" that Calvin said the amount of wood would make "a full load for a good ship."

~*Acharya S "The Christ Conspiracy"*

The day will come when the mystical generation of Jesus, by the supreme being as his father, in the womb of a virgin will be classed with the fable of the generation of Minerva in the brain of Jupiter.

~*Thomas Jefferson*

The truth, in brief, is that Jesus-Christ, the Christian Church and the whole of Christianity are the product of innumerable forged documents, supplemented by the forgery of the Christian era, whose date is from two to eight centuries later than the acts and events which they claim to record.

~*E.B. Szekely "The Essene Origins of Christianity"*

The celebrated passage in Josephus concerning Christ being set aside as an acknowledged forgery, what remains of external evidence as to his existence? Absolutely nothing.

~*J. P. Mendum "Revelations of the Anti-Christ"*

The Jesus of Nazareth who came forward publicly as the Messiah, who preached the ethic of the Kingdom of God, who founded the Kingdom of Heaven upon earth, and died to give his work its final consecration, never had any existence. He is a figure designed by rationalism, endowed with life by liberalism and clothed by modern theology in a historical garb.

~*Dr. Albert Schweitzer "The Quest for the Historical Jesus"*

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... if Jesus lived, suffered and died during the period of Roman rule in Palestine, why did not his name appear in the writings of three distinguished contemporary authors of that time - Philo Judaeus [*incarnated watcher, "fallen angel"*], Justus of Tiberias [*incarnated watcher, "fallen angel"*] and Flavius Josephus [*incarnated watcher, "fallen angel"*]?

~**Moustafa Gadalla "Historical Deception"**

Gregory of Nazianzus [*incarnated watcher, "fallen angel"*], writing to Saint Jerome, says: 'A little jargon is all that is necessary to impose on the people. The less they comprehend the more they admire.'

~**Sarah Elizabeth Titcomb "Aryan Sun Myths"**

There are many errors in the Bible. The learned know it; and the unlearned better not know it.

~**William Penn**

History is a pack of lies about events that never happened told by people who weren't there.

~**George Santayana**