





AN

ABRIDGMENT AND REVIEW

OF EACH CHAPTER OF THE

BIBLE AND TESTAMENT:

WITH QUOTATIONS FROM THE DOUAY BIBLE AND SOME
EMINENT WRITERS.

BY

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P R E F A C E .

THIS work will consist of extracts from each chapter of both Bible and Testament, with comments on them, in the same order as the chapters are embodied in those books; the indecent passages will not be inserted in the review.

Some pages of extracts from state geological surveys, giving accounts of modern discoveries, showing that the earth has existed an incalculable length of time; also some remarks on the writings of Josephus; and extracts from the Apocrypha, with comments on them; and several pages on the operations of the elements and processes of nature, will form an appendix at the end of the work.

The author of this work, having had a large portion of his boyhood occupied in reading the Bible and Testament, and learned by heart catechism extracted from those books, together with hymns and psalms of the same kind of composition, has from that time to the present, being more than half a century, felt mortification at having been thus retarded in obtaining useful information; and after carefully examining, finding them to be much worse than my first impressions led me to consider them, my opinion has become confirmed! that the sooner they are abandoned from use as a book of instruction, or to be introduced in schools or among children, the sooner will children be enabled to obtain the instruction necessary to carry them through the management of the various concerns of life, with comfort, credit, and respect; for if they are taught all the best modes of instruction their seniors know to be useful, instead of lumbering and confusing their minds with much that is merely imaginary! and which the teachers themselves never knew, or never can know, the reality of, and which, when enforced on the mind by bold declarations, contained in the New Testament, of the two greatest extremes that the greatest oppressors of mankind could picture forth to the imagination—the

one of everlasting happiness, the other of everlasting burning, of an invisible soul, which the visible body can never find to control! Yet, inconsistent as the fable is, it has intimidated thousands of inoffensive persons, who beyond doubt would have been harmless without being thus held in unnecessary dread, and in many instances would have been probably more happy, more active, and more useful to themselves and those dependent on them; as a sad, melancholy proof, the lunatic asylums in most countries show this to be the case, many of their inmates having been driven to insanity from meditating and puzzling their minds with doubts as to which of the two extremes should be their everlasting doom; and as teachers who had caused them to imagine they should inevitably be doomed to perpetual burning or bliss, and no superior power ever appearing to them to assure them they should be among the happy few, of course, since their minds had been so weak as to be terrified with such unreasonable fables, but slender! must be the chance that they will ever to a state of reason advance! as the only hope laid down in the fable is, that they must believe that! which but few are able to, from its inconsistency, if they read it through!

This review will show that the Bible preface has, from the first introduction of that book, contained an acknowledgment that Queen Elizabeth, of England, wrote the work, and that the first King James, of England, her successor to the throne, had it published, and maintained the teachers of it; and that those who introduce the Bible to the king, after it was printed and put in book form, dedicate it to him, and style him its principal mover and author! But as these self-styled translators, in the same document, also praise the king for coming forward with the confidence and resolution of a man and publishing the work his predecessor had left, it plainly appears King James was only the author of its publication and propagation. But it can not be of any importance where the Bible was first written, or by whom wrote, as its contents plainly show it to be fiction. The person chosen by the self-styled translators to address the king, on the occasion of dedicating the book to him, evidently appears to have been a blacksmith, as he tells the king, some men give liking unto nothing but what is hammered on their own anvil! which strongly indicates that this chosen or most learned man, among the self-styled translators, must have owned an anvil and worked and hammered on it, as no other class

of men would have been likely to have made use of such an expression, particularly to a dread sovereign and sacred majesty, as the king is styled in the address that constitutes the preface of the Bible. In which document the pretended translators have recorded, to their disgrace, that they were contriving to palm a wild fable on their fellow-beings as sacred and holy, which is plain to be seen as soon as the smith begins his flattery and falsehood ; for he tells the simple king, It was a great blessing to the people of England when Almighty God sent his majesty's royal person to rule over them, and that the people behold him with joy, and bless him in their *hearts*, as the true cause of their happiness. This, of course, as learned shrewds, they could not have believed, that a nation of people should have been so fond of a monarch who enforced them to submit to toil early and late to keep up his great state, and also to support an extravagant host of attendants, and a numerous army to enforce obedience to such unjust extortions, without being allowed to choose who should rule and reign over them ! The self-styled translators, in their pretence of the manuscript being translated, insinuate that it was translated from other foreign languages and sacred tongues, which, like most attempts at deception, exposes the sentence as a false pretence ; for where translations are effected, they are made from the one language in which the original is detected : and one minute's reflection must convince the reader who strives to be guided by reason, that not one of the self-styled translators ever read the work the queen left until it was printed, or they would not have praised it so highly ; for most assuredly, every one who expected to reap reward by preaching it would have omitted many of the rude and obscene passages which have ever been embodied in it. Common natural sense would have dictated this to have been necessary, in order to ensure respect for its contents when a period like the present should arrive, wherein most children are taught to read, affording them opportunity of examining the work that Queen Elizabeth left, and judging for themselves whether it appears to be the word or work of a superior power to man, or whether it does not appear more like the wild imaginings of a female reigning monarch, living in idleness and addicted to levity and licentiousness. But when the Bible was first introduced, the famous council of Trent, who mostly officiated to get it propagated, publicly declared it was contrary to the precepts of the church that people in general should read the Bible, and also

passed a decree, that it should only be read by persons lawfully ordained, or otherwise under instructions of pastors and spiritual guides ! Thus have they recorded proof, that they, as well as the pretended translators, had discerned, at the first introduction of the Bible, that its contents were too absurdly inconsistent to gain respect, if they were generally known ; which acknowledgment is to be found in the catholic bible yet in use. In some editions is also a confession that Jesus is a fabled character, as in this book it is stated—able chronologists vary in their statements of his birth 3,244 years. R. Nahasson advances it to 3,740, and K. Alphon-sus postpones it to the year of the world 6,984, while Peznon places the death of Jesus Christ A. M. 6,000. And the books of the Bible, it is stated, written by Divine inspiration by the authors whose names they bear, *or by others !* were composed, according to a certain man ! by the name of Calmut, some years *before or after* the birth of Jesus Christ ! But it, among these confused, contradictory statements, acknowledges that certainty can not be obtained with respect to either the birth or death of Jesus. This Bible plainly appears to have been compiled from the work Queen Elizabeth left, which her successor had published, only varying in a few words in most of the chapters (generally at the beginning and in their captions), the meaning of most of the stories being generally the same in both bibles. The catholic bible has an addition of the two books of Maccabees from the Apocrypha, which were considered objectionable at the time the Queen's writings were scanned over to be compiled in book form, and given to the printer, who, beyond reasonable dispute, must have been left to puzzle out the queen's manuscript a letter at a time ; and it could be of no consequence to him whether it contained reason or rhyme, so long as he was paid for his time.

The Apocrypha appears to have been composed by the same wild imagining person who composed the Bible and Testament, as it is similar composition to the most inconsistent parts of those books.

The numerous statements of reigns of fabulous kings, ruling nations with more tyranny and greater cruelty than the reigning monarchs of the age when the Bible was written, and that their families and governments were supported in greater luxuries and extravagances, appears to be the principal theme of the Bible, apparently for the purpose of striving to make the composer's subjects believe

they were treated more kindly by those in power over them than their ancestors had been by ancient kings. And as no doctrine of future life, or of rewards and punishments, after people had ceased to breathe, is embodied in the Bible, nor any pretence set forth that bodies of flesh, bones, and sinews, had an invisible, immortal appendage belonging to them, that the visible body could not control, denominated a soul. The fables in the New Testament, under the titles of apostles, commencing under the hero of St. Matthew, in its first chapter, contains the first foundation of the doctrine of future life, in the story of the fabled Virgin Mary bringing forth a son by means miraculously contrary to her other children, and to the children of all other women; and, in finishing the story, the composer assumes to know more about the mutual transactions of man and wife than any sober person would pretend to, as she has also done respecting her first pretended couple, and their son Cain and his wife, and many other husbands and wives; which boldness she has been guilty of throughout both Bible and Testament. And many other rude indecencies are also embodied in various parts of the work, which will be noted in the chapters that contain them, without being transcribed into the review.

The ten different titles that are bestowed on a supposed Deity does not stagger bold professors' belief, although varied much in assumed consequence, some being single, some double, others triple. Neither do the numerous contradictory traits of character that it is stated to be composed of, such as being so mighty and skilful as to make the universal assemblage of all things that are known in six days, and an incredible immensity that has not been found to exist. Yet all is right enough with those who advocate the Bible and Testament as being divinely inspired, particularly with those that have interested motives of a pecuniary nature in view, connected with professions of faith and belief; and it is plain to be seen—

That in the course of human events,
The book termed holy is filled with ill-design'd contents,
And-that it hath been palm'd on mankind,
Expressly their senses and reasons to blind,
And to persuade them that priests and kings
Were such sacred and holy things,
That they must be sumptuously fed every day,
And be decked in rich and gaudy array.

And also be highly elevated and ador'd,
 While people were by them to servitude lower'd.
 Yet notwithstanding this book's inconsistency and contradiction,
 Manifestly prove it blundering fiction,
 Paid preachers keep it in some respect !
 By forming their sermons from selected texts,
 When the parts of those chapters before the texts after,
 Deserve nothing but ridicule and laughter.
 Yet thousands in their absurdities profess to have faith and belief,
 Who often wrong their neighbors worse than a thief !
 And when they have got by deception all they can
 From many an unsuspecting neighboring man,
 Quit their present home and business location,
 Move to another town or different nation,
 And again show how cunning and witty
 They can live in ease by shamming sanctity.
 Thus have many professors of various creeds,
 Used religion as a cloak and mask for ill deeds.
 And while belief is advocated as a criterion of goodness,
 And a book praised as holy containing cruel command and rudeness,
 Not much sincerity can be reasonably expected
 From those who have its inconsistencies detected,
 And boldly advocate it as sacred and holy.
 To countenance such dogmas must be folly.

But, to the honor of the legislators of the State of Michigan, be it known ! that they have the good sense shown, to pass an act, that no distinction shall be made in their courts with respect to belief or unbelief in matters of religion ; thus allowing the honest and honorable person, who would scorn to pretend or to profess that they believed any unreasonable fable ! that their judgment convinced them was false ! to have equal privilege with the hypocrite ! while in many courts, in other states, he would be set aside and his testimony objected to : which course of proceeding must have a tendency to cause some persons to act hypocritically, rather than be singled out in a crowded courtroom and set aside as unworthy of having their word respected. But kings, priests, judges, and other high functionaries, have been pictured in the work Queen Elizabeth left, as having great power over people ; so of course they think it all right that the public should for them both toil and fight, and be turned either to the right or left. And it can not be of any consequence where or when the Bible and Testament were written, or by whom or in what language they were written, as the contents of the work show it to be fiction. And after the book had been introduced as the word of the Lord,

it would appear indecorous to alter a word; and as its contents were not well known, until it was to its mover King James shown, the only plan by which to impose it on man as sacred and holy, was to enshroud it in mystery to hide its folly; hence the necessity of the pretence that it was a translation from foreign *languages* and sacred *tongues*. And when it was printed in the language used in the country that both Elizabeth and James resided in its capital, and over which nation of people they reigned and ruled, then it could be translated from the original English language into one that but few understood, with date affixed anterior to all chronology! and from that again translated into English, in order to stop people from pronouncing the work fiction! as no one could have known the fabulous characters treated of in the Bible as prophets, and as apostles in the New Testament.

The first of these is the fact that the
 government has failed to provide for the
 needs of the people. This is especially true
 in the case of the poor, who are left
 to starve and die. The government has
 also failed to provide for the needs of
 the middle class, who are being crushed
 by the burden of taxation. The government
 has also failed to provide for the needs
 of the rich, who are being crushed by
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R E V I E W
OF THE
B I B L E A N D T E S T A M E N T .

GENESIS : CHAPTER I .

THE first verse of this chapter is a bold assumption of pretence in the composer of knowing that the earth was made, and of a beginning to time ! All have to be supported from the produce of the soil they live on, and only such beings can engender that are analogous to the substances that with the aid of the elements engender them. As all things are seen to serve each other, all are served, and all aid in serving others ; nothing is known to stand alone ; and it is plainly seen thus the chain of nature holds on, and that its end must ever be unknown. Nothing can be more vain and useless for man to contend about, or puzzle his mind with, than the supposition that there must have been a beginning to the earth, and the sun, moon, stars, seas, &c., when all that has been known about them gives the strongest reasons to believe they ever did and ever will exist ! and the more any person endeavors to form a different opinion, they inevitably must get the more distracted in mind, unless they form an opinion that there must have been a beginning to the world, which they see is the abode of all living, without studying how such a beginning occurred, or in what manner the immense bulk of materials were formed, or collected, which constitute the universal assemblage of all things. But the composer of this first chapter of Genesis never showed any defi-

ciency of wild imagination, or boldness to declare her imaginings ! as she assumes to know of much being made that has not yet been found, or known to exist ; and, after having declared that the earth was created, declares it was void and without form ; which declaration denies the previous one, as nothing is known to exist without form, and no solid substance can be empty space or a void. The composer's unjustifiable boldness is also palpable in the assertion, that the spirit of a supposed invisible spirit moved on the face of the deep, and that it gave names to light, darkness, morning, evening, day, night, and said much more ; and that it saw much, and gave names to several things, before any man, woman, fish, or bird, existed, or even the grammatical serpent, that the composer was wild enough in the third chapter to represent was talked to by this supposed spirit, and that it tempted the woman that is stated was made entirely of bone ! And the story in this chapter, that a firmament was set in the midst of the waters, to divide the waters that were above the firmament from those below the firmament, can not show anything more than that the composer, while writing this, must have supposed that large bodies of waters, like the seas in the hollows of the earth, were suspended above the clouds, from which all rains, snows, and hail, proceeded and descended. And the composer also exhibits bold assumption of knowing in this chapter that a spirit said, Let the earth bring forth grass, herbs, trees, and fruits, and in the next chapter records forgetfulness, by stating that the same spirit made them before they were in the earth ! The composer also assumes to know, in the first chapter, that a spirit divided light from darkness : this, manifestly, is an attempt to confuse the mind of man with an inconsistent belief that light and darkness were once mixed, which statement is only on a par with the days being light and the nights dark before either sun, moon, or stars existed ; and that they were made on the fourth day of time. On the fifth day a spirit decreed that the waters should bring forth fowl abundantly, to fly above the earth ; which has not yet come to pass, and never can, as all beings that inhale the air have warm blood, while those that the waters bring forth have cold ; and neither were ever organized to exist in both elements. The statement of a spirit creating whales, and telling them to be fruitful, conveys no credit to such a supposed spirit, as it represents it as being extremely silly, talking to fish that can not understand a word of human language, and can not retain life where it is spoken. The

next statement, of the pretended sixth day of time, must be discerned by every unprejudiced observer as equally inconsistent as the preceding statements! for the composer assumes to know that a spirit said, Let us make man in our image, and in our likeness; thus showing that her whim of the moment was, that a company of creators had assembled, and that one proposed to the others to make man in all their images and in all their likenesses, while at the same time it must have been known that millions of human beings existed, all with different likenesses! The composer of the chapter has also stated that man and woman were created, and that the same unnecessary command was given them as is stated was given to fish! telling both to be fruitful and multiply. The next verse contains a statement that provision was made for this couple. But in the next chapter a record is made of the composer's forgetfulness, by the statement that not a man was to be found, and that one was then made, before the woman, out of dust, and that a woman was made out of a rib taken from the man, while he was asleep, and the flesh closed up; which story does make it appear as though mesmerism was fashionable at that period: and to add to the inconsistency of the statement, an invisible spirit is described as having brought the woman to the man, from whose side it is represented she was taken.

GENESIS: CHAPTER II.

THE composer repeats what is stated in the first chapter, that the earth was made! and shows that she thought it right to allow the manufacturer of it rest for one day, after having stated it had created so much on the six previous days; and now states, that it made every plant of the field before it was in the earth! and every herb before it grew! plainly showing she had lost recollection of having stated in the first chapter that God had said let the earth bring them forth, and also declaring herself it was so! thus exhibiting a wild state of mind, while attempting to impose such fiction on her subjects as a mysterious truth! Next she states, no rain had fallen on the earth, but there went up a mist from it, and watered its whole surface! This evidently shows lack of reflection, as it is known that mist can not arise from perfectly dry substances. The composer adds further proof of her lack of sober thought, or

memory, by stating there was not a man to till the ground, and that one was now made out of dust, recording proof she had lost all recollection of her statement in the first chapter that both man and woman were created. Thus giving proof, in the commencement of her world-making fable, that she was inspired by stimulus to be bold, which prevented her from necessary recollection to hold, even through two adjoining chapters. She states the *Lord God* planted a garden, and in its midst a tree of life and knowledge, and that a river went out of it round a land that had *good gold* and *precious stones!* which valuable articles the queen composer must have known more of than she could by any means have known of her fabled garden and tree, or the fabled maker of them on whom she bestows a pompous title! The man that she has stated was just made out of dust is told, that on the day he eats of the tree of life he shall surely die! This statement the composer does not carry out uniformly, for she allows the twice-formed man and woman both eat of the fruit, and lived several hundred years after; which also contradicts another statement made in the said-to-be-holy Bible, that the Lord, who is in this chapter treated of as having threatened its twice-formed man with death, if he eat of the fabled tree, is immutable! The Lord God, it is stated, brought every beast of the field, and every fowl of the air, to the man it had just made out of dust, to *see* what he would call them! According to this fable, the man of dust need to have been such a conjurer as to have formed a language, and also to know the method and art of painting on each one's limb, body, or brow, a name which the grammatical serpent would not dare disavow—in legible style, so that the former of them might see and read as it ran, or flew, or passed through the numerous crew, in any way that it chose to pursue! And no chance is afforded for believers in the existence of such a spirit to set up claim that it enabled the man to form a letter of any one name! for the fable represents that all the variety of beasts and birds were brought to the man (to *see* what he would call them) by the spirit that the composer strives to make her subjects believe she knew could perform impossibilities. Thus Adam is left to conjure out the whole difficulty, in the universal christening and marking the endless variety of names, without any kind of aid! And after this the composer allows the man had a wife made for him out of one of his ribs; and as she pretends this was the first and only miss on the earth! the solitary man could not

obtain any other wife but the one made of bone, which, if he did not accept, he must live alone.

GENESIS: CHAPTER III.

THE composer gives proof that she considered her subjects such deluded beings, that she could make them believe her wild fable that a serpent talked considerably in grammatical style, and that her fabled twice-formed man and woman heard the voice of the double-titled invisible spirit *walking* in the garden, and hid themselves, and that this spirit, which some say fills all space and knows all things, called out, "Adam, where art thou?" and that it asked Adam who told him he was naked, &c., and talked to the woman, and to the serpent, telling it that it should eat dust all its life! But as snakes are only found in moist places, it must be difficult for any creature analogous to them to live on dust! which well-known fact makes this fable appear as the production of disordered imagination; and the fable of a double-titled spirit telling the bone woman that it would greatly multiply her sorrows, after having stated this unkind spirit had formed the woman twice, can not be viewed by those who are guided by reason with as favorable respect as many fictions that border on probability. The man of dust, it is stated, was so ill-fated as to be doomed to eat bread in the sweat of his face, until he return to the ground, which the composer states was cursed for his sake, because he did his wife's counsel take; in which statement the composer makes it appear that the double-titled spirit sets the first example of cursing the ground of its own creating! but after writing thus, appears to be inclined to attribute a trait of character somewhat kind to the same spirit, by her fable that it made *coats* of skin, and clothed its twice-formed couple with them; according to this fable, the spirit would have been under the necessity of catching the animals and skinning them, to have the material to make such coats of. Shears, needles, and threads, need also to have been created, or made out of something that existed! and the fable, to the minds of those who do suppose it true, takes all the merit from man of inventing the comfortable and convenient garment. But the composer has not been able to refrain from showing by the contents of most parts of the work she left, called by some the Holy Bible, that she had a

general knowledge of visible realities, which knowledge is manifestly mixed through most of her pretences of knowing much, that no evidence of their existence has been obtained. In the next verse to the fable of the coats, the Lord is represented to declare itself jealous of the man in his new coat, telling its associates that the man had become as wise as they! so he drove him out of the garden, and placed a *sword* to keep the tree of life, lest he should eat of it and live for ever! Thus the composer showeth that swords were known in this early part of her fable of the world-making, and that the terms husband and wife were known at the time; she represents the solitary man was but just then formed out of dust! and his wife made out of one of his bones, that he should not be alone, when no other being that could speak existed but the man, woman, and serpent! which grammatical thing could alone have been the one to have performed the marriage ceremony, and pronounced Adam and Eve man and wife! according to the fable of this trio being the only conversing subjects in the universe.

GENESIS: CHAPTER IV.

THE composer commences this with the same degree of boldness and levity that is freely made use of throughout both Bible and Testament, and assumes to know more about man and wife than any decent sober person would pretend to; and further states that the Lord had respect for the offerings of one of this couple's sons, but none for the other, thus representing the same spirit as partial and unjust, that in the same book is represented as being equitable and just, and full of mercy and loving kindness. It is also stated that one brother slew the other, and that the Lord inquired where the missing one was, which forms another proof of the composer's forgetfulness, as she assumes to know that the spirit was not under the necessity of inquiring on any occasion! as it knew all things! It is stated that the Lord and the murderer held converse together, and that the Lord set a mark on Cain, lest any one finding him should kill him; in this statement, the composer records proof that she had forgotten her former statement that the only woman yet made was the wife of Adam; consequently her writings make it appear there was none to find Cain but his parents, who would not be likely to kill him. Next

the composer states Cain got a wife, and assumes again respecting Cain and his marvellous wife, the same lewd boldness that she did respecting his parents before he had life. And also states that Cain's son, while he had but one! built a city; which manifestly shows, that the composer knew at the same time that cities had long since been erected, for no sober person could have expected that a boy without aid could have laid even a foundation! Tubal Cain, it is stated, strove to make people with music elated, for he taught all his children to handle the harp and the organ! and his brother instructed artificers in brass and iron. Thus the composer shows she was brazen enough to strive to make people believe that only Adam and Eve, one son, a few grandchildren, and their children, were alive when musical instruments of intricate construction were in perfection, and the knowledge of working metals was communicated from one to others, and assumes again to know more about the transactions of man and wife than any sober person would pretend to.

GENESIS: CHAPTER V.

THE composer states that God called the first man and woman's name Adam! and as she had not allowed them any name in either of their former first appearances, as stated when they were created, she appears to think, better late than never, and allows them both the name of Adam! consequently the fable accounts for a Mr. and Mrs. Adam. The composer states that Adam had a son born to him in his own image; this, of course, can not be considered an unnatural affair, as numerous sons in all ages have been seen to be the image of their fathers. Twenty-nine verses more of this chapter form a useless list of names, stated to have been those of men who had children, with a specified period of the years they lived both before and after their children were born, and the two periods added together are also stated, showing that the composer of the story was vain enough to imagine the generality of the people could not add the two and reckon for themselves, the whole of the names being difficult to pronounce, which all readers will find who on them do pounce. And if the men were as odd as the names we read, they must have been a set of odd fellows indeed.

GENESIS: CHAPTER VI.

THE composer states that the sons of God took as many of the fair daughters of men as they chose, and that the Lord said man's days should be a hundred and twenty years; from this it is reasonable to conclude, that the composer meant the fair ladies who had formed such a miraculous alliance were also to have their time of life shortened to one seventh of that of their ancestors, and then their spiritual husbands might probably find spiritual wives at their decease, or at least those who would as willingly have that title conferred on them as the Mormon prophet's spiritual wives would at the present day.

The composer, in her general rude style, states that respecting the fair daughters of men and their spiritual husbands, that no sane or sober person would assume to do, and records to the world as a sacred truth, and finishes the fourth verse with stating that the fair wives of the sons of God bare children to their husbands, and that they became mighty men of renown, and makes not a syllable of pretence that God found fault with his sons for forming an alliance with the fair ladies of the earth, or expressed the least dissatisfaction respecting the legal family connexion; but assumes to know that the Lord repented he had made man, and that it grieved him to his heart, and that he said he would destroy man, beasts, fowls of the air, and the creeping thing, for he repented he had made them! This shows the old adage true, that story-tellers need good memories to enable them to make their stories correspond, so as to avoid contradicting each other which has not been done through either Bible or Testament, as they not only abound with silly, useless repetitions and recapitulations, but have many contradictions embodied in the work. The statement that God is immutable, is plainly contradicted in the one that he repents of what he had made, as also the statement that the Lord is full of mercy and loving kindness, the declaration that he will destroy all that drew the breath of life! In the eighth verse, the composer assumes to know that Noah found grace in the *eyes* of the Lord, and walked with God, and also assumes to know that God looked on the earth as corrupt, and that he told Noah the end of all flesh had come, and that he would destroy them with the earth. But the composer's memory has not served her sufficiently to enable her to remember this statement, and in her flood story represents

that a leaf was brought in by a dove to the ark, after the tops of the mountains were seen, and makes no pretence that the earth was destroyed, although if water had been over the tops of the mountains for fourteen months, as the composer has stated it was, it surely would have decayed all leaves!

The composer states in verse fourteen, that the spirit which walked with Noah tells him to build an ark of gopher-wood, and pitch it within and without, and in verses fifteen and sixteen tells him the form and fashion, length and breadth of it, and that it shall be three stories high, with window and door.

Thus the composer of the story has shown that bark-building was known in the day when she wrote this flood story. She states Noah was commanded to take one pair of each living thing into the ark with him, and to gather food for them all! and not a word of statement that the man is to have aid in this arduous task. But it plainly appears that the composer's whim, while fabricating the story, was that the tale might pass from the pen of such a shrewd lass; so she let the story go, as any reader may know, for one man to catch the wild, and the tame, and those that could fly, which would puzzle Noah, had there ever been such a man to try; and had any man been as strong as the lion and as swift as the deer, and tugged all to the ark—cat, mouse and rat, lion and lamb, and all the endless variety that inhabit the earth—the dimensions of the ark would not have afforded a birth for the live stock! and the necessary food alone would have needed a far larger construction, and death must have ensued from starvation and also from suffocation. The story evidently shows lack of sober sense in its composer.

The composer has stated that the ark rested on Mount Ararat, which, taken in connexion with her pretence that twenty-two and a half feet rise of water over the earth covered all mountains, shows that she had lost recollection of the loftiness of that and other mountains at the time of writing the flood fable.

GENESIS: CHAPTER VII.

THE composer states that Noah did according to all that the Lord commanded him! The same statement is also made in the sixth chapter, the truth of which there is no reason to doubt! it

is also reasonable to believe that not one man liveth, or ever did live, but strictly obeyed the commands given him by all invisible spirits that ever were known! Noah and his family, and a pair of every living kind, are represented to have been housed or stowed in the ark, and that the windows of heaven were opened, and the waters prevailed *fifteen cubits* upward on the earth, and all that was on land died! and every living substance! But the composer neglects to make up any statement how grass, herbs, trees, &c., came again, after stating they had been drowned fourteen months; thus leaving this fiction as blunderingly composed as the generality of the stories throughout the work, for it is manifestly poor logic to state twenty-two and a half feet depth of water covered the tops of all mountains, and can only reasonably be believed that the composer of the story lost recollection of all other eminences than those in the immediate vicinity of the palace she resided in (that of St. James, in London) while forming the fabrications.

GENESIS: CHAPTER VIII.

THE composer assumes to know that an invisible spirit, which she designates this time by the single short title God, remembered Noah! This, of course, she could not have known; but she records sufficient proof that she remembered well the title she used as a hero to her flood story, and states the windows of heaven were stopped, and that after the end of 150 days the waters were abated and decreased continually until the first day of the tenth month, and then the tops of the mountains were seen! thus making fourteen months for the water to have covered the earth and all mountains, when most persons know that waters will flow till they become level or nearly so; consequently, had ever a sufficiency of water at any time have been found to have covered all the ground, there could have been no valleys empty for the unnatural quantities to have receded to, and the surface of the universe must ever have remained entirely water! Another statement equally ridiculous can be found in verses twenty and twenty-one, that the man who is stated to have been commanded to go through the incredible task! of building so large a bark, and gather the unbounded supply of food for a male and female of

every species of the earth's inhabitants, to support them during the fourteen months that the waters covered the earth and mountains—and as the *tops* of the mountains only are stated to have been seen at the end of fourteen months, it is reasonable to believe it would have taken fifty months more for the tillable portion of the earth to have had the water receded from it so that it should be in the condition to be cultivated, and then some months would of course transpire before there could be food to suit the varieties of living beings—yet notwithstanding all these natural and needful considerations, the composer states that the man who was commanded to save the couples for breed, took of every clean beast and bird, and made a burnt sacrifice to the power that gave him the instructions to save them! and that the Lord smelled a sweet savor! This statement manifestly shows, with the former parts of the chapter, that the composer was not perfectly sane and sober, or she would not have been likely to write anything so contrary to reason and truth, that either a visible or an invisible being could obtain a sweet smell from burning flesh, bones, sinews, and feathers; and wild and contrary to reason, nature, and truth, as the statement evidently is! the composer makes numerous repetitions of it in the course of the Bible, and on this occasion the composer shows herself to be so improperly inspired, as to cause her to boldly assume knowing that an invisible spirit said in its heart, it would not any more curse the ground for man's sake!

GENESIS: CHAPTER IX.

THE composer states Noah and his sons had the same unnecessary command given them as she stated was given to whales, and her imaginary first man and woman to be fruitful and multiply, which command is twice stated in this chapter, showing the treachery of the composer's memory; this is well known to be a common occurrence with most wine-bibbers, as they generally torment their hearers with repeating nonsense! The composer in this chapter assumes to know that an invisible spirit talked considerably; and she gives an account of Noah, the hero of her flood story, who she has represented was favored by the almighty, allwise spirit, above all other men, being drunk, which appears to prove more, that she was not sober herself while composing the

story, otherwise she would have portrayed a spotless and blameless character for the one pictured forth as being so highly and peculiarly favored by the power or spirit represented to know all things.

GENESIS: CHAPTER X.

REPETITION is made of the names of the sons of the hero of the flood story, and names of their sons and their generation. One is stated to have been a mighty hunter before the Lord. No other word about the Lord, or any of his other titles, is made use of in this chapter of thirty-two verses, neither is it pretended that any Lord or God spake a word of it.

GENESIS: CHAPTER XI.

THE composer assumes to know that the Lord proposed to his associates to go down to the earth, whose people were striving to build a tower that would reach to heaven! but, previous to this proposition, had stated that the Lord *came* down! to see the city and the tower which the children of men had built! and after that represents the invisible spirit as being jealous of the people's skill and industry, and proposing to its associates that all of them go down with it and confound their language. As they then all had one language! so it proposed that the whole company of lords should confound the people's language, that they should not understand one another. This manifestly shows, more plainly, that the person was not sane or sober who would attribute such cruelty as this to the same name or hero of a book wherein it is also stated that the Lord is represented full of mercy and loving-kindness, than it does that any being or spirit superior to man was known to them. The composer, in verse nine, sums up in positive style (of language), that the Lord did confound the language of all the earth! [Comment: Difference in language, and differences of speaking the same language, naturally occur in isolated situations.] The rest of the chapter (twenty-two verses) consists of men's names, stating, in rude style, they had children born to them.

GENESIS: CHAPTER XII.

THE composer assumes to know that the Lord told Abram to get out of his country! and out of his father's house! which statement does show more plainly that the writer did not know of a lord superior to man than it does that she did, as most men would have known that a man could not leave his country without leaving his father's house! But the writer plainly shows herself to have been in an unfit condition to compose with reason, and boldly states that the Lord told Abram it would bless him, and make a great nation of him! and that in him all *families* of the earth should be blessed! and that it would bless them that blest Abram, and curse them that cursed Abram. Thus, according to this part of the said-to-be-holy Bible, not one family on earth has any reason to fear any injury, punishment, or evil, from the invisible that the composer assumes to know so much of, and to whom she gives such a variety of contradictory traits of character, that are totally incompatible to exist in one being. The composer states that the Lord appeared unto Abram, and told him he would give the land to his seed. Abram's wife is represented as being remarkably fair; and as the couple travelled toward the residence of Pharaoh, Abram directs his wife to call him brother, and he calls her sister. And the fair lady, being spoken of to the king, was taken into the king's house, and Abram was treated well for her sake; and after a time they were allowed to depart, with sheep and oxen, asses, camels, and men and maid servants. And Abram was very rich in silver and gold. Surely a shameful lesson to be told to scholars, either young or old.

GENESIS: CHAPTER XIII.

ABRAM and wife and Lot leave Egypt with all they had got, which is stated to have been so great that the land was not able to bear them; so they parted. And it is stated that, after they had separated, the Lord appeared unto Abram, and told him to look every way, and all the land he could see should be his and his seed's for ever! and that his seed should be made as numerous as the dust. Comment: If it were possible for a man to obtain such extensive property by telling this story to his neighbors, the inhabitants of the territory must have been extremely credulous and

simple, if they suffered him to take such unnecessary large possessions. But the only fair or suitable decision to be attained, on a minute's reflection, after reading the wild tale, is, that the composer of it was not in sober state while fabricating such nonsense.

GENESIS: CHAPTER XIV.

THE composer does not assume to know that the invisible spirit spake one word of this chapter.

GENESIS: CHAPTER XV.

THE composer assumes to know that the word of the Lord came to Abram in a vision! telling him it was his exceeding great reward; and that Abram asked it what it would give him, seeing he was childless, and that one born in his house must be his heir! and that the Lord told him he should have an heir from his own bowels! And the Lord brought Abram forth abroad, and told him his seed should be as numerous as the stars! And the composer assumes to know Abram's belief.

But in her repetition of the Lord telling Abram again that it gave him land to inherit, she represents Abram requiring a pledge, whereby he should place confidence in the same power that has been represented to have rewarded him so profusely; and that the same invisible spirit condescended to allow this deceitful man a pledge, who had instructed his fair wife to call him brother, and whom he called sister, while journeying toward the residence of the rich king Pharaoh. The licentious feelings of the composer appear evidently to have induced her to make up this story in the rude manner in which it is composed. And in verse nine records plain proof that she lacked sober sense, in her statement that the Lord God said unto Abram, Take (as a pledge) for me an heifer of three years old, and a she goat of three years old, and a ram of three years old, and a turtle dove, and a young pigeon, and that, when the sun went down, behold a smoking lamp and a burning furnace passed between these. Thus the composer exhibits a desire to make the story marvellous, and at the same time a deficiency of sober

sense. And further states, that, on the same day, which, from her previous statement of the animate lamp and furnace, was represented as being after the setting of the sun and dark! the Lord gives to Abram all the land of ten different nations, and describes the boundaries of the gift in the same manner as one man would that sold land to another.

GENESIS: CHAPTER XVI.

SARAI, the fair wife of Abram, who is represented to have joined with her husband in the worst of all tricks of deception in the preceding chapter, and who again, in the twentieth chapter of the same book, is represented to have joined with her husband in playing the same deceptive trick on the rich king Abimelech, the same strolling fair is represented no children did bare; which is known was the case with Queen Elizabeth, the composer of the story, who here does pretend that Abram's old wife was so much his friend as to present him with a young maid, and direct him to take her as a wife. This all experience has shown is rarely, if ever, done by any wife! But the licentious habits of the composer has made her evidently yield to composing much rudeness and indecency in various parts of the work, aided, beyond reasonable dispute or doubt, by the inspiration of the same article she attributes to the hero of her flood story—making too free use of wine. In verse six the composer appears to have viewed occurrences, or formed her thoughts, in a manner more according to nature, in the statement of Abram's old wife dealing hardly with the young wife she had given to her husband (*to be his wife*), when she saw her appearance indicated she would have a child; and states the young wife fled from the presence of the cross old wife, and that the angel of the Lord found the young wife by a fountain in the wilderness, and told her it would multiply her seed that it should not be numbered; and told her she was with child! and what to call its name. Similar stories to this are in other parts of the Bible, and also in the Testament, all forming collectively strong proof that one person principally composed and wrote both books; and the style of frequent repetitions of sentences and parts of stories, and recapitulations of

stories, manifestly indicate, that if more than one person wrote the manuscript that the work was printed from, that composer and scribe were both generally under inspiration of wine while committing their imaginings to writing, and that the scribe, if any did assist, must have been a person accustomed to write law documents. But it certainly conveys an appearance of having been written principally by one person, as the statements generally are singularly unnatural, and wildly contrary to reason and all well-known organization, to be the imaginings of more than one mind! In verse twelve it is stated the angel tells the young deserted wife that her child shall be wild, and that his hand will be against every man, and that every man's hand shall be against his hand, and that he shall dwell in the presence of his brethren; which story does plainly show, that the composer was not in a state to know that wild men and others did not live in the presence of each other.

GENESIS: CHAPTER XVII.

THE composer states the Lord told Abram who it was! giving itself a double title, and told Abram to walk before it; and that Abram fell on his face, and that God talked with him, giving him a new name! and told him that it had made him a father of many nations. Abram has, previous to this, been stated to have had but one child, the son of the young wife that his old wife is stated to have given him, and he eighty-six years old, and reckoned well stricken in age.

In verse ten the composer commences an unnatural and very improbable story—that the same spirit, who is represented as being full of mercy and loving-kindness, gives command to have a cruel operation performed on every male child, both all that are in the house and all that are bought with money. And, notwithstanding this declaration, so bold and funny,

It appears to suit the composer's mind so well,
That she does many times more similar ones tell;
Although they with other parts of the work corroborate sufficiently bad,
As to make the composer appear rather mad.

The old wife's name is stated, in verse fifteen, to be changed by

the spirit that is represented as immutable. And God tells Abraham (which is the new name the composer of the story states God gave to him) it will bless his wife, and give him a son of her; and that she shall be a mother of nations! Then, the composer states, Abraham fell on his face and laughed! and said in his heart, Shall a child be born of him that is a hundred years old? and shall Sarah who is ninety years old bear? And the composer further assumes to know that God said, Sarah thy wife shall bear thee a son indeed! and that he had blessed the son of the young wife that the old wife gave him, and that he should have twelve princes among his sons, and should multiply exceedingly! This is the same child that was stated to be wild in sixteenth chapter. In verse twenty-two the composer states God left off talking, and went up! but does not pretend to know where it went up to; and makes repetition of her indecent, cruel story, stating that Abraham performed the cruel operation on himself, and all that were born in his house, and all that were bought with his money, when he was ninety-nine years old, on the self-same day as God had said unto him. Comment: Of Abraham doing all that any invisible spirit said to him, no rational being can doubt for a moment; but that he and every man always can perform, without either sight or touch, as no one can ever have known the existence of such!

And the composer of the scrip has sufficiently proven, that she knew more of kings, courts, palaces, armies, and earthly grandeur, than she did about invisible beings or regions.

GENESIS: CHAPTER XVIII.

THE composer states, the Lord appeared unto Abraham as he sat in the tent door, in the heat of the day! and some men asked Abraham where his wife was, and Abraham told them in the tent, and one told him he would certainly return, and that his wife Sarah should have a son; this is a repetition of the promise stated in the seventeenth chapter to have been made by God! Abraham and Sarah are stated to have been well stricken in years at this time. Repetition is also made that Sarah laughed *within herself*, saying, "After I am old, shall I have pleasure, my lord being old also?" And the Lord asked Abraham why Sarah laughed, saying, "Of a surety shall I bear a child, that am old?" Repetition

is made that the promise of the old lady bearing a child is renewed as being spoken by the Lord, and also of Sarah denying that she laughed when the strange promise was made that she should bear a child in her old age; and that God said, "Nay, but you did laugh." The composer states in verse seventeen that the Lord inquired whether he should "hide from Abraham that thing which I do, seeing that he shall become a great nation, and all the nations of the earth shall be blessed in him." Thus the composer has plainly shown deficiency of sober sense all through the story of Abraham and Sarah alias Abram and Sarai, representing them as becoming immensely rich, by means of the grossest of deception, and of being profusely and peculiarly rewarded by an invisible spirit, that she represents as being very sociable and talkative with them. Fourteen more verses are filled with statements that this deceitful man and an invisible spirit held conversation.

GENESIS: CHAPTER XIX.

THIS chapter appears to have been written by a wild' sot,
 As in it is stated two angels appeared unto Lot,
 As he sat in the famous city Sodom's gate,
 And a feast was made for them, it doth state.
 But an assembly of men from the city
 Did not consider Lot's visitors so pretty,
 And told Lot to bring the men forthwith out,
 That they might see them and know what they were about.
 But Lot did for his supposed angels pray, [way.*
 And offered (in their stead) two virgin daughters, to be treated any
 And the men outside of the door, it is stated,
 Were by those inside struck blind.
 This improbability is so related,
 That those outside could not the door find.

And Lot's visitors laid hold of his two daughters and told Lot to escape for his life to the mountain, and not look behind him, lest he be consumed! They had told him, in verse thirteen, they would destroy the city, and in verse fourteen that the Lord would destroy it, and in verse twenty-four it is stated that the Lord rained brimstone and fire from the *Lord!* out of heaven, and overthrew those cities, and their inhabitants, and the plain! and all

* In this chapter, Lot's daughters are treated of as virgins and as married women, and as having had children by their father.

that grew on the ground. But Lot's wife looked back and became a pillar of salt! And the composer of the story assumes to know that an invisible spirit remembered Abraham, when it overthrew the cities where Lot dwelt; this is making it to appear, as though Lot had a cot on a plot, that crossed the line, of the cities that blazed and amazed his wife, when she lost her life in a crack, for simply looking back! In verse thirty it is stated, that Lot was so ill fated that he and his two daughters dwelt in a cave, and in due time they had each a child, and that they both thought it right to get their father drunk night after night; thus the composer of the story, who it appears was a queen, has written much that is obscene, and in many other parts of both Bible and Testament has given proof of licentious feelings and wild imagination, and has oft pictured the female character as bad as her own was known to be, and frequently shown forgetfulness, and has done so in this story by stating Lot's daughters had husbands, which she now forgets, and states their father was the father also of his daughters' two sons. The following chapter to this is a specimen of this style of composition; and the story respecting Zipporah, the wife of Moses, in Exodus iv. and xxv., and the story of Joseph's mistress, and several others, with those of David's and Solomon's ladies, all portraying the female character shamefully bad.

GENESIS: CHAPTER XX.

ABRAHAM'S wife, who has been represented, some time back, as being old and stricken in years, is again represented to have so much enamored a rich king that he takes her into keeping, as her old deceitful husband called her his sister, as it is stated he previously did to the rich king Pharaoh; and the composer of the story shows, as she has often done before, that she was not in a suitable condition to compose with reason, and assumes to know more about the transactions of the deceitful old woman, and the king who had made choice of her, than any sober person would, in verse four; and in verse three has stated that God came to king Abimelech in a dream by night, and told him that he was but a dead man for the woman he had taken, for she was a wife, and commanded that she should be restored to her husband and he should pray for the king! so it is stated that the deceitful Abra-

ham prayed, and that God healed the king and his wife and his maids, and they bare children, and that the Lord had prevented them before; this change in one night appears not to be right. In verse fourteen it is stated king Abimelech gave Abraham sheep and oxen, and men and women servants, and a thousand pieces of silver, and restored him his wife! this is a similar reward as the composer stated in chapter fifteen was given by king Pharaoh to the deceitful couple, when they played the same trick on him as they are now stated to have played on king Abimelech. But, to the honor of the fair sex, it is undoubtedly well known that it is a very rare occurrence to find any of them acting so base as this old woman Sarah, alias Sarai, is represented to have acted, or even Jethro the priest's daughter Zipporah, or Joseph's mistress, or she that deceived her husband the young carpenter of the village of Bethlehem, which story lays the foundation of the bold pretence of knowing that human beings are to be burnt millions of years longer than any known substance could retain its form in fire! as hell is only treated of in the Bible as being within the belly of a fish! But is vastly contradicted of being so cool in the Testament, as in one chapter of that book it is thrice stated the fire will never be abated! and that people had better enter into the kingdom of God with one foot, one hand, and one eye, after throwing the mates of them away, rather than their whole body should be cast into hell, where the worm dieth not, and where the fire is never quenched. This the composer doth three times state, much like inebriate prate, but in her world-making story did not pretend to know that a hell was created. But in the latter part of her writings under the title of the New Testament, she shows herself more bold, and makes statement of a hell, and that an angel into it fell.

GENESIS: CHAPTER XXI.

THE composer states the Lord visited Sarah and did unto her as he had said! for Sarah conceived and bare Abraham a son in his old age at the set time it was promised! and Abraham performed a cruel operation on his son, as God had commanded him; this improbability the composer has stated also in the seventeenth chapter, that Abraham performed the same cruelty on all that were born in his house, and on all that were bought with money, as

God commanded him, being now stated. It is reasonable to remark again, that statement so far, without doubt is true, as no one can find a God who would be so cruelly inclined, as to make human beings and set one to mutilate others; the story palpably shows stronger proof that the composer was not in a suitable state of mind to write truth or reason, than it does that the composition was inspired by any power superior to man, for scarcely a sober man could be found who would compose so improbable and indecent a story. In the sixth verse, Sarah alias Sarai says God hath made her to laugh, so that all who hear her will laugh with her. This story is certainly a very laughable one, and shows plainly that the composer of it was by no means a hypochondriac, nor a dull melancholy person, but on the contrary a gay lascivious jade, who studied mostly fun and frolic, as the principal part of the work also doth show that she did study so.

Abraham's old wife desires him to cast out the son of the young wife she had given him, and the composer states God tells Abraham not to grieve about it! but hearken unto Sarah (the old wife). Abraham rose up early in the morning, and took bread and a bottle of water, and put it and the child on his young wife's shoulder, and sent her away! here the composer manifestly makes one part of her fable not to comport with the other part, where she has represented the old deceitful couple becoming suddenly rich, and in another part states Abraham, alias Abram, to live in such style as to have three hundred and eighteen servants that were born in his house, trained for war and acting as soldiers (or freebooters), which on a moderate calculation—the parents, sisters, and younger brothers of the three hundred and eighteen young men-servants—would have made the whole number of servants of Abram more than a thousand; yet for not one to be spared to escort the young wife, that had borne him a child! to the wilderness, stamps the deceitful Abram with the character of an ungallant fellow. But the wild imagination and levity that are exhibited in this chapter are also to be found in many others, and form a leading trait of the work. In verse seventeen, it is stated, God heard the voice of the lad! and the angel of God called out of heaven to its mother, telling her to hold the lad in her hand, and it would make a great nation of him! Thus heaven is made to appear no higher than the top of a small tree, or the voice of the babe loud as thunder.

GENESIS: CHAPTER XXII.

GOD is stated to have tempted the deceitful Abraham, alias Abram, and to have called to him, and that Abraham answered, "Behold, here am I!" It is also stated that God commanded Abraham to take his only son! as though he yet had but one, when it has before been stated that he was double mated, and that both wives had borne him a son; the composer appears, while writing this story, to have forgotten she had a story made, that Abraham's young wife bore him one valuable son, and that his old wife well stricken in years had also borne him one, which in this story is required of him to offer as a burnt offering; and the wild imaginings of the composer carries her on to state, that Abraham stretched forth his hand, with a knife, to slay the prize of the old wife, and that the angel of the Lord called out of heaven telling him not to lay his hand on the lad, and that the angel with the customary annexed titles, that make such phantoms believed by the credulous, called out a second time out of heaven and said it had sworn by itself! "saith the Lord, because thou hast not withheld thy only son, I will multiply thy seed as the stars, and as the sand on the seashore;" repetition is also made that in Abraham shall all nations of the earth be blessed. The composer with her usual levity states that a woman bore eight children to Abraham's brother, and that his brother's concubine, whose name is given also, bore him four more. Thus the story of God swearing, and concubines bearing, &c., &c., certainly show want of sobriety by their impropriety.

GENESIS: CHAPTER XXIII.

THE age and death of Sarah, alias Sarai, is stated; also the name of the place where the deceitful jade was buried, but not one word about any God, or Lord, or Holy Ghost.

GENESIS: CHAPTER XXIV.

IN this it is told that Abraham was old, and that he told a servant to draw nigh and put his hand under his thigh, and he would make him swear by the Lord God of heaven, and the God of earth!

In this sentence it is plainly seen much mischief has been done by the queen who thus wrote, by which she did pompous nonsense promote.

Abraham, alias Abram, sends his servant to the country, as it is stated, that the Lord God of heaven had taken him from! Repetition is also made that the Lord took him from his father's house! and that it sware! it would give him the land. And this hypocritical, deceitful man directs that God shall send his angel before the man. The servant follows the example of his master in his mission, by making free use of pompous phrases and titles referring to supposed objects, and obtains a fair damsel for his master's son by the name of Rebekah, who was asked if she would go with the man, and she said, I will. So she and her sister and nurse were allowed to go; and Isaac, the son of Abraham's old wife, took Rebekah and loved her. Jewels of both silver and gold, and precious things, with raiment, are treated of in this pretended early part of creation as being abundant. In another chapter a similar story is made of Isaac having his name changed, and of his telling King Abimelech that his wife was his sister, as his father had done before him, and of the king seeing him sport with Rebekah, and telling him she was his wife, both showing the composer's levity.

GENESIS: CHAPTER XXV.

ABRAHAM, alias Abram, takes a new wife; and in this said-to-be-holy chapter the composer states the name of said wife, and the names of her children, and, in her usual style of levity, that these children had children; and some story about the sons of Abraham's concubines, and of Abraham and the son of the young wife that his old wife gave him—that both gave up the ghost, thus representing the breath of man to be the ghost! Repetition is made of a tale of barrenness of Isaac's wife, similar to that about his father's old wife, who brought Isaac forth in her old age, when she was well stricken in years; and that, on Isaac entreating for his wife, because she was barren, she soon felt a struggling, and inquired of the Lord why she was in that condition. She surely must have known why better than any supposed invisible spirit could have told her. But the composer of the story, through improper boldness, states that the Lord told Rebekah she had two nations within her! And

the composer's usual levity and boldness, it appears, inspired her to state that the first child Rebekah gave birth to was red and all over hair, and that a brother to it was immediately born, who took hold of the first child's heel. The boys grew, and the father loved the red hairy one, because he eat venison. Here the composer has, as usual, shown that visible things were to her much better known than the imaginary ones she so bunglingly attempts to pourtray.

GENESIS: CHAPTER XXVI.

THE composer states the Lord told Isaac to dwell in the land it should tell him of, and it would give him all these countries, and would perform the oath it sware to Abraham, alias Abram, and would make his seed to multiply as the stars, and in his seed should all the nations of the earth be blessed. This story being a repetition of one of the same description and nature of one stated to have been spoken by God to this man's father, the composer also repeats a similar deceptive story of this man and wife playing the same trick on King Abimelech as his father and mother did when they declared themselves brother and sister. Both women are represented to have been fair, so the king takes each of these fair ladies awhile, and rewards their reputed brothers profusely; and threatened all his people with death, if they touched the man or his fair wife. And the man went forward and became very rich. This is the third story of this lewd nature the composer has made in the first book of Moses; but no account is yet given of the birth of Moses, to which the composer appears not to have given a thought until she writes her fifty-second chapter, under the title of the books of that hero. In verse twelve of chapter twenty-six the composer states the Lord blessed this Isaac, who had played the same deceptive trick on the rich King Abimelech as his father had done. Who has also been largely rewarded by a spirit that the composer states is equitable and just, and made man out of dust. But she plainly does show, that she no such spirit did know.

GENESIS: CHAPTER XXVII.

THIS chapter is composed of a lesson of deception—of a mother instructing one son to cheat his brother and deceive his father!—without a pretence of either God or the Lord saying a word.

GENESIS: CHAPTER XXVIII.

JACOB'S ladder is treated of. Jacob is represented to have laid his head on some stones, which uncomfortable pillow caused him to dream that a ladder reached from earth to heaven. This would make an impression on his mind, that it would afford him an opportunity to escape from his pillow, on which he could not rest comfortably. And the composer of the story would naturally think of this, and, to make the fiction appear marvellous, states, Behold! the angels of God ascending and descending on it; and behold! the Lord stood above it, and told Jacob it was the God of Abraham and Isaac, and that it would give him the land he laid on, to him and his seed, and that his seed should be as the dust of the earth, and in them should all families of the earth be blessed. This has been stated several times before and attributed to other names, and the kind promise being universal, makes praying and preaching perfectly useless! And, of course, those who are supported by such business, prefer selecting texts that terrify people into the belief that to believe what they preach will save them from everlasting burning.

GENESIS: CHAPTER XXIX.

A LESSON of deception is also given here, as well as in the preceding chapter. Beginning with about the most pleasant tale of the whole book—that Jacob met his fair cousin Rachel by the well, and kissed her, and lifted up his voice and wept! The composer also makes it appear that Rachel was niece to Jacob, as well as representing her as cousin to him. But the worst of the story is the statement of the father of Rachel deceiving Jacob, after he had agreed to give him Rachel to be his wife, for whom Jacob had formed an affection, and had agreed to serve her father seven years for her. After he had faithfully performed his part of the contract, the father of Rachel makes a feast for all the men of the place, and in the evening brought an older daughter to Jacob, who found out the deception in the morning, and accosted the father on account of the treacherous trick he had played him, in giving him a daughter that was older, and ill-favored, and tender-eyed. And Rachel was beautiful! so the young man served seven more years for Rachel, the one he loved! Fifteen more verses are filled with the composer's usual style of levity, similar to what has been stated

respecting Abraham, alias Abram, and Sarah, alias Sarai—of Jacob's wives giving each a young maid to Jacob, their husband, that they might bear him children in the periods (as the rude composer states) they were prevented from bearing by the Lord. Surely it is high time, in this age of improvement, to set such fabrications aside, and introduce doctrines that are practically and demonstrably known to be true and useful.

GENESIS: CHAPTER XXX.

THIS is the chapter containing the rude statements of Jacob's two wives each giving him a maid, and telling him what to do to them, to cause them to bear children; and of one of his wives telling Jacob that God had judged her, and heard her, and given her a son. And the tender-eyed wife tells Jacob that God has given her her hire, because she had given her handmaid to her husband. And Jacob's first love, Rebekah, tells him that God had taken away her reproach by causing her to bare Jacob a son, and said, God shall add to me another! Thus the composer makes free to use letters three on all manner of occasions, or, at any rate, on a vast variety of contradictory ones, attributing to the word many occurrences nowhere else known, or heard, but in the work left by the queen.

The last thirteen verses contain another lesson of deception, under pretence of righteousness. Jacob agrees with the father of his wives, that the speckled and spotted among the flocks of his father-in-law should be his for his services in taking care of the whole; and after thus bargaining, Jacob took green rods and peeled white streaks in them, and put them in the troughs which the cattle drank out of, and the cattle brought forth spotted and speckled young. But when the feeble cattle came to drink, he did not put the variegated sticks in. And he had much cattle, camels and asses, and increased exceedingly! and had maid servants and men servants. In the following chapter he tells his wives that God has taken away their father's cattle and given them to him.

It is certainly high time the three letters, g o d, were applied to more useful, rational, and better purposes than that of deception.

GENESIS: CHAPTER XXXI.

THIS chapter is also a lesson of deception. The composer states that the Lord told Jacob to return to the land of his fathers. Then Jacob called his wives, and told them their father had deceived him; but God had not suffered their father to hurt him. For when their father told him the speckled of the flocks should be for his wages, then all the cattle bare speckled, and if he said the ring-streaked should be for my wages, then bare all the cattle ring-streaked. And adds, thus has God taken away the cattle of your father, and given them to me. Like most of the stories throughout both Bible and Testament, this is garnished with a dream in rude style! So in verses ten, eleven, twelve, and thirteen, is more rudeness and indecency stated to have been spoken by an angel, who styles itself the God of Bethél, or so it is stated. And in verse sixteen it is stated the wives of Jacob declare, that all the riches God has taken from their father that is theirs! and their children's. Thus transactions of the worst kind are attributed to the short title of God. Jacob steals away unawares with his wives and all his goods, and his father-in-law misses some of his property on which he set much value, and pursues after Jacob, and overtakes him. And the composer of the story states that God came to Laban, the father of Jacob's wives (which is stated, as most other parts of the fiction are, to have occurred in a dream by night!) and told him not to speak either good or bad to Jacob. In verse twenty-five repetition is made that Laban overtook Jacob; but the composer represents the old gentleman acting different from the instructions verbally given him by the august character represented to have made all that is visible, and much that can not be discerned (to exist), in six days. And instead of making the different parts of the story corroborate somewhat with each other, by stating the man who had been so highly favored as to have a spirit talk to him that no one can obtain a glimpse of, this man upbraids his son-in-law, and says much to him! and asked him why he stole away, and why he did not let him know he would go, that he might have sent him away with mirth, song, tabret, and harp; and reminds him that he had no chance to kiss his children. And also tells the husband of his daughters that God told him yesterday not to speak to him, and charges his son-in-law with having stolen his gods. And the son-in-law tells the old gentleman that

God has seen his affliction, and the labor of his hands, and had rebuked Laban yesternight! And Jacob took a stone and set it up for a pillar, and told his father to gather stones, and the father said the heap of stones was a witness between them two! Comment: Surely they never would give false testimony. The whole story must be discerned to be improbable by an attentive perusal, and the composition evidently exposes a want of sober sense in its composer, more than forming a particle of evidence that it has been written or inspired to be written by any superior power to man.

GENESIS: CHAPTER XXXII.

THE composer states that the angel of God met Jacob. In verse thirty Jacob boasts that he had seen God face to face! and his life was preserved! No other word about God, Lord, or Ghost, in this chapter. But in another chapter, under the title of the books of Moses, the composer attempts to picture a spirit, or being, by the title of the three letters, g o d, as declaring no *man* shall see its face and live; by which statement the queen appears to insinuate, that she and the rest of her sex are not debarred the privilege of seeing the invisible spirit, if they can find it. And states that such a spirit clapt Moses, its servant, in the cleft of a rock, and hid him with its hand, as it passed by. Thus the hand of the spirit need to have been about ten feet long and five feet wide, which would make the statement in Genesis (first and twenty-seventh) false! where it is stated man was made in the image and likeness of such an invisible spirit. Thus every unprejudiced reader may discover, from chapter to chapter of the said-to-be-holy Bible and sacred Scriptures, composition calculated to do much mischief, in cases where its observance is forced upon children, by lumbering their memories and filling their minds with unnecessary dread, and also retarding the acquirement of useful knowledge and instruction that would be of daily use to them through life! enabling them to be useful, agreeable members of society. Instead of which, the unbounded stress that is put on mere belief in the New Testament, and preached from, makes a difficult belief of more importance than all the concerns of life, and drives thousands to insanity.

GENESIS: CHAPTER XXXIII.

JACOB again states he has seen the face of God, and bestows the title of lord on his brother. No other Lord is treated of in this chapter, and no pretence is made that it is the word of God.

GENESIS: CHAPTER XXXIV.

THIS chapter contains another lesson of deception, and a story of seduction by force, and no pretence of any word from any God.

GENESIS: CHAPTER XXXV.

THE composer states that God told Jacob to make an altar *unto* God! in Bethel, and that God appeared there to Jacob (verse seventh); but Deborah, Rebekah's nurse, died! and was buried under an oak (verse eighth). In verse ninth God appeared unto Jacob again, and changed his name to that of Israel. Comment: Here the composer shows the same flight of fancy as she did in the seventeenth chapter, where she stated God changed the deceitful Abram's name to that of Abraham, when he was well stricken in years. Any person in their teens must surely be convinced, by reading these inconsistent stories, that they are bungling fiction. Repetition is made that God tells this man who he is, giving itself a double title, as on a former occasion pretended! The composer shows that she forgot stating, in verse tenth, that God changed Jacob's name to that of Israel, and that God called him by his new name; but writes eighteen more verses about Jacob, and that he lived one hundred and eighty years; which is a proof the composer had forgotten her former statement, that, after her flood story, God only allowed man to live one hundred and twenty years. Finally, in the last verse of this chapter, the composer's recollection appears to be recruited, by her stating this man gave up the ghost, calling him by the new name she had stated God gave him.

GENESIS: CHAPTER XXXVI.

THIS chapter contains forty-three verses free from pretence that God, or the Lord, or the Ghost, spoke a word more than any post!

and is composed of stories respecting men and their wives and concubines. And many stories of fabled kings and dukes help to fill up.

GENESIS: CHAPTER XXXVII.

ANOTHER lesson of deception is here presented, and also one of licentiousness and levity, casting a stain on the female character, as the queen has done in former chapters, in the story of the two daughters of Lot, and in the story of the fair deceiver Sarah, alias Sarai, and the story of the fair Rebekah. And the tales or fabrications of this chapter are, like most of the stories throughout the work, garnished with a dream: this has two such embellishments. Joseph tells his brethren that he dreamed, in his second dream, that the sun, moon, and the eleven stars, made obeisance to him! Repetition is made of his telling his brethren of this dream. This style of composition can be discerned as one of the general features of the work, and is also a common practice with most persons in their conversation when their faculties are impaired with strong drink. Joseph's brethren strip his coat off and cast him into a pit, and afterward sell him; and they killed a goat and dipped his coat in the blood, and brought it to their father, and said they found it. And the father, knowing the coat, supposed wild beasts had devoured his son Joseph; and he rent his clothes, and put sackcloth on his loins, and mourned for his son, and refused to be comforted by the deceitful, cruel sons, or anybody else, and said he would go down mourning to the grave. Thus the composer has filled up this chapter of thirty-six verses, without pretending that any Lord, or God, or Ghost, spoke one word of it. Leaving no chance for those who act the merry romance, of declaring the book to be the word of any such that no person can see or touch.

GENESIS: CHAPTER XXXVIII.

THIS contains another lesson of deception and levity. The composer states the Lord slew a man. This is representing such a spirit in a contrary manner from the statement in another chapter of the work, where it is stated to be slow to anger, and full of

mercy and loving-kindness. Contradiction, and repetition, with inconsistency, will, by observation, be found on most of its pages. The eighth and ninth verses are extremely indecent! and are such as scarcely any sober person would commit to paper. The fifteenth verse commences another shameful, lewd story, and continues through fifteen verses of this said-to-be-holy Bible, or word of God, as many that are supported by preaching out of it and the New Testament boldly style it. The Testament has similar indecent and inconsistent stories in it, and the style of it throughout manifestly shows, that nearly, if not quite, the whole of both books have been composed by a person of wild imagination and of licentious habits, who does not pretend that any Lord, God, or Ghost, spake one word of this chapter.

GENESIS: CHAPTER XXXIX.

THE composer states the Lord was with Joseph, and also that Joseph was in the house of his master, an Egyptian; and also that his master saw the Lord was with him, and that Joseph was well favored; and his master's wife cast her eyes upon him. The composer stigmatizes the female character in this story as bad as she has done that of Sarah, alias Sarai, Lot's two daughters, and the fair Rebekah; but portrays the character and conduct of Joseph to be more faithful to his master than it is natural to expect it would have been, under such temptations as the levity of the queen must have induced, or inspired her so boldly and impudently to state, which but few licentious persons would do without the aid of strong drink. It is not pretended that God spake one word of this chapter.

GENESIS: CHAPTER XL.

A KING is treated of as living in such style as to keep such a number of butlers and bakers that he had chiefs over each, which does not correspond well with the story that the world was so recently created. Twenty-three verses are filled with a story respecting King Pharaoh's chief butler and chief baker, and that he hanged the chief baker. In another chapter it is stated this king

also kept magicians, and that immense numbers of people were driven cruelly by taskmasters of this king's appointing over them to the labor of brickmaking, which also appears to contradict the statement of the earth being so recently made as it is pretended; for if that statement were true, owners of land could have been but few, and people would have supported themselves independently by cultivation, rather than have suffered themselves to be slaves to a fellow-being. Not one word of this chapter is stated to have been spoken by any Lord or God. But it is, like most others, garnished by dreams.

GENESIS: CHAPTER XLI.

THE word God is freely made use of in this chapter; but it is not pretended that any spirit spake one word of its fifty-seven verses. A useless, silly detail of two dreams compose the whole, free from pretence that either God or Lord spake one word.

GENESIS: CHAPTERS XLII.—XLV.

THESE four chapters are free from pretence of any part being the word of God.

GENESIS: CHAPTER XLVI.

THE composer states God spake unto Israel, calling Jacob! Jacob! and he answered, Here am I! And that God told him who he was, and that he would make of him a great nation! and would go down with him into Egypt, and would surely bring him up again.

The composer shows that, while she composed this chapter, she had forgotten her statement in the three last verses of chapter thirty-five, where it is stated that Israel, alias Jacob, died!—gave up the ghost!—consequently he could speak no more than a post.

Thirty-one verses of this chapter do not contain any pretence that God spake one word of them.

GENESIS: CHAPTERS XLVII.—L.

NOT one word in these four chapters is pretended to have been spoken by any God or Lord.

AND by observation it can easily be discerned, where the pretence is made that a God, or a Lord, or an angel, spake, that the fabrication is generally ridiculous, and inconsistent, and altogether improbable! if not impossible! And as it respects all that has been written about a ghost, it would certainly be more manly and rational to treat of a wooden post, as then people could have ocular demonstration that the article existed which was treated of, and could judge whether what was stated about it was true. And they would not be likely to have their minds filled with unnecessary dread, or be driven either distracted or crazy; which lunatic asylums in most countries bear sad evidence of, that many thousands have had their reason destroyed by the terrifying tales that have been preached to them about imaginary spirits and regions.

EXODUS: CHAPTER I.

ONE set of people are represented to have been much oppressed by having task-masters set over them, who made their lives bitter by grievous burdens of hard labor, and compelled them to make brick and build cities of treasure for king Pharaoh, which king is stated to have ordered the midwives to kill all the male children! and as the composer of the story had no children of her own, this story appears to have suited her fancy so well that she relates it twice, and states that the boys were saved, and on that account God made the women who saved them houses! which fabrication corresponds not well with the former part of the chapter, that there lived people at the time who were held in bondage to make brick and build cities! neither does the story of Pharaoh being able to exercise such power over people, as is stated he did, corroborate with the story of the world being recently created, for if it had

been possible the immense bulk had not been in existence at any time, it is by no means probable it ever would have existed ; but to those who have been led to believe such an impossibility did occur on a certain day, it might be asked, who can tell where the mass was brought from ? and it can not reasonably be believed that one man or one set of people could hold others in bondage, in an early stage of the settlement of the earth by man, when an unlimited, unoccupied territory without owners, was before them ; and some credit is due to the wild writer, for not being in this chapter so bold as to pretend that a God spake a word of the fabrication—no, not one word.

EXODUS: CHAPTER II.

IN this chapter an account is given of the birth of Moses, the murderer ; showing the forgetfulness of the composer, as she has styled the fifty-one preceding chapters the writings of this babe, and the statements of occurrences that are there treated of as having transpired would make it appear this babe had been writing 2600 years previous to his existence ; and as the story of the world being made on the first day of time, Moses needs to have been suspended in chaos before time began, to give him a chance to know any thing on the first day of the year one. It is stated he slew an Egyptian, and soon after was rewarded by a priest with one of his daughters, and no account is given that Moses was punished or tried for the murder he had committed. But soon after he is termed the servant of God, and represented as acting as his agent ! receiving commands from him, and telling the people he had been thus honored. The composer of the story assumes to know of a God that heard the groaning of the people, and that he looked upon the children of Israel and respected them ; but does not pretend to know that any God or Lord spake one word of the chapter.

EXODUS: CHAPTER III.

THE composer assumes to know that an angel appeared unto Moses the murderer in a flame of fire ! out of the midst of a

bush; and that when the Lord saw he turned aside to see, God called unto him out of the midst of the bush, for Moses had said he would turn aside to see why the bush did not burn! and it is stated God called "Moses, Moses!" and he said, "Here am I!" and the composer assumes to know that God tells Moses not to draw nigh, and to pull off his shoes!

The composer further assumes to know of a God telling Moses the murderer who himself was, and that Moses was afraid to look upon him, and hid his face; it is also stated the Lord said he had seen the affliction of his people, and that he knew their sorrows by reason of their task-masters, and had come down to deliver them out of their hands, and to bring them to a large good land flowing with milk and honey! the oft-repeated fable is added to this, to the place of six different *ites*, a contradiction to the character of equitable and just. And it is manifestly bad logic in the composer to pretend to know an invisible spirit, and represent it as being full of mercy and loving kindness, and also to represent it as driving people away from their homes, at the same time pretending the world was but recently created; which would have allowed plenty of land for all parties! It is stated God tells Moses the murderer he will send him to Pharaoh, that he may bring the children of Israel out of Egypt, and that Moses said unto God, "Who am I, that I should go to Pharaoh, and bring forth the children of Israel?" It is stated God tells Moses he will certainly be with him! And Moses asks God, that when he should tell the people that God had sent him, and they ask what is his name! what he shall say to them! Then it is stated God tells Moses to say, "I AM hath sent me unto you:" with four more long verses on the same subject; and here begins the tedious absurd stories of pretences that an invisible spirit, under different titles, sends the fabled murderer Moses to the fabled Pharaoh, with commands to have the children of Israel allowed to do sacrifice in the wilderness, and each time the commands are stated to have been given, a declaration is also stated to have been made by the same invisible, that it would harden the same king's heart that he should not obey the commands! the invisible also tells Moses it is sure the king will not let the people go! and directs Moses to command every woman of the Israelites to borrow of her neighbors, and of those that sojourn with them, jewels of silver and gold, also raiment, "and put them on your sons and

daughters, and spoil the lenders;" it is also stated that God says he will give the borrower favor in the sight of the lenders. This comment manifestly appears to show the composition of the chapter to be the imagination of one inspired by strong drink, more than it does of its being the word of a God of equity and truth, or a being full of mercy and loving kindness.

EXODUS: CHAPTER IV.

THE composer states, Moses tells God the people would not believe him, and will say the Lord hath not appeared! and that the Lord asks Moses the murderer what he has in his hand! Moses answers, A rod; and the Lord tells him to cast it on the ground, and by Moses' doing so it became a serpent, and Moses is represented to have fled from it! which is the exact mode of conduct practised by those who act tricks of legerdemain, showing clearly that the composer of the story had indulged herself with amusements of that kind, and it can not be well doubted that queen Elizabeth did so, who states the Lord told Moses to take the serpent by the tail! and that it became a rod again in his hand; and further, that the Lord told Moses to put his hand in his bosom, and when he did so it became leprous as snow; afterward the same invisible told Moses to put his hand again into his bosom, and when he plucked it out, it was turned again as his other flesh! Thus it can be plainly seen, that a licentious queen pictures scenes similar to those she had often seen and felt disposed to have some of her subjects act before her, while her dissipated course of conduct prevented her from being blest with those natural enjoyments of a family circle of her own. She also states that the Lord told Moses the murderer that if the people would not believe those two signs, they would believe the latter sign, and if they would not hearken to his voice, then to pour water of the river on the land, and it should become blood; then Moses told the Lord that he was not eloquent, but slow of speech and of a slow tongue. And the Lord repeated that he would be with him! Moses requested again to have some one sent; then the anger of the Lord was kindled! and he told Moses that he knew his brother Aaron could speak well! and said, "And he cometh to meet thee, and will be glad in his heart when he seeth

thee, and thou shalt put words in his mouth, and I will be with thy mouth and with his mouth, and teach you what he shall do, and he shall be to thee instead of a mouth, and thou shalt be to him instead of God!" Thus the composer makes Moses a God in this story, and further assumes to know of a God directing Moses to take a rod in his hand and do signs with it, and telling him to return to Egypt, for all the men who sought after his life were dead! Comment: This story is similar to the one in the second and twentieth of Matthew, where Joseph, the young carpenter of the village of Bethlehem, who it is stated was inadvertently mated to the fabled mother of Jesus, was told to return from where he had taken flight by night, to the place whence he had come, with the child and the deceitful dame, its mother, who its real father's name did smother, as those were dead who sought to take off its head, or take its life perhaps without a knife: so Moses took his wife and sons, and set them on a long-eared animal, and took the rod of God in his hand, while he journeyed toward his native land, and while he looked so brave and bold, is by the Lord told to tell Pharaoh, "The Lord saith, Israel is my son! even my first born!" Comment: Here the composer records that she has forgotten the nations and tribes stated to have been created before her flood story, showing that she must have yielded to the same fault that her hero of the flood story did, that of drinking too much wine.

In verse twenty-four, it is stated that the Lord met Pharaoh by the way in the inn, and sought to kill him! this and the two next verses plainly show that the composer of the story must have been so much overpowered by stupefying and exhilarating beverage, that she felt no respect for either sex or age, as she has been bold enough to state, what it is a disagreeable task to relate or transcribe, although it is needed to be done, as it treats of so high-standing a one as the wife of Moses and daughter of a priest, maiming her son for life, so that he would never want a wife, and this, it is stated, was done with a sharp stone, cutting flesh without breaking bone, and casting the piece of the lad by the feet of his dad, telling him he was a bloody husband to her! and the composer assumes to know of a God that told Moses the murderer to meet his brother in the wilderness, and that Moses did so and kissed him! and that Aaron spake all the words which the Lord had spoken to Moses! Comment: This beyond doubt would be an easy task, and could be

performed silently. Thus all that is here stated that a God spoke, is evidently as wild a joke as any inebriate would ever prate.

EXODUS: CHAPTER V.

MOSES and Aaron tell a king, "Thus saith the Lord! Let my people go, that they may hold a feast unto me in the wilderness;" and the king declares he does not know such a character, and will not let the people go, and tells these said to be holy messengers that they make the people idle, and also tells the people they are idle, and orders their tasks to be increased, and the people tell Moses he has been the means of a sword being set against them; then Moses charges the Lord with ill-treating the people. God does not speak a word of this chapter!

EXODUS: CHAPTER VI.

THE composer states that the Lord tells Moses, Now thou shalt see what I will do unto Pharaoh. Repetition is made, that a God told Moses who it was, and that it was known by some of its titles, but not by the whole of them. Repetition is also made, that it says it has heard the groaning of the children of Israel; and that it tells Moses to say unto them, it will take them from bondage, and bring them to the land it *swore* to give to Abraham, Isaac, and Jacob, and give it to them! *the* children of Israel. Thus the composer assumes to know a God that could effect miracles by its nod, yet she does it portray as talking in many a way, and here makes repetition that it sends Moses and Aaron on a useless, wild commission. Fourteen more verses are filled with droll-sounding names, stated to be of men, and their wives, and their children, aiding to lengthen the book, and make it stupifying to the reader. The two last verses contain another repetition of a Lord telling Moses who it was! and of Moses telling it he was incapable of making Pharaoh hearken unto him. The whole forming another proof that the composer lacked sober sense.

EXODUS: CHAPTER VII.

THE composer assumes to know of a God who said to Moses, the murderer, it had made him a god, and that his brother Aaron should be his prophet; and sends a command to a king, and declares it will harden his heart, so that he will not hearken to the command, that it might lay its hand on his kingdom, and bring forth its own armies. The composer states Moses and Aaron did as the Lord commanded them. This, of course, is one of the few truths that are rare in the book.

The composer states the Lord told Moses and Aaron that, when Pharaoh asked them to show a miracle, Aaron must cast down his rod before Pharaoh, and it should become a serpent! It was cast down, it is stated, before Pharaoh and his servants, and it became a serpent! And the king's magicians did the same with their rods, and they became serpents! But Aaron's rod swallowed up their rods! And the Lord told Moses that Pharaoh's heart was hardened, and he refused to let the people go; and tells Moses to see Pharaoh in the morning, before he goes to the water, and take the rod which was turned to a serpent in his hand. And repetition is made, that a Lord said that Moses shall say unto Pharaoh, 'Thus saith the Lord, let my people go, that they may serve me in the wilderness. And that the Lord does say, Thou shalt know that I am the Lord! behold, I will smite with the rod that is in mine hand the waters in the rivers, and they shall be turned to blood! and the fish in them shall die! and the river shall stink! and people shall loathe to drink! The seven last verses are filled with the same kind of dismal curses, sufficiently showing that the composer thought herself knowing, and other people fools.

EXODUS: CHAPTER VIII.

THE composer again assumes to know of a Lord that told Moses, the murderer, to go and repeat the old story to Pharaoh to let the people go. And if he refuse to let them go, I will fill his borders with frogs! and the river shall bring forth frogs abundantly! they shall be in his house, and his bedchamber, and on his bed, and in the house of his servants, and on his people, and in his ovens, and kneading-troughs. Part of this same tale is repeated:

And the Lord, it is stated, tells Moses, the murderer, to tell Aaron to stretch out his hand with his rod over the waters of Egypt, and the frogs came up and covered the land of that country; the king's magicians also brought frogs with their enchantments, it is stated; which can show or prove nothing more than that the composer of the story was not in a sane and sober state when writing, and that the compilers of the work never read it, but handed the manuscript to a printer, who puzzled the whole throughout, a letter at a time; for it is only reasonable to believe, that the manuscript of so wild a writer must have been as difficult to read as it is to obtain knowledge from the reading of it in print. For the whole to be understood, from the compilation, can certainly be nothing more, than it has been composed by a person high in authority over people, who was made vain with indulgence and sumptuous fare, and felt desirous of imposing on community tales to alarm and stupify them, in order to hold them subservient and tributary; and by indulging herself too freely, has rendered herself incapable of planning the deceptive fable, so as to have the appearance of truth or probability. In this chapter she has shown the boldness of pretending that a priest had power to cover the land with frogs, and another priest had influence with an invisible spirit to get them removed; representing the first priest to have a hand many miles long, and frogs as being abundant in unnatural locations, and of innocent people being unnaturally burthened with a plague of frogs, all proving a deficiency of sober sense in the composer, and nothing else.

The composer appears not yet to have got sober; but assumes to know of a Lord by whose word all the dust of the land of Egypt became lice; and proceeds to state, beyond reasonable doubt, more lies, by assuming also to know of a Lord who sent a plague of flies, so that the land was corrupted by them. And the composer again assumes to know of a Lord who did according to the word of Moses, in removing the flies from the king and his people so completely that there remained not one! Surely no sane or sober person would ever have written such ridiculous nonsense.

EXODUS: CHAPTER IX.

THE composer does not yet appear sober; but is bold enough to assume to know of a Lord telling the priest Moses to go to the

king of Egypt, and threaten him with a plague of murrain on all the cattle, sheep, and camels. And also assumes to know, or strives to make all others believe so, that the Lord did that thing do, and all the cattle of Egypt died. Next, a plague of boils and blains, on man and beast, is stated to have been sent by the same spirit that is represented in the work as being full of mercy and loving-kindness. Next, the composer endeavors to make people believe that she knew of a Lord who gave a man power to help it send thunder, hail, and fire, at its desire, along the ground, and that hail and fire were mingled, and that the hail broke every tree! Thus any observer may see the want of sober sense in the composer, who states Moses spread abroad his hands! to this Lord, and the thunder and hail ceased, and the rain was not poured on the land of Egypt.

EXODUS: CHAPTER X.

THE composer assumes to know of a Lord telling a priest to go to a king, and that this Lord said it had hardened the heart of the king, that it might show its signs before him, and that the priest might tell in the ears of his son and grandson what it had wrought; and that two priests tell the king this Lord tells them, if he refuse to let the people go, it will bring locusts, so that they shall cover the face of the earth so that it can not be seen, and they shall eat all that escaped from the hail, and every *tree*, and fill all houses. And this Lord commands the priest to stretch out his hand over Egypt. Surely the composer could not have been sober in being such a supposer, as to think she could make people believe a priest had so large a hand.

EXODUS: CHAPTER XI.

THE composer appears yet to have been such a doser, as to have dreamed again that she knew of a God who told a priest it would bring one more plague on a king; and that it also tells the priest to speak in the ears of the people, and to let every man and woman borrow of their neighbors jewels of silver and gold, and that it gave the borrowers favor in the sight of the lenders. And the priest tells the people, Thus saith the Lord! about midnight I

will go out, and the first born of the land of Egypt shall die! from the first born of the king that sitteth on his throne, unto the first born of the maid behind the mill, and all the first born of beasts shall die. And to cap the climax of all this threatening, and to compel the king to anything, it is represented that the supposed Lord who is described as sending its commanding word, that it declares again and again, in connexion with the commands so vain, that it will harden the heart of the king, that he shall not condescend to do anything. It commands by the word of its priests (sometimes by one, at other times by two) his majesty to do, that the wonders of this portrayed miraculous spirit may be multiplied! But, instead of any evidence to this effect being presented, bold, manifest proofs appear, that the composer of the story must have been bewildered in her imagination.

EXODUS: CHAPTER XII.

THE composer still exhibits the boldness of assuming to try to impress people with the belief, that she knew of a Lord telling two priests to tell a congregation that every man shall take a lamb! a lamb for a house, and if the household be too little, his next neighbor shall take it, every man's according to his eating. Surely the composer must have done her part of both eating and drinking, before giving way to such thinking.

The composer gives further proof of not being in suitable condition to compose with reason, by striving to make people believe that a Lord commands the lamb shall be without blemish, a male of the first year from the goats, and commands people to keep it until the fourteenth day; when on the third day, in summer, it needs to be thrown away. An additional absurdity is next stated, that the Lord commands that the whole assembly of the congregation shall kill it in the evening, and strike the blood on the two side posts and upper post of the door of the houses they eat it in, and that they shall eat the flesh in that night, roast with fire, and unleavened bread and bitter herbs; people are forbidden to eat it raw, or sodden with water, but roast with fire! its head with its legs and purtenances thereof. And the queen composer shows herself again to have been such a doser, as to imagine she can make people believe a Lord commanded nothing should be allowed

to remain until morning, and that he said that which did remain until the morning, people should burn with fire! and that this invisible said, "the people shall eat it with their loins girded, and with shoes on their feet, and their staff in their hand, and commands that they eat it in haste! and declares it will pass through the land of Egypt in the night, and smite all the first-born, both man and beast, and that where it sees the blood it will pass over and commands that the people keep a feast to the Lord throughout their generations, and that they keep it a feast by an ordinance forever; seven days the people are commanded to eat unleavened bread; people are commanded also to dip a bunch of hyssop in blood, and to strike the lintel and door-posts with blood, and are forbidden to pass through the door until morning, as the Lord will pass through to smite people, and when he seeth the blood on the doorposts and lintel, will pass over the door; and people are commanded to observe this for ever! And the composer appears again to have been such a doser, as to have dreamed she could make people believe that a Lord was known to smite all the first-born of Egypt at midnight; and that people took their dough before it was leavened, with their kneading-troughs bound on their shoulders; and that one party borrowed valuables of another party; and that a Lord gave the borrowers favor in the sight of the lenders, and they spoiled the lenders! the tribe of borrowers are stated to have had 600,000 travelling men among them, in this pretended early part of the creation, which plainly exposes the frailty of the composer's memory, as most chapters of the work do, by their innumerable repetitions; this is also seen in this chapter. And the composer states that a Lord told two priests that no stranger should eat of the passover, but every man that they had bought for *money*, and had cut a piece of him, should eat thereof; repetition is made that it shall be eaten in one house, and the foreigner and hired servants are not allowed to eat a morsel, neither is any one that has not had the knife applied to him to be made somewhat different to all the genealogy of Adam. Surely all those who are willing to exercise their natural sense and be guided by reason, must see, when they read the said-to-be Holy Bible, that it ought to be put out of use.

EXODUS: CHAPTER XIII.

THE composer here shows that she has had a comfortable dose, and appears to imagine more kindly than formerly, and states that God tells Moses to sanctify both the first-born of man and beast unto itself! and this priest commands the people that they set apart all the first-born males for the Lord! and to redeem every firstling of an ass, and if they will not redeem it, they shall break its neck! thus the composer does not portray a good character for her hero, under the title of Moses or the servant of God, as she often styles him. Repetition is again made that the Lord slew all the first-born in the land of Egypt, both of man and beast, on account of one man not being willing to let people do sacrifice in the wilderness! But the composer states God led the people about through the way of the wilderness of the Red sea! and they went out of Egypt *harnessed*, and the Lord went before them. It surely can not be justly accounted for why people respect such composition or the book containing it, on any other foundation than that they do not know its contents, and are guided by what they hear those speak out of the least objectionable parts of it, who are interested in upholding what they have been brought up to attend to, and which constitutes their entire dependance in most instances, and on which account many such persons have been enemies to those who advocate truth, and despise falsehood and deception; and many, it is well known, are the lives that have been sacrificed by superstitious bigots.

EXODUS: CHAPTER XIV.

THE composer repeats her old text, that the Lord spake to Moses, which a large number of chapters begin with. Pharaoh is stated to have taken six hundred chosen chariots and all the chariots of Egypt! by this statement, the one man is represented to have owned six hundred chariots that were in prime order, besides those more common, which would be probably one third more. Moses tells the people to hold their peace, and that the Lord shall fight for them! thus both priest and queen are represented to form a Lord to suit any of their own purposes, in many instances, throughout the work. But the next verse represents that the Lord took Moses to task for crying unto it! and commands the

priest to direct the people to go forward! and the priest to lift up his rod, and stretch his *hand over the sea*, and divide it! and tells the priest that the people shall go on dry ground through the midst of the sea. According to this story, Moses needs to have had a hand larger than many an island, and the sea needs to have been too shallow to float a log! and the composer represents her Lord as boasting that it will get honor upon Pharaoh and all his hosts, horsemen, and chariots! which logic could scarcely be more imperfect, after having stated the same spirit had all created, and as her fiction in its early part stood, the *same spirit* had destroyed nearly all with flood! and that it should now talk of getting itself honor, and making people know who it is. The waters are represented to stand in the unnatural position of a wall! on each side of the people, who pass on dry ground through the midst of the sea! this has been stated before, and only keeps pace with the general style of the work, which is common with those who act under the inspiration of strong drink, making frequent repetitions. The composer states the Lord looked through a pillar of fire upon the Egyptians, and troubled them, and took off their chariot wheels! Here the queen has set her Lord a great task to perform, if there is any truth in the chapter; for if one man drove six hundred chariots, it is probable the whole nation had as many more, and if they were four-wheeled chariots, as most have been generally so, four thousand eight hundred wheels would have been probably very difficult for so delicate a being as can not be seen to have taken off from the twelve hundred chariots. The story is repeated that the Lord told Moses to stretch out his hand over the sea; it certainly would be a great torture to endure, to have a hand stretched across a pail of water merely. The Lord, it is stated, overthrew people in the midst of the sea, and others saw the great work which the Lord did, for one party were all covered with the sea, but the others walked through its midst on dry ground! and the composer of the story states that people feared and believed the Lord and his servant Moses. But her statements and composition throughout plainly show that she did not know any of the characters so bunglingly pictured forth, and that her principal aim and wish was to stupefy and deceive people, in order to make them pay respect and tribute to kings and priests, and her confused dishonest desires have oftentimes caused her to lose her reason, as most persons who study deception do occasionally.

But such a complicated mass of inconsistency as queen Elizabeth has left, being published by her successor, and the immense sums that have been annually raised to support propagators of the work, have caused an incalculable amount of injury, which lunatic asylums bear sad evidence of.

EXODUS: CHAPTER XV.

IN this chapter, it is stated the Lord has thrown the horse and his rider into the sea. Surely the man might have been caught by the leg before the horse could stir a peg, and been thrown into the sea alone, and let the innocent horse go free; and the composer seems to think it would not the character of her Lord mar by styling him boldly a man of war. Repetition is made that one party of people had the waters brought on them and were drowned, and that another set of people went on dry land through the midst of the sea! and that a prophetess, whose name is recorded, and statement also made, in this said to be word of God, whom she was sister to, and that she and many women went out with timbrels and dances; the old story of the water of a river being bitter is also repeated, therefore it had a name given to it, and that the Lord showed the high priest Moses a tree, and he cast it in the river, which made the waters sweet; before this, the people had asked Moses what they should drink, and he cried unto the Lord. Thus the composer in many other stories, represents people mourning at different places, and at different periods suffering for want of water, while every beast and bird usually finds water to drink; showing the composition in this instance, like the general part of both Bible and Testament, absurdly contrary to reason, nature, and all well-known organization, and more so than any sane or sober person would attempt to write.

EXODUS: CHAPTER XVI.

THE composer tells the world that the Lord tells Moses it will rain down bread from heaven, and that people shall gather at a certain rate every day, and on the sixth day it shall be twice as much as they gather daily. Comment: All who have had ev-

idence of such supply being provided, ought of course pay respect accordingly to the donor and the seventh day. But those who have to work to procure sustenance, must know by experience that they do not obtain either food, clothing, or shelter, on any day, without their own effort; consequently there could be no evil in striving to earn their expenses on any day, as no one can live on wind either Sunday or Monday. But as one day has been set apart out of seven for rest, it ought to be kept free from disturbance out of respect to the generality of society, as a good rule, and those who by noise or rude behavior offend or disturb others must expect to lose their respect. Moses tells his brother, to tell the people, that the Lord tells him, it had heard the murmuring of the people, and that he tells him to tell them they shall eat flesh in the evening, and that they shall be filled with bread in the morning. So to make the story good, quails were sent for food, covering the camp, so that people could eat as they stood on their feet, without taking a tramp, and also a small round thing appeared on the ground, which no one did bring, and Moses tells them that is the bread the Lord has sent them; the taste of it was like wafers; and Moses tells his brother to take a pot and put some in and lay it up before the Lord, as the Lord commanded Moses; so Aaron laid it up to be kept for generations, according to the Lord's command given to Moses. Want of sober sense is manifestly shown in this chapter.

EXODUS: CHAPTER XVII.

THE old story of people murmuring for want of water is continued, thus representing their senses and capacities inferior to those of dumb animals. The silly pretence of Moses and an invisible spirit holding conversation about the want of water, Moses telling it, the people are almost ready to stone him! and the spirit telling Moses to take his stand, with his magic rod in hand that he smote the river with, and it would stand before him on the rock, which he shall smite, and water shall come out of it that the people may drink! and the composer assumes to know that all turned out so. But the story does more manifestly show! that the composer did the tricks of legerdemain better know, than

what was the form, size, or color, of her invisible spirit. Verse nine, the composer states that Moses, whom she oft styles the servant of God, sends men to fight, and promises to stand with the rod of God in hand, on the top of a hill, of course to see how many the prophet Joshua would kill; and the composer shows herself to be so vain a supposer, as to make believe that when Moses, her hero, held up his hand, his army prevailed, and when he let down his hand, the other party prevailed; and she shows that her head was so heavy as to let her state that that was the case with the hand of the hero of the book, and that he sat on a stone and two men stayed up his hands, and the opposite party were discomfited by the edge of the sword! and the composer assumes to know of a Lord, who told her hero Moses to write this in a book! and rehearse it in the ears of his commander Joshua, and declares it will utterly put out the remembrance of one set of people. Surely this chapter, like the preceding ones, proves lack of sober sense in its composer.

EXODUS: CHAPTER XVIII.

MOSES goes to meet his father-in-law, and kissed him. It is not pretended that any God or Lord spake one word of this chapter.

EXODUS: CHAPTER XIX.

THE composer does boldly assume to know that her hero, Moses, went up to God! and that the Lord called to him out of the mountain, telling him to tell people what it did to another party of people, and how it bore him on eagles' wings to itself. And the composer also assumes to know of a Lord telling Moses that it came unto him in a thick cloud, and who tells him to sanctify the people and let them wash their clothes, and that the Lord will come down on the third day. But no evidence has been given to any man or lass that this ever came to pass! although wrote more than three hundred years ago. And this Lord, of whom the composer assumes to know innumerable particulars, and makes statement that it is full of mercy and loving-kindness, is represented to

declare, that whosoever touches the moun^t shall be stoned or shot through, whether it be beast or man! and let the priests who come near sanctify themselves! lest the Lord break through upon them. Moses is stated to have demurred against the Lord's commands in person. And the Lord commands him to get down! and come up! and to bring his brother with him; but not to let the priests and people break through to come up to the Lord, lest he break forth upon them!

EXODUS: CHAPTER XX.

THE composer assumes to know that a God spake all the chapter, and that it styled itself a jealous God, and that it said it would visit the sins of fathers unto the fourth generation. [Comment: Surely the composer must have fancied she knew a different God than the one that is declared to be full of mercy and loving-kindness! and slow to anger! as the one here treated of dooms unborn children to punishment, and shows itself to be unjustly premature in anger, and totally deficient of mercy.] Moses is stated to have drawn near the thick darkness where God was! and that God tells Moses to tell people that *they* had seen that it had talked with him from heaven! and commands that the people shall sacrifice burnt-offerings of sheep and oxen in all places where it records its name! and forbids having a tool lifted, declaring that it would pollute the altar; and forbids steps likewise. Here the composer differs much from her general style of portraying imaginary sacred buildings, as most of them throughout the work are described as being pompously extravagant! But the extravagant demands of useless and wasteful burnt-sacrifices appear to be fully kept up, as it sets an example and encouragement for all priests that succeed the fabled Moses to pretend that the name of a Creator of the universe is recorded where they may be, in order to stupify people, and cause them to be willing to give the fruits of their industry to support the expenses of numerous places where such an unmeaning word is recorded! or preached; and plainly shows that the wish and aim of the composer was to have people frightened by the stories of priests, that they might be held tributary.

EXODUS: CHAPTER XXI.

THIS treats of buying servants ; and the law is stated to be spoken by God : That, if a servant has had a wife given him by his master, and she has borne him children, the wife and the children shall be his master's ! and he shall go away by himself ; but if he say, I love my master, my wife, and children, and will not go, then his master shall bring him to the door-post, and thrust an awl through his ear, and he shall serve his master for ever ! This is allowing men to be held as slaves with the highest supposed authority to witness ! and according to its reputed commands. And also for the one and the same poor fellow, who had his ear thrust through with an awl, because he would not forsake his wife and their children, he is doomed to serve millions of years as a slave, longer than the fabled Methusalem is stated to have lived ! And if a man sell his daughter to be a maid-servant, if she does not please her master who has betrothed her to himself, he shall sell her to a strange nation ! Thus the composer shows but little respect for her fellow-beings, which is generally the practice with those whom people have caused to be vain and ambitious by giving them too much wealth and power.

EXODUS: CHAPTER XXII.

THIS chapter forbids people eating flesh that is torn in the field, and commands that it be given to dogs.

EXODUS: CHAPTER XXIII.

MOSES commands that the land be sown six years, and that it shall lie still the seventh ; and that all males shall appear three times in a year before the Lord God ! and prophecies it shall bless their bread and water.

EXODUS: CHAPTER XXIV.

THE composer assumes to know of a Lord who told a man that it would give him tables of stone, and a law, and commandments, which it had written, that he might teach them ; and that the man

went up into the mount of God, and a cloud covered it six days ! and that on the seventh day it called unto Moses out of the midst of the cloud ; and Moses was in the mount forty days and nights. Comment : The composer appears to have forgotten that she gave an account of the commandments in the twentieth chapter.

EXODUS: CHAPTER XXV.

THE composer again assumes to know of a Lord telling the man Moses to tell the people to bring it offerings of gold, silver, brass, blue, purple, scarlet, and fine linen, and ramskins dyed red, and badgers' skins, and shittim-wood, oil for the light, spices for the anointing oil and for sweet incense, onyx stones, and stones to be set in the ephod, and in the breastplate, and let them make it a sanctuary, that it may dwell among them ! According to all it is stated, this supposed invisible spirit will show the man after the pattern of the tabernacle, and the pattern of all the instruments thereof. Even so shall ye make it ! it is stated this supposed spirit says ! Thirty-one more verses are filled with directions the most extravagant and silly imaginable, all stated to have been spoken by no one knows who, and are far from being a credit to any real or imaginary being, and plainly show that the composer did earthly extravagance well know.

EXODUS: CHAPTER XXVI.

THIS chapter contains thirty-seven verses of the same description of extravagant and tawdry appendages, similar to those stated to have been given as commands, and demands, from a spirit not yet discovered ; and does more plainly show, that the composer of the wild nonsense did know much about the extravagances of earthly courts, and probably most about that of St. James, in London, and the palace she resided in there.

EXODUS: CHAPTER XXVII.

THIS chapter contains twenty-seven verses of the same kind as the two preceding ones, and tedious to read !

EXODUS: CHAPTER XXVIII.

THIS chapter contains forty-eight verses similar to the three preceding chapters, but not so much about tawdry curtains of goats' hair, or coverings of rams' skins, treating more of priests' clothing and decoration. The former three chapters are principally respecting a fabled tabernacle. In this chapter, the composer assumes to know of a Lord telling Moses to take unto him his brother Aaron, and his sons, from among the common people, that *he* may minister unto it in the priest's office! The public may probably remember, that a pretty miss of fifteen was administered unto in a priest's office, at Rochester, a few years ago, by a said-to-be-reverend divine; which is but a solitary instance of the numerous cases that have come to light of the serious evils arising from freeing men from useful industry, and maintaining them for preaching what they can not know, and what must be extremely difficult for them to believe true or useful. The composer of this chapter appears to show the strongest proofs of a mind injured by indolence and dissipation in high life, and fills forty-three verses with the same description—with repetitions of the most extravagant nonsense imaginable! enough to tire the patience of the most simple reader. The composer, in her wild imaginings, boldly assumes to know of an invisible Lord, who gave command that holy garments for glory and beauty should be made for a priest and his sons in which to minister unto it; and that the invisible says, these are the garments which the people shall make for them: a breastplate, and an ephod, and a brodered coat, a mitre, and a girdle. And the caption of the wild command is repeated (thus): And they shall make holy garments for Aaron, thy brother, and his sons! that *he* may minister unto me in the priest's office! plainly showing that the composer was well acquainted with the follies and extravagances of mankind, and that she was bewildered with indulgences that freed her from useful industry! Cunning work and embroidery are treated of in this chapter repeatedly, as they are in some others; and as men do neither work at embroidery, nor talk, nor write about it, such statements corroborate to prove the confession in the Bible preface, that Queen Elizabeth left the writings that her successor had published, which form the bible that has been in use since that simple monarch's reign. After the queen has filled thirty-nine verses in this chapter with descriptions according to her disordered imagina-

tion—that an invisible Lord had given people commands to make for a priest a robe with a golden bell and a pomegranate, a golden bell and a pomegranate alternately around the hem of the robe, which before has been described as being also embroidered—this fabled, tawdry robe is stated to be commanded to be put on Aaron, that his sound may be heard when he comes, and when he goes into the holy place before the Lord, and when he goes out, that he die not. A plate of pure gold is also commanded to be made, to have engraved on it holiness to the Lord! with a blue lace upon it; and an equally tawdry mitre is commanded to be put on the priest's head, that he bear the iniquity of the holy things. It is also commanded that it shall always be on his forehead! that the whole of the tawdry appendages may be accepted before the Lord! Much more is stated to have been commanded to ornament both the magic coat and robe. In verse forty, repetition is again made of commands said to be given by an invisible spirit, which is represented in the work as all wise, that it commands people to make for a priest and his sons coats, girdles, and bonnets, for glory and beauty; which is a repetition of the second verse of this chapter! Linen breeches are also commanded to be made for them, with special command that they shall reach from the loins to the thighs! and that they shall have them on when they minister in the holy place, to hide their nakedness! that they bear not iniquity and die! It shall be a statute for ever unto him and his seed! Comment: Such wild nonsense, as this chapter and most others contain, surely ought to convince every well wisher of his race, that the sooner the work is put out of use it will be the better for mankind.

EXODUS: CHAPTER XXIX.

THE composer again assumes to know of an invisible Lord, who commands that two rams and a young bullock without blemish, and unleavened bread, and cakes, tempered with oil and wheat flour, shall be brought in a basket, by the priest and his sons, to the door of the tabernacle; and that Moses shall wash his brother priest and his sons, who are also described as priests, with water! and this supposed invisible is stated also to command that the robe, coat, ephod, breastplate, &c., be put on the father priest, and that

he begirded with the curious girdle of the ephod! with the mitre and crown upon his head! and, to give this crazy statement a gloss, oil is commanded to be poured on the head of the priest thus gaudily bedecked. In verse eight, repetition is again made that the sons of this bedecked and greasy priest shall have bonnets and coats put on them, and be also girdled as well as their father, and that the priest's office shall be theirs for a perpetual statute! Repetition is made, "Thou shalt consecrate Aaron and his sons;" another bullock is commanded to be killed before the Lord, and that some blood shall be put with the priest's finger on the horns of the altar, and that the fat of the inwards, and the caul and kidneys, and the fat that is on them, shall be burnt. "But the flesh of the bullock and his skin and dung shall be burnt with fire! it is a sin-offering; thou shalt also take one ram, and the father priest and his four sons shall put their hands on its head! and thou shalt slay the ram in pieces, and wash its inwards and legs, and put them unto its pieces and head, and shalt burn the whole ram! it is a burnt-offering unto the Lord: it is a sweet savor!" More is stated of similar nonsense, and in verse nineteen a revival of the story, but not to the glory of the queen, or any thing that is visible or unseen.—Verse nineteen: "And thou shalt take the other ram! and Aaron and his sons shalt put their hands on its heart! and take of its blood, and put it on the tip of the right ears of Aaron and his sons, and on the thumbs of their right hands, and on the *Great Toes* of their right feet! and sprinkle the blood round about on the altar, and thou shalt sprinkle blood and oil upon Aaron and his sons, and on all their garments! Comment: What a ludicrous and laughable representation is here pictured, in a book called holy and sacred, too ridiculous to be countenanced, and yet declared to be the writings of persons under holy inspiration! while one perusal must convince every unprejudiced observer, that the only inspiration it could have been written under must have been that of strong stimulating drink, as no one person could at any time probably have been found who would have had the wild imagination requisite to have enabled them to compose with so much flight of fancy! while sane and sober; the boldness to commit such wild imaginings would unquestionably have been wanting by every person while sober. Fifteen verses more of similar composition to the above are in this chapter.

EXODUS: CHAPTER XXX.

AN altar of wood is stated to have been commanded to be made, to burn incense on; its dimensions are specified, and the composer shows that in this instance her senses were not so much overpowered as to prevent her from considering wood would burn! so she gives the story a more probable turn! that the wooden altar shall be covered with gold, as the first story would have been a bad one to be told; even the horns of the altar are to be covered with gold. And a great variety of extravagant nonsense about this imaginary altar, is to be found in this chapter, the composer doth state, and in an equally silly manner to the inebriates prate; and that people are commanded to make to it a crown of gold round about, and two gold rings, and gold on other things appertaining thereunto; all is calculated to make a brilliant show, adding to numerous former proofs that the composer knew more of earthly grandeur than most of her age.

The priest is commanded to burn sweet incense every morning when he lights the lamps—a perpetual incense before the Lord! and to make an atonement once in a year, on the horns of the altar, with blood; summing up with, “it is most holy unto the Lord!” who tells Moses that every one shall give half a shekel unto the Lord; the rich shall not give more, nor the poor less. A great lack of sober sense is plainly exhibited here.

EXODUS: CHAPTER XXXI.

THE composer assumes to know of a Lord who told a man that it had filled another man with knowledge of all manner of workmanship, to devise cunning work in gold, silver, and brass, and cutting of stones to set them in, and carving timber. Surely his fingers would not be limber enough, when he had worked hard and rough, to work cunningly fine work in gold, as that would be difficult for clumsy fingers to hold. But it is stated God had given another man, from the tribe of the people of Dan. Repetition is made about the priest's holy garments, incense, oil, and holy place, and that whosoever doeth *any* work on the sabbath shall surely be put to death! and that two stone tables were given to the murderer Moses by the Lord! written with the finger of God! thus the composer of the work, as she proceeds with her

fiction, continually strives to make people believe that an invisible God performed impossibilities, and that priests were its ordained and inspired servants! and people adored them, and were humble servants to kings, queen, and priests!

EXODUS: CHAPTER XXXII.

A PRIEST persuades people to give him their gold jewels, and he would make a calf of them, and he made proclamation that they hold a feast on the morrow to the Lord! and when the people brought offerings, it is stated, the Lord told Moses to get down from the mount to his people, for they worshipped a molten calf! and that they were a stiff-necked people. "Now therefore let me alone! that my wrath may wax hot! and that I may consume them! and I will make of thee a great nation!" but Moses asks it why its wrath waxed hot against its own people! and commands it to turn from its fierce wrath! and repent of its evil against its people! and to remember Abraham, alias Abram, Isaac, and Israel, and reminds it that it sware by itself to them that it would multiply their seed as the stars! and that it would also give them and their seed all the land it had spoken of for an everlasting inheritance. And the Lord is represented to have repented of the evil which it thought to do unto his people. And Moses the priest went down from the mount with the two stone tables in his hand, the work of God! who had also engraved on them; and when Moses saw the people merry, his wrath waxed hot, and he threw the magic stone tables down and broke them, and seized the gold calf, and said, "Thus saith the Lord! put every man his sword by his side! and slay every neighbor, companion, and brother!" and that day fell about three thousand, for Moses had told them to consecrate themselves to the Lord that day! and Moses tells the Lord that the people have made gods of gold, and the Lord plagued the people because they made the calf which *Aaron made!* Surely the composer has not yet shown sober sense, but on the contrary a full display of wild imagination and boldness, that has never been equalled in the productions of any sober or sane person's works.

EXODUS: CHAPTER XXXIII.

THE composer again assumes to know of a Lord that tells a priest to depart with the people of Egypt to the land it swore unto Abraham, Isaac, and Jacob! and it would send an angel before him. The old story is repeated, that it would drive the six tribes of hites out of a land flowing with milk and honey, for they are a stiff-necked people! lest I consume thee in the way! And the people mourned, and stripped themselves of their ornaments.

The composer shows forgetfulness in this story, as usual, for she had stated in the previous chapter that two priests had cunningly contrived to cheat the people out of their golden ornaments—in the tale of the gold calf, which is sufficient to make any one laugh. In verse eleventh it is stated the Lord talked with Moses face to face! as a man speaketh to his friend, and told him it knew him by name! and told Moses he could not see his face, for no man should see him and live; and directs Moses to stand upon a rock that was near, and it would put him in its cleft! and hide him with its hand as it passed by! and it would take its hand away, and Moses should see his *hinder parts*. But its face should not be seen! After all these statements of the composer, aiming to make people believe that a God was known to some few and invisible to all others, and that it publicly declared no man should have a glimpse of it and live, many are the fabled statements of its being remarkably sociable with both men and women, conversing freely with them on trifling occasions, all showing want of sober sense in the composer (and her scribe, if she had any).

EXODUS: CHAPTER XXXIV.

THE composer assumes to know of a Lord who told a priest to hew two stone stables, and that it would write on them the same words that were in the first two that he brake; and that it also told the man to be ready in the morning, and come up to the mount Sinai, and present himself on its top; and commands that no man come with this one, and forbids any one else being seen throughout the mount, and also forbids flocks or herds feeding before the mount, after Moses had taken the stone tables in

his hand to the mountain top. It is stated the Lord descended in the cloud, and stood with the hewer of stone, and there proclaimed the name of the Lord—the Lord God merciful and gracious, of long-suffering, and abundant in goodness and truth, visiting the iniquity of fathers unto the fourth generation. [Comment : A greater contradiction of character would scarcely ever be boasted of or prated by any one inebriated.] In verse eleventh repetition is made, that the merciful character treated above drives from their homes the six tribes of hites, again proving plainly that the composition proceeded from one disordered mind thus far, and all succeeding parts of the work indicate they are formed from the same source. Repetition is also made in this chapter that all the first born belong to this Lord, and that the firstling of an ass shall be redeemed with a lamb, thus pretending twice that his lordship did not choose to receive the long-eared animal to its throne ; and the same proviso is repeated that has been declared the Lord spake before, that if people would not redeem the young ass with a lamb, then they should break the neck of it ; all showing a lack of sober sense, like former chapters.

Repetition is made, that the Lord tells Moses that thrice in a year shall all men children appear before the Lord God, the God of Israel ! [Comment : Thus the composer has practised making free use of long titles, which, it is evident, has been resorted to for the purpose of making serious, fearful impressions on the minds of people whom the composer's experience had shown her were affected by such bold artifice.] The first of the fruits of the land, it is stated, were commanded to be brought to the house of the invisible spirit portrayed by the double title of Lord God. And that it tells Moses, the murderer, to write some words, and that this man was with the Lord forty days and nights, without eating bread or drinking water ! and wrote the ten commandments on stone tables ; and when he came down from the mount with them in his hand, his face shone so much that his people were afraid of him, and he was ashamed of it, and wore a vail. But when he went in before the Lord he took off the vail, to speak to it ! Thus the composer, in addition to forming an absurdly inconsistent story, shows, as usual, forgetfulness, as she stated, in the twentieth chapter that the ten commandments were then given to the people, with a terrible witness to their sight ! enough any one to fright ! and also to make them remember, through every succeeding June

and December, of thunderings, lightnings, and noise of trumpet, and mountains smoking. And then they begged the man Moses to speak with them, but not to let God! Thus the composer strives to make it appear that people were afraid of that which was not near, and never was known to them, or anybody else—that part of the tale which pictures the servant of God so frail, as to get his face so much to shine, when he for forty days did dine without bread or water, that he was aware that too rich fare had caused his face to show to the people his disgrace, that, in spite of every artful tale, it was necessary for him to wear a veil, as people were of him so shy that they durst not to him come nigh; but when he went to speak a word before a supposed invisible Lord, who had previously declared no man should see it and live, he then made bold to uncover his face, as he was not afraid of getting further disgrace.

EXODUS: CHAPTER XXXVI.

THIS chapter contains a repetition of the former story of a Lord giving understanding to men to do all manner of work, and that each man who worked at the sanctuary made ten curtains of fine twined linen, and blue, and purple, and scarlet, and cherubims of cunning work! Thirty more verses are filled with the same extravagant style of inconsistencies; but the composer has not shown the boldness of stating that she knew any Lord or God spake one word of the chapter, no doubt recollecting that enough had been said of such a supposed spirit in most of the preceding chapters.

EXODUS: CHAPTER XXXVII.

THIS chapter contains twenty-nine verses of similar extravagant descriptions of buildings and appendages as specified in the last chapter, ending with, He made oil and spices, according to the art of the apothecary.

EXODUS: CHAPTER XXXVIII.

THIS chapter contains thirty-one verses of similar composition to the last two preceding chapters, and is also free from the bold assumption that a God or Lord spake one word of the chapter.

EXODUS: CHAPTER XXXIX.

THE clothes of service, holy garments, ephod, breastplate, the robe of the ephod, the coat, mitre, girdle, plate of the holy crown, onyx stones, ouches of gold, the sardius, topaz, carbuncle, the emerald, sapphire, diamond, ligure, agate, amethyst, the chains of wreathen work of pure gold, and the rings of gold, with the blue, purple, scarlet, and fine linen, are all stated to have been examined and approved by the hero of the story. And repetition is made of the fanciful, extravagant story about the high priest's embroidered robe, with a golden bell and a pomegranate alternately around the hem, and coats of fine linen for his sons, with linen breeches, goodly bonnets, and a fine linen girdle of blue, purple, and scarlet; also a plate of pure gold, with the holy crown, trimmed with lace of blue! Comment: As all these grand, holy appendages have been stated (in the twenty-eighth chapter) as having been made by the people, and the same inscription engraved on the gold plate of the holy crown, it would certainly have made a rather more plausible story, had it been stated the same appendages served for the same service on this occasion as the previous one. But throughout the work the composer has resorted frequently to repetition, which can be discerned by perusal.

EXODUS: CHAPTER XL.

THE composer assumes to know that a Lord spoke to the man Moses, telling him to set up the tabernacle on the first day of the first month! and to put the ark in it, and cover the ark with the vail; and to bring in the table and set it in order, and the things that are to be set in order on it; and to bring in the candlesticks, and light the lamps thereof; and to set the altar of gold for the

incense before the ark ; and to put the hanging of the door to the tabernacle, and set the altar of the burnt-offering before the door of the tabernacle of the tent ! and the laver between the tent and the altar, and pour water therein, and set up the court round about ; and hang up the hangings at the court-gate, and anoint the tabernacle with oil, and all within it. And the composer shows wild boldness enough to state, that the same invisible spirit that is represented to have made all things in six days, its own throne and footstool also, sums up, as finishing all the above absurd tales, that this fabled tent and tabernacle, and all the vessels thereof, shall be most holy ! and that the laver and its foot shall be anointed and sanctified. Repetition is made in verse twelfth, that this supposed-to-be Lord commands that a certain man shall bring his brother and nephews to the door of the tabernacle and wash them with water ! and put holy garments on his brother, that he may minister unto this supposed invisible in the priest's office ! which laughable, absurd story surely does not convey glory to a spirit that could make all to please itself, without the aid of either Moses or Aaron, according to the power that is attributed to it in the same book.

LEVITICUS: CHAPTER I.

THE composer assumes to know of a Lord calling unto the man Moses out of a tabernacle, telling him to tell people, if they bring an offering to the Lord, it must be of the cattle, even of the herd of the flock, a male without blemish, and commands that the man shall put his hand on its head ! and it shall be accepted as an atonement ; and this Lord is stated to command the man to kill the bullock before the Lord ! and the ridiculous story is repeated, that Aaron, the priest, and his sons, shall sprinkle the blood round about on the altar that is by the door of the tabernacle. Repetition is also made, that the man shall slay the offering and cut it in pieces ! Command is also stated to have been given, that the young priests, who were recently described as being bedecked with goodly bonnets, linen breeches, girdles, and other equipments and ornaments, for glory and beauty, shall put fire on the altar, and lay

the wood in order on the fire, and that their father shall lay the head, and the fat, and the parts of the bullock, in order upon the fire, and wood that is upon the altar. This old priest is the same personage represented to have been gaudily bedecked in the thirtieth of Exodus, and also in a former chapter of that book, with linen breeches, and an embroidered robe with a gold bell and pomegranate alternately around its hem, that he may be heard when he comes in the holy place to minister unto the Lord! But the inwards and legs of the bullock are commanded to be washed in water, as before stated. After all the commands about cutting the bullock in pieces, and laying its head, fat, and all the parts in order, *all* is commanded to be burnt! and declaration made, that it is a sweet savor unto the Lord! And if the sacrifice to the Lord be of fowls, it shall be of doves or pigeons; and the priest shall wring off its head, and burn it, and pluck away his crop and feathers, and cleave it with its wings, but shall not divide it asunder: it is burnt sacrifice, of a sweet savor unto the Lord.

LEVITICUS: CHAPTER II.

THIS is the same style of composition as the first, and also relates to burnt-offerings, being sweet savors unto the Lord; meat-offerings of flour mingled with oil, or wafers and oil. People are allowed the privilege of baking what is extorted from them for burnt-offerings, in an oven, or pan, or to fry them in the frying-pan.

LEVITICUS: CHAPTER III.

THE third chapter is similar composition to the two preceding ones: statements of burnt-offerings being sweet savor unto the Lord. But surely, such occurrences would be felt as grievous, unnecessary waste to husbandmen, who had toiled to feed them. The priests are commanded to sprinkle the blood. Special command is also given them respecting the fat, inwards, kidneys, flanks, caul, liver, rump; and to take off the fat hard by the backbone. All the fat is the Lord's.

THE word Lord is inserted ten times, with pretence that it gave command for property to be burned for a sweet savor unto it! and to have the blood sprinkled round about on the altar; and that the fat and the rump shall be taken off, hard by the backbone; and the fat of the inwards; and the two kidneys, and the fat that is on them, which is by the flanks; and the caul above the liver, with the kidneys, it shall he take away! It is the food of the offering made by fire unto the Lord! and if his offering be a goat, he shall offer it before the Lord, even by fire unto the Lord! The nonsense is repeated about the kidneys, and the fat that is on them by the flanks; and caul, above the liver, with the kidneys, it shall he take away and burn on the altar! it is the food of the offering made by fire for a sweet savor; all the fat is the Lord's! it shall be a perpetual statute. Surely the composer must have been perpetually intoxicated.

LEVITICUS: CHAPTER IV.

It is represented, again, that a lord speaks to the murderer Moses, commanding more sacrifices; and that a priest kill a young bullock before the Lord, and sprinkle the blood seven times with his finger before the Lord. The same absurdities are repeated about kidneys, inwards, fat, head, legs, &c., &c., as were sundry times repeated in the third chapter. Repetition is also made of killing the bullock before the Lord, and of sprinkling the blood seven times. Blood is also commanded to be put on the horns of the altar before the Lord. Thirty-five verses are filled with the same kind of composition, showing clearly a lack of sober reflection in the composer, and answering no other purpose but to confuse the reader, in order that he may leave the study of the book to those appointed to preach from it.

LEVITICUS: CHAPTER V.

OFFERINGS are again treated of; and if the priest cannot get a large sacrifice from a man, the queen allows him to take a smaller one, such as two doves, or pigeons, and wring off its head, and sprinkle the blood on the altar; then the man is to be forgiven. Four times in this chapter the queen allows her aid, the priest, the power of forgiving

sins ! under pretence that the Lord gave a murderer these commands ; and that one of these commands of sacrifices is allowed by the Lord to be worth a certain weight of silver, according to the murderer's estimation ; all showing, as the previous part of the work manifestly does, that the confession in the bible preface, that a reigning monarch left the work that was dedicated to King James after the decease of its authoress, which forms the bible now in use.

LEVITICUS: CHAPTER VI.

It is represented that a lord tells Moses the murderer that a man who hath committed a trespass, he shall bring a ram to the priest, who shall make an atonement for him before the Lord, and it shall be forgiven him for all that he hath done. Here the queen composer manifestly strives to make her subjects believe that her aids, the priests, are superior to their fellow-beings, which hath been well attempted in the fifth chapter, and pretends that the Lord commands the priest to put on his linen breeches beside the altar. The priest is the same man treated of in the twenty-eighth of Exodus as being bedecked with a brodered coat, brodered robe hung around with gold bells, a mitre, a girdle, and linen breeches reaching from the loins to the thighs, to be on him when coming into the holy place to administer, that he do not die ! In this chapter he is commanded to take up the ashes. Surely this does not comport with the character that is represented to have made the earth on the first day of the year one, to give such ludicrous commands to a man.

LEVITICUS: CHAPTER VII.

OFFERINGS are again treated of, through thirty-eight verses, under the same pretence that hath been stated in the six preceding chapters and in the same style of absurdity, such as killing and burning of useful valuable animals, before the same invisible spirit that is stated them created ; but if this could be true, the owners, who had toiled to feed and rear them, would have cause to rue ; about the conduct and commands of a supposed invisible, that the composer makes such a contradictory portray of, as in another part of her work she states it

is full of mercy and loving kindness, rams, lambs, bullocks, calves, kids, goats, meat offerings mingled with oil, dipping of fingers in blood, and putting it on the horns of the altar, fat, kidneys, caul, liver, flesh, hide, spices, washing of inwards and legs, &c., &c., are all again treated of: surely the composer was in such condition and state of mind, as to suppose she could make her subjects believe any fable by the aid of priests.

LEVITICUS: CHAPTER VIII.

It is stated that the Lord tells the murderer Moses to take his brother and nephews, and the garments; this, of course, must refer to the robe hung round with gold bells and the short linen breeches, bonnets, &c., that the composer stated in the twenty-eighth of Exodus, God gave commands to the murderer Moses should be made for his brother and nephews, for glory and beauty! oil, and a bullock, and two rams, and a basket of bread, are also commanded to be brought to the tabernacle, so a golden plate and an holy crown were brought with them; thus it is shown that the queen, to whom a rich crown was known, often treats of such monarchical ornament, and strives to make people adorn monarchs and priests.

LEVITICUS: CHAPTER IX.

OFFERINGS are treated of through twenty-four verses in the same inconsistent style as in the preceding eight chapters, such as burning of animals before the Lord; according to its command, and sprinkling of blood with fingers and putting it on the altar, and burning the flesh and the hide, and washing the legs and the inwards, and of two priests blessing the people, and of fire coming out before the Lord and consuming the offering and fat. Surely congregations ought to relieve their lecturers from the puzzle of forming sermons out of such ridiculous fables.

LEVITICUS: CHAPTER X.

It is stated, the Lord burnt two of its young priests, and said it would be glorified! Surely such treatment could not have been merciful or kind, and similar inconsistencies constitute a large portion of the work Elizabeth left: the priests are allowed to eat the breast and shoulder in a clean place. The queen in this instance, as in numerous others, shows that she felt desirous, priests should be well fed, from the industry of other people.

LEVITICUS: CHAPTER XI.

It is again pretended that an invisible Lord spake to the murderer Moses, and told him what might be eaten and what not; swine, on which most persons like to dine, are forbidden; but flying, creeping things that go on all fours and have legs *above* their feet, them may be eat; even the bald beetle, and grasshopper, but those who go on four paws are stated to be unclean. Surely people's palates would teach them what was most agreeable, better than the experience and wild imaginations of an enthusiastic queen.

LEVITICUS: CHAPTER XII.

It is again pretended that an invisible Lord spake to the fabled murderer Moses, telling him that when a woman gives birth to a child, she shall bring a lamb and a pigeon or dove to the priest! and he shall make an atonement for her. This appears as though the composer had forgotten her fable in the first chapter of Genesis, that the woman was commanded to be fruitful; the composer also shows, as she does in most parts of the work she left, that she wanted people to pay adoration to priests, as they aided to keep her subjects subservient and tributary through fear.

LEVITICUS: CHAPTER XIII.

RULES are laid down through fifty-nine verses for priests to be the judges of leprosy in people.

LEVITICUS: CHAPTER XIV.

It is stated the Lord tells the murderer Moses the leper shall be brought to the priest! and if the leprosy be cleansed, the priest shall command two live birds and cedar wood, scarlet, and hysop; the bird to be killed in an earthen vessel over running water, and to dip the living bird, cedar wood, scarlet and hysop in the blood of the other bird and sprinkle on the leper that is to be cleansed seven times, and pronounce him clean! Thus the queen as usual, through the work she left, in this chapter shows she wished to make her subjects believe her priests were of extraordinary great importance, and that they had constant intercourse with an invisible Lord. Who she strove to make them believe made all that is known to exist, and an immensity that no one can discern; and she appears to be so much infatuated with the color of her officers coats, that she frequently treats of the adjective scarlet, as a substantive. The composer hath boldly shown her disordered imagination, by stating the Lord commanded a priest to take log oil in the palm of his left hand and sprinkle it seven times before the Lord, and put some on the right ear, thumb, and great toe of the leper, and pour the rest on his head, and pronounce him clean! after he hath made an atonement with burnt offerings; but if he be poor and cannot give much, he must take from him what he can, and then he shall be a clean man! Right kind of doctrine for a monarch to lay down, and priests and themselves to live by.

 LEVITICUS: CHAPTER XV.

The composer continues to show that she thought people could be made to believe that her fabled lord is yet very sociable with the murderer Moses, and that it tells him and his brother to tell people, that if any of them have a running issue he is unclean! and all that he sitteth on, and the saddle he rideth on, shall be unclean. Verses 16 and 17 are indecent, as are also verses 32 and 33; the whole of the chapter exhibiting nothing more than that its composer displays a great store of useless rude nonsense.

 LEVITICUS: CHAPTER XVI.

THE composer represents that her fabled lord was yet very sociable with the fabled murderer, Moses, after it had consumed his two

nephews ; and that it told Moses to tell his brother that he come not at all times into the holy place, lest he die ! for it would appear in a cloud on the mercy-seat ; and that it commands the tawdry bedecked priest shall come into the holy place with a young bullock, and a ram, for a burnt offering ; and that he shall put on the holy linen coat, and have the linen breeches on his flesh, and shall be girdled, and attired with a mitre, and shall take two kids and a ram for offerings, and shall offer them before the Lord, and shall take his handful of sweet incense, and a censor full of burning coals before the Lord, that he die not ! The former wild story of sprinkling blood is repeated, and many other useless statements, all of which have been long known to be too tedious and useless to invite any person to read them.

LEVITICUS : CHAPTER XVII.

It is pretended a lord told Moses the murderer that he who killeth an ox, lamb, or goat, in or out of the camp, and offereth it not to the Lord by the door of the tabernacle, that man shall be cut off from his people ; and the priest shall burn the fat and sprinkle the blood for a sweet savour to the lord ! Some indecency is added.

LEVITICUS : CHAPTER XVIII.

THE Lord is represented to have given indecent commands to Moses the murderer to convey to the people ; and also to tell that the wife of a father's brother is aunt.

LEVITICUS : CHAPTER XIX.

MEN are not allowed to round or mar the corners of their beards ; which indicates more that the composer preferred a full-bearded gallant lord, than it does she knew of any invisible one.

LEVITICUS : CHAPTER XX.

AN indecent fable about what conduct men may be guilty of, with the addition of a cruel proposal of stoning men to death, and more indecency about both men and women, incest, bestiality, &c.

LEVITICUS : CHAPTER XXI.

MEN are allowed to be defiled for a virgin sister that hath no husband, and priests are to be honored with virgins for their wives : but men with blemishes are forbid approaching to make an offering to God ; the blind, lame, flat-nosed, broken-handed, or broken-footed, or imperfect-eyed men are to be kept away, as are also men who have sustained injury causing impotency ! which shows the composer entertained the same lewd ideas as she, in shameful, rude, indecent style, shows in the twenty-third chapter of Deuteronomy ; both chapters strongly indicating, or proving, that the composer of them must have been a female living in voluptuous style and maintained in idleness.

 LEVITICUS : CHAPTER XXII.

THE Lord tells Moses to tell Aaron that no stranger or hired servant shall eat of the holy things. But if the priest lay a soul with his money ! he shall eat of it. The soul is allowed to eat ; consequently it is represented as the teeth and tongue, and all that to them belong, and nothing different. It is truly funny that people, in an age of science and improvement, should still neglect to be guided by reason, and contribute large sums to men for preaching from such a book, instead of applying those means to aid the industrious portion of mankind, by establishing means to keep them in the orbit, or path, of useful industry, whereby they might feel free from the fear of want. Sacrifices and burnt offerings are again treated of.

 LEVITICUS : CHAPTER XXIII.

THE Lord tells Moses that the feasts, are its feasts, and that on the fifteenth day of the month the feast of unleavened bread is a feast to the Lord ! and that the priest shall wave the sheaf before the Lord on the morrow after the sabbath ; and that people shall eat neither bread, parched corn, or green ears, until the same day they bring an offering to God ! and it commands a new meat offering, and an offering of wine ! Thus the composer, throughout her inconsistent fables, shows fond recollection of wine.

LEVITICUS: CHAPTER XXIV.

THE Lord tells the murderer to command the people to bring pure oil, to cause the lamps to burn continually! and commands that the short-breeched priest shall order the lamps on the pure candlestick before the Lord continually! Surely such wild statements, held forth to man as the word of a creative power, allow priests to impose ridiculous ceremonies on mankind as holy. Offerings made by fire are again treated of.

 LEVITICUS: CHAPTER XXV.

THE Lord commands Moses to cause trumpets to sound throughout the land on the day of atonement, and hallow the fiftieth year, which is commanded to be a jubilee, and people are commanded not to sow or reap that which groweth of itself, nor gather grapes. The queen composer, without doubt, lived sumptuously a longer period, free from the toil of sowing, reaping, or gathering the grapes her wine was made from. She allows both men and maids to be bought and held as bond servants: of course she had been attended by many servants throughout her life, and did not entertain an idea of being one day or hour without their aid.

 LEVITICUS: CHAPTER XXVI.

It is stated, the Lord tells one set of people that five of them shall chase an hundred, and an hundred shall put ten thousand to flight, and their enemies shall fall by the sword, if they walk in its statutes and do them; but if they will not hearken, they shall flee when none pursueth, and the burning ague shall consume their eyes: a great contradiction to the character given to this fabled lord, being full of mercy and loving-kindness, and exceeding the bounds of probability.

 LEVITICUS: CHAPTER XXVII.

THE Lord is represented to tell Moses to tell the people that when a man makes a singular vow the persons shall be for the Lord,

by the estimation of this fabled murderer, for a male, fifty shekels of silver, and thirty for a female. But the priest is to tax the poor according to their ability. Thus the ideas of the queen are plainly seen to be, she would have priests take from every man as much as they by any means can. Isaac, Jacob, and Abraham, alias Abram, it is pretended, are spoken of by an invisible lord.

NUMBERS: CHAPTER I.

It is stated that the Lord told Moses to number the people, according to their poll, from twenty years old and upward. The priest that this lord commanded to put on holy linen breeches, reaching from his loins to his thighs, to cover his nakedness, is also commanded to number the people by their armies; and after the same useless enumeration of tribes through forty verses, as hath been previously stated, the number of men of one congregation is stated to be 603,550, the same number treated of in Exodus; a pretty goodly number to have accumulated in the land of Israel alone, since Noah the drunkard was equally highly favored with the murderer Moses, by an invisible power that is represented to be all-wise and merciful.

NUMBERS: CHAPTER II.

It is represented that an invisible lord tells the murderer Moses in what manner people shall pitch their standard, with the ensign of their father's house; and the same number is again treated of that has several times previously been stated, 603,550; proving that the composer knew more of armies, and men on earth, than she did of any invisible spirit or region; and that military displays pleased her fancy, and also aided to distract her mind, which would probably not have been the case had she been a mother.

NUMBERS: CHAPTER III.

THE names of the tawdry bedecked fabled priest's sons are given and repetition is made of the fable of two of them being burned by the

loving kind lord, and that the tribe of levites were given to the priest with the linen breeches, to be his servants. The lord also claims them, and the first-born in Israel, both man and beast,—mine they shall be, I am the Lord, so the composer doth state.

NUMBERS: CHAPTER IV.

The lord is represented to tell the murderer Moses, and the priest it commanded to put on linen breeches, to take the number of those that do the work of the tabernacle, and to put the covering of badgers' skins on it, and spread over it a cloth wholly of blue! and spread a cloth of blue on a table, and put dishes, spoons, bowls, and covers on, and spread on them a scarlet cloth! and cover the same with badgers' skins! and cover the candlesticks, and light its lamps; and spread on the golden altar a blue cloth, and cover it with badgers' skins. The lord is again represented to talk to the fabled murderer and the tawdry bedecked priest, telling them what to do to some people who are not allowed to see when the holy things are covered, lest they die! This chapter is evidently a record of proof that the composer was acquainted with the extravagancies of an earthly monarch, and of her mind being distracted with the vanity of show and amusements, while deprived of the satisfaction of the natural transaction of giving birth to her own image and likeness.

NUMBERS: CHAPTER V.

The lord, it is stated, commands Moses to tell people to put every leper out of the camp: a ram, and other atonements that are brought to the priest, the invisible commands shall be his. Thus the queen, as usual, shows she was desirous her aids, the priests, should be well fed and adored; and bestows on priests the power of ascertaining whether a man's wife be true to him or not, by a most ludicrous management indecently expressed, stating this is the law of jealousy.

NUMBERS: CHAPTER VI.

It is represented that an invisible lord told Moses the murderer that, when man or woman separate, he shall not drink liquor of grapes,

or strong drink ; which doth show the composer did of strong drink and wine more know than she did of any lord from her sight hid ; and the statement of the lord forbidding any razor coming on the man's head indicates that she had partaken freely of stimulating drink, to inspire her to boldly record her wild imaginings ; as does also that statement, he that separateth himself from the lord shall come at no dead body ! and shall not make himself unclean for his father, mother, sister, or brother, when they die. Offerings are again commanded to be brought to the priest and to the lord. Bread, cakes, flour, oil, wafers, meat, animals and birds, wine, &c., are treated of in the oft-repeated ludicrous style ; also some statement of shaving hair, and priests are represented as being of great consequence :

NUMBERS: CHAPTER VII.

It is again represented that an invisible lord spake to the fabled murderer, Moses, commanding that princes make offerings ; their offerings are described ; considerable weight of gold and gold spoons, silver bowls, &c., and young bullocks, rams, lambs, goats, and a variety of valuable realities, are treated of ; which the queen, beyond doubt, had often seen, and knew more about than she did of any imaginary invisible thing or spirit. Two hundred and thirty-two animals are stated to have been offered as burnt offerings, and otherwise disposed of ; showing nothing more than that the queen would take from her subjects, and give her fabled priests, and other characters, profuse stores.

NUMBERS: CHAPTER VIII.

In this chapter, as in many others, it is pretended the lord spake several times to Moses ; command is given to him to direct the priest that wore the short linen breeches and robe hung round with gold bells to light seven lamps over against the candlestick : the work of the candlestick is stated to have been of beaten gold, with shaft and flowers, according to the pattern the lord showed Moses ! By this wild statement it appears as though the queen-composer had become distracted by being surrounded with profusion of gold, in a variety of forms, in the palace of Saint James, in London city, and Windsor castle, where services of gold are kept for use.

NUMBERS: CHAPTER IX.

THE composer assumes to know that a lord spake to Moses on a specified day in a wilderness! Surely this lord needed to have met Moses with sword in hand, to protect itself from being killed and hid in the sand, as this highly-honored agent of the lord is recorded to have done with an Egyptian, in the same chapter that gives an account of his birth, after the account of his writing fifty-one previous chapters. The word lord is made use of fourteen times.

 NUMBERS: CHAPTER X.

It is stated, the lord tells Moses to make two trumpets of a whole piece of silver! and gives him directions about blowing them, and about camps, like a man of war! and in another part of the work it is stated, our Lord is a man of war! and it is known that the queen who left the work officiated, giving directions respecting warfare. The words Lord and God are inserted more than a dozen times; and such is one of the leading traits of the composition of her work, manifestly showing it has been resorted to for the purpose of impressing doubtful minds with unnecessary fear, in order to hold them in servility.

 NUMBERS: CHAPTER XI.

It is stated, the Lord's anger was kindled, and the fire of the Lord burned among the people! and when Moses the murderer prayed to the Lord the fire was quenched; yet, it is stated, Moses interrogates the Lord, requiring it to inform him why he hath not found favor in its sight, and neither he had begotten all the people! that thou shouldst tell me to carry them in my bosom to a land which thou swearest unto their fathers! and if thou dealest thus with me, kill me out of hand! The Lord tells Moses to gather seventy elders, and officers over them, to the tabernacle, and it will talk with him there, and will put a part of the spirit which is on thee on them; and tells Moses to tell the people to sanctify themselves. This sentence evidently is an encouragement for shrewds who wish to deceive other people to pretend to sanctification. Moses tells some men to stand still, and he will hear what the Lord will command concerning them; and they kept its commands by the hand of the murderer Moses.

NUMBERS: CHAPTER XII.

A WIND, it is stated, went out from the Lord; and let quails fall by the camp, as it were a day's journey on each side, three feet high, and people gathered two days and a night; and while the flesh was in their mouths, the wrath of the Lord was kindled against them, and it smote them with a very great plague! which story is a contradiction to the character of immutability and loving-kindness which hath been bestowed on the queen's lord; and shows, as most of the chapters in the work she left do, that her mind had been distracted after she lost her favorite Earl of Essex.

NUMBERS: CHAPTER XIII.

THE murderer Moses, by the command of the Lord, is represented to have sent men to spy out some land which the Lord had given to his people, to see whether it be fat or lean!. The land is represented to flow with milk and honey. The same silly, unreasonable tale is oft repeated in the work; and, of course, adds proof to its other innumerable inconsistencies; and a great contradiction to the statement of the fertility of the land is added,—that, instead of flowing with milk and honey, it eats up the people, who are represented to be giants, and that those who examined it were but as grasshoppers to them! Surely every reader who wishes to be guided by reason must perceive, that the sooner such wild fables are abandoned from churches and schools, the sooner children will be able to obtain, and retain, useful information, and lunatic asylums will be less burdened with inmates, and less deception will be practiced.

NUMBERS: CHAPTER XIV.

LAND flowing with milk and honey is again treated of; and that the Lord was not able to bring people into the land it sware to them! and that it said people should not see the land it sware to them, but Caleb and his seed should possess it! and that the people's carcasses should fall in the wilderness, which threat is twice stated in this said to be holy chapter by the invisible, that is also declared to be of long suffering and of great mercy! visiting the sins of the fathers unto the fourth

generation. If such composition does not convince readers that the composer wrote from disordered imagination, no other inconsistent fable can that overpowers the mind with hope and fear.

NUMBERS: CHAPTER XV.

It is stated, the Lord tells Moses to tell the people to make sacrifices of bullocks, flour, dough, oil, wine, &c. ; most of which are, as usual, commanded for burnt offerings, to be sweet savours unto the Lord ! Bread and cake are also treated of among the offerings, and the priest is again allowed the consequential honor of making an atonement for the congregation, and of procuring forgiveness of the people's sins ; and to the murderer Moses, who is also represented as a high-priest, is attributed the power of giving his command to the Lord that a man shall be put to death who had picked up some sticks on the Sabbath, so the congregation stoned him to death ! The Lord tells Moses to tell the people to make fringes on the borders of their garments, and put a blue ribbon on the fringes, that they may remember all the commandments of the Lord. Some indecency is added, finishing with the invisible giving itself a double title.

NUMBERS: CHAPTER XVI.

It is stated, the Lord tells two priests to separate themselves from the congregation, that it might consume them. One of these priests was the fabled murderer ; the other he who, it is stated, the Lord commanded to put on breeches, to reach from his loins to his thighs, and a robe hung round with gold bells ; neither of whom are portrayed as being deserving of special favor from any being, either visible or invisible, the fable only exposing want of sober reflection in its composer.

NUMBERS: CHAPTER XVII.

It is stated, the Lord tells Moses to tell the people to take twelve rods, and that he write on them each a name of he who brought them, and on

one of the rods the name of Aaron, and the man's rod that it will choose shall blossom. And on the morrow Aaron's rod blossomed, budded, and yielded almonds. Surely it is time now, in this age of science and improvement, that a doctrine based on useful and practical lessons should be generally introduced in schools and churches in lieu of such absurd fables, that are only calculated to confuse the mind, and retard the obtaining useful information.

NUMBERS: CHAPTER XVIII.

THE Lord tells the tawdry bedecked priest and his sons they shall bear the iniquity of their priesthood; and surely if such characters ever existed their deceptions and iniquities were enormous! Repetition is again made that the Levites are given to these tawdry priests to do the work of the tabernacle; and the Lord tells the father priest it had given him the charge of its heave-offerings; and that other offerings of the people shall be holy for the priest with the holy short breeches and his sons; and that he and his sons shall eat it in the holy place, and that the wheat and first-fruit, and the best of the oil and *wine*, are bestowed by the Lord on these priests bedecked with linen breeches, bonnets, mitres, girdles, robes and gold bells; and people are forbid to come nigh to the tabernacle, lest they die. The composer hath treated of wine, which she beyond doubt made too free use of, as the work she left indicates.

NUMBERS: CHAPTER XIX.

IT is stated, the Lord tells two priests to tell the people to bring a red heifer that never had been burdened with a yoke, and that one shall slay her before the face of the priest, who shall sprinkle its blood seven times before the tabernacle; and one shall burn before the face of the priest the skin, flesh, *blood*, and dung; and the priest shall cast into the midst of the burning, cedar wood, hyssop, and *scarlet*. Twenty-two verses are filled with similar composition, manifestly exhibiting disordered imagination in the composer.

NUMBERS: CHAPTER XX.

THERE was no water for the congregation, it is stated; which is picturing them as being less adroit than quadrupeds, as all animals have

sense and perseverance to find water. The Lord, it is stated, tells Moses to take the *rod*! Of course this must mean the one that hath been turned into a serpent, when Moses fled from it; and also the same fabled serpent that turned into a rod again! which hath also been styled the rod of God; so Moses, thus powerfully equipped, strikes a rock, and water came out abundantly; which fable the queen composes in true legerdemain style, similar, beyond doubt, to conjurors' tricks she had seen performed by some of her poorer subjects, who earned a living by amusing her and others. The Lord commands that Aaron shall be stripped of his garments, and that they be put on his son Eleazer. So this son, according to the fable, would be a dashing one; with holy short breeches, embroidered coat and robe, hung round with gold bells, girdle, mitre, breastplate, thummim, &c.

NUMBERS: CHAPTER XXI.

It is stated, the Lord hearkened to some people, and delivered up another nation to them; and the nation the Lord listened to destroyed the others, and their cities! Such shameful, bold, unreasonable pretences of knowing so dreadful a power, hidden from sight! can scarcely fail of injuring the reasoning faculties of weak and credulous minds; by filling them with unnecessary dread, that will cause them to suppose they are not sure of retaining their nose on their face; the composer appears not to have been sufficiently sober while writing this chapter to remember her fable of water gushing abundantly out of a rock by Moses striking it with the magic rod! and states people spake against God and Moses on account of not having water! and the fiery stimulus she had taken appears to have inspired her with boldness to state God sent fiery serpents among the people; and that it told its servant Moses to make a fiery serpent, and set it on a pole! and those who looked on it and had been bitten should live! so Moses made a brass serpent! and those who looked on it and had been bitten by the fiery ones lived. and the composer's fable of allowing the fabled servant of her Lord to evade its command by making a brass serpent, instead of the fiery one it commanded the fabled murderer to make and set on a pole, plainly shows the composer was not in a state of mind to enable her to write a probable story, or any thing in a uniform or reasonable manner.

NUMBERS: CHAPTER XXII:

IT is stated, God came to Balaam at night, and told him if men came to him to go with them, so Balaam saddled his long-eared animal, and went with some princes; and the anger of God was kindled, and an angel stood in the way, sword in hand! and the animal turned into a field and Balaam smote it, and the animal crushed its master's foot against a wall, and he smote the animal again; and the angel went into a narrow place where there was no room to turn, and the animal, at the sight, fell downright! and Balaam smote it again, and the Lord opened the mouth of the beast; who must have had its mouth opened at least a thousand times before it grew so strong to carry a man so long; but it is stated this beast, who all know its language is only a bray, did to its master say, What have I done unto thee, that thou hast smitten me these three times; am not I thine, upon which thou hast ridden ever since I was thine? was I ever wont to do so unto thee? And the Lord opens Balaam's eyes, and he saw the angel with drawn *sword* in hand, who told him considerable. Surely the composer showeth plainly a lack of sober sense.

 NUMBERS: CHAPTER XXIII.

God, it is stated, met Balaam and told him it had prepared seven altars, and offered on every altar a bullock and a ram. The composer doth not assume to know who the fourteen animals were offered to, but states the lord put a word in Balaam's mouth, which is twice stated; and twice it is stated that a man built seven altars and offered a bullock and a ram on each altar; thus it is plain to be seen that the enthusiastic queen was not as sober as she should have been.

 NUMBERS: CHAPTER XXIV.

It is not pretended any supposed invisible object spake one word of this chapter.

 NUMBERS: CHAPTER XXV.

It is stated, the Lord tells Moses that a certain man shall have an everlasting priesthood for himself and his seed. This is one of those

who were honored with short breeches, goodly bonnets, &c., for glory and beauty. By the command of an invisible Lord so stated, the Lord tells Moses to vex and smite the Midianites. This, as numerous other statements do, forms a contradiction to the character of mercy and loving kindness. The Lord tells Moses to hang the heads of the people, that its fierce anger may be turned away ! and one of the tawdry bedecked priests, with javelin in hand, thrust a man and woman through ; so the plague was stayed. But instead of such fables being sacred or useful, they can only have tendency to lead weak, deluded minds to imagine that by destroying the life of those who are too honest to pretend they believe the absurd composition of the bible true and holy, they are serving an imaginary almighty power that they never see or hear, but who they are taught to fear through the bold, dismal tales they hear preached by payed preachers, and spoken of by those who have been deluded by them.

NUMBERS: CHAPTER XXVI.

REPETITION is made that the Lord tells Moses to take the sum of a congregation ; more than six hundred thousand are again treated of ; but among these there was not a man that Moses and Aaron had numbered, for the kind, merciful Lord had said, they shall surely die in the wilderness.

NUMBERS: CHAPTER XXVII.

THE Lord tells Moses a man's daughters speak right, and tells him to get up into a mount, and to lay his hand on Joshua, and put some of his honor upon him. Surely it would be difficult to find honor in a man that committed murder in his youth, and when in command over thousands did send twelve thousand men to destroy innocent, unprotected people, the males of three walled up towns being all slain, without one man of the twelve thousand men sent by Moses being missing ! Surely the composer showeth lack of memory and sober reflection by her fiction.

NUMBERS: CHAPTER XXVIII.

THE Lord tells Moses to tell people its offerings, and bread for sacrifices made by fire for a sweet savour unto it they shall observe,

two lambs day by day for a continual burnt offering, and flour mingled with oil, and also strong wine shall be poured unto the Lord for a drink offering. The probability is, the composer would have preferred that herself and the noble earl of Essex should have the good wine rather than have it poured out for any invisible Lord. Thirty-one verses are filled with statements of offerings being commanded.

NUMBERS: CHAPTER XXIX.

A DAY is appointed for blowing of trumpets ; burnt offerings are commanded to be made for sweet savours unto the Lord. Which hath been stated times sufficiently numerous to show the composer of the fables continued long in a disordered state of mind, probably brought on by the loss of her noble favorite the earl of Essex, who was beheaded ; her wild ideas hath led her to represent that about two hundred animals were commanded to be sacrificed for burnt offerings in this chapter, besides flour, meat, and drink offerings.

NUMBERS: CHAPTER XXX.

THE composer allows Moses power to command the Lord to forgive a woman for offending her husband ; ending with these are the statutes which the Lord commanded Moses. Divorces are treated of ; all showing the composer knew more of laws, statutes, and judgments, formed by men, than she did of decrees of any invisible spirit, and no such phantom speaketh a word of the chapter.

NUMBERS: CHAPTER XXXI.

REPETITION is made that the Lord commands Moses to be cruel to the Midianites ; and Moses sends twelve thousand men armed for war, and a priest with holy instruments, and trumpets to blow in his hand ; and they slew all the males, kings into the bargain, and took their flocks and goods, and brought them and the women and little ones to Moses ; who notwithstanding, being styled servant of the Lord, who is termed merciful and kind, was wrath with his officers for saving the women alive, and commands them to kill all but the virgins, which is

expressed in rude style, and the priest makes reservation of the precious metals that had been taken. The Lord, it is stated, told Moses to take the sum of the prey (that was taken), both of man and beast, and divide it between those who went out to battle and the congregation, and levy tribute unto the Lord. According to this said to be holy arrangement, each soldier would be allowed more than twice the number of virgins to the fabled king Solomon's wives and concubines, showing the probability that the composer's imagination was inspired by the stimulus of strong drink; and her statement of the number of animals taken amounting to thirty-four thousand for each soldier that joined in the massacre, which statement makes it appear as the officers tell Moses, they have taken an account of their men, and (that) not one is missing, corresponds to prove the composer was not in suitable condition to write reason or truth; the officers tell Moses they have brought an obligation to the Lord of gold chains, bracelets, rings, ear-rings, and tablets; and Moses the murderer and another priest with the holy short linen breeches, embroidered coat, and embroidered robe hung round with gold bells, topped off with bonnet and mitre for glory and beauty, took the gold; and when all the rest of the laughable nonsense is told, it plainly shows the queen composer must have been made bold by the inspiration of strong drink, or so at least every observing reader hath reason to think.

NUMBERS: CHAPTER XXXII.

THE country which the Lord smote is allowed to be a land for cattle, and that the servants had cattle; but it is stated the Lord's anger was kindled, and he swore that certain men should not see the land it swore to Abraham, Isaac, and Jacob, save Caleb and Joshua; and the Lord's anger was kindled against Israel, and it made them wander in the wilderness forty years; and Moses tells people, if they will go armed before the Lord to war until he hath driven out its enemies, ye shall be guiltless! Surely such delusive imposition ought to serve as an admonition to all mankind to restrain the powers of rulers within proper limits of general usefulness, and also to set aside all pretences of serving invisible spirits that some imagine exist, as such pretences are, and have long been, the promoters of oppression by their deception; man needs truth for his guide of conduct, which, like instinct, always directs right. Moses gives the cities and possessions of

two nations to others, all under the pretence of it being a service to the Lord, and many rulers get all they can from others.

NUMBERS: CHAPTER XXXIII.

THE Israelites take forty-two journeys; the Lord, it is stated, tells Moses to tell the Israelites to drive all the inhabitants of Canaan out, and possess their land and other property. This oft-repeated command corresponds with the conduct of monarchs, who often employ priest, and pay them liberally to delude armies with pretensions of sanctity, and that the warriors are fighting in a just and holy cause, and that great will be their reward in another world [for all the lives they destroy in the service of God.

NUMBERS: CHAPTER XXXIV.

IT is stated the lord describes coasts and borders of land, through twelve verses, much in the same manner as a land speculator would do, which contradicts the statement that it would not suffer any man to see its face and live! and appears as though the composer's imagination led her to think the invisible spirit was talking to females only; but the lord is represented to mention the names of twelve men, and commands that they shall divide the land, the whole forming a confused fiction, proving nothing more than the probability that the composer committed the fable to paper while she was not able to compose with reason.

NUMBERS: CHAPTER XXXV.

IT is stated the Lord conversed with the murderer Moses in the plains of Moab; rather a dangerous undertaking, if it was a delicate Lord; forty-two cities are commanded to be given by one nation to the tribe of Levites, who are the same treated of in a previous chapter as having been bestowed on a tawdry-headed priest, as servants to do the work of the tabernacle. Six cities are also commanded to be appointed for the man-slayer, that he may flee to; and, after the death of the high-priest, the man-slayer is allowed to return to his own city. The chapter contains thirty-four verses answering no other purposes than to dis-

gust people, with reading them, by which stratagem preachers are left to form their sermons from selected texts and keep an absurd fiction in some respect.

NUMBERS : CHAPTER XXXVI.

FEMALES marry their cousins, in order to keep their inheritances continued in their own tribes and families, and every daughter is commanded by the lord to marry one of the tribe of their father.

DEUTERONOMY : CHAPTER I.

THE murderer Moses spake on the first day of the eleventh month in the fortieth year ! and doth tell that the lord did tell the people they had dwelt long enough on a certain mount, and that it tells the people to journey to the land of the Amorites, and all the places nigh thereto, in the plain, in the hills, and in the vale, and in the south, and by the sea side, to the land of the Canaanites, and to Lebanon, and to the great river Euphrates ; go and possess the land which the lord swore unto Abraham, Isaac, and Jacob, to give to them and their seed. The cities of this land are stated to be great and walled up to heaven ! and Moses tells the people not to be afraid, for the lord god *shall* fight for them ! It is also stated, the lord god went before the people to pitch their tents ; and repetition is made that this merciful, kind described lord did swear, and was angry, and declared only one man, Caleb, should see the land he swore to others, and to Caleb he would give it ! So Moses tells the people they abode many days in Hadesh, according to the days they did abide there ; and in the course of the chapter several statements are made of Moses telling the people what they had done and said, all plainly showing deficiency of sober reflection in the composer of the fable ; and surely people who respect such inconsistent stories as holy truths, must be held to such an opinion through fear, which they might discern to be as false as the writings that have caused them to renounce the evidence of reason, if they would exercise that faculty.

DEUTERONOMY : CHAPTER II.

REPETITION is again made of the Lord swearing ; and that people

are great and many, and as tall as the Anakims, and that the land was accounted a land of giants ! But the lord destroyed them, as it did the children of Esau ; and as the Avims destroyed the Caphtorims, and dwelt in their stead to this day, and Moses tells one set of people *he* hath given them the land of others, and *he* will put the dread of them on *all* nations. Surely the queen ought not to have been so bold such a fable to (the whole world) have told. When travelling to all parts was not practised, selling meat for money is treated of, also of eating, drinking, and passing on foot, and that the lord had given to the fabled murderer the land of another king, and that it told him to possess it, and that the lord god delivered this king before the fabled Moses and his people, and they smote this king, and his sons, and all his people, and took all his cities, and utterly destroyed the men, women, and children, and took the spoil of the cities, and cattle as prey for themselves. What can have a more pernicious effect on the minds and morals of weak-minded people, who are guided by what they hear said ? Preachers say and preach from sermons they contrive out of selected texts, striving ingeniously to keep so vile a book in respect, and to have it represented to them as the word of a merciful, loving, kind, invisible Lord ; and to be pronounced as sacred and holy.

DEUTERONOMY: CHAPTER III.

It is stated the lord god delivered another king and all his people into the hands of the fabled murderer Moses, and that they were smote till none were left, and sixty of their cities were taken, which were all fenced with high walls, bars, and gates ! besides a great many unwalled towns. And Moses, the servant of the lord, (and reputed murderer,) states they utterly destroyed, men, women, and children, as they did others previously, and took the spoil of the cities, and cnttle for a prey, to ourselves, and boasts that he gave the cities unto others, also telling the people that he commands them to possess the land which the lord their god hath given them ! and as their eyes have seen what the lord god hath done to the kings, so Moses declares it *shall* do to all the kingdoms they pass. Thus the queen composer, after having studied warfare, and officiated in planning such destructions, appears to have retained a fondness for (*planning and encouraging*) one party of people to live by rapine and murder, and many others who have succeeded her have pursued the same course, causing the destruction of millions, when

millions of acres of land needed their aid to improve it, by which means they could have been comfortably sustained, and the surface of the earth greatly improved and beautified, and general happiness promoted, instead of which this military kind of book hath been for centuries upheld as holy, by means of immense sums paid to those who openly declared it to be the word of God; while they are relieved from bodily labor and pecuniary risk, and have time and opportunity to read, and see its inconsistencies.

DEUTERONOMY: CHAPTER IV.

Moses tells people that they stood under the mountain, and that it burned; and that the Lord spake to them out of the midst of the fire. Thus the queen represents her fabled Lord to have been of the nature of a salamander, and states that it is a consuming fire! even a jealous god! and in the same chapter states, For the lord god is a merciful god, and will not forget the covenant that it *swears*! And Moses asks the people if ever any people heard the voice of god speak out of the midst of fire as they had done and live! This last sentence certainly shows some shrewdness; as the knowledge of any inconsistency might be attributed to those who have lost the power of refuting anything. Such is plainly the case with respect to all the fictitious characters treated of in the bible, testament, and apochrypha, as on the introduction of those books none of the men treated of could have been known any more than the imaginary spirits and regions, that are also much treated of. But advocates of those books pretend that people have as good and sufficient reason to believe those fabled characters and places as they have to believe men of general renown ever lived, who have been known during their life by thousands, and whose transactions have been regularly communicated as they occurred, while the whole fables of the books, represented by interested and deluded persons as sacred and holy, and as being the word of an invisible spirit, was at its first introduction palmed on mankind as an ancient, mysterious production, showing in a clear manner that the introducers of it had discerned after the printer had printed it, that it was absurd, and that they were ashamed to let its origin be known, so they pretend it had sprung from an unknown region, and was a translation. This hath been imposed on many generations.

DEUTERONOMY: CHAPTER V.

MOSES tells the people that the Lord spake to them face to face, and that he stood between them and the Lord, and that it told them it should have no other gods but it; and declared itself a jealous God, and that it would visit the iniquity of fathers on children to the fourth generation; and forbids people to kill or steal, and sets some other rules which people must have known was right to be observed long before the queen left her writings, which her successor to the English throne had published, and also before printing was invented, as every one must have always known it to be wrong for another to hurt them; which would inform them it was wrong for them to hurt another. Moses tells the people that the Lord wrote the words on stone tables; it had spoken with a great voice out of the midst of fire! And that they said, if they heard the voice of God any more, then they should die. It is also stated that Moses the word of God related to the people, that they must get into their tents! but he must stand by it! Thus the queen composer maketh her fabled wandering priest Moses of vast importance; but dwarfs and deformed men did not suit her fancy see 23d of Deuteronomy, and hath often shown herself to have been an admirer of scarlet, the color of the coats of her gallant officers; so much so, that her partiality for the color hath frequently caused her to represent scarlet as a substantine; see Exodus, chaps. 26, 28, 35, 36, and other. But had this queen had had some children of her own, it is more than probable she would have amused herself with them, instead of composing such as she hath left to stupefy people with.

 DEUTERONOMY: CHAPTER VI.

It is stated Moses talks much, and makes free use of the words God and Lord; but it is not pretended any Lord or God spoke one word.

 DEUTERONOMY: CHAPTER VII.

THIS chapter is similarly composed as the last, without any pretence that a Lord or God spake a word of it.

DEUTERONOMY: CHAPTER VIII.

MOSES tells people that the Lord God had led them through the wilderness forty years, and that their raiment waxed not old. Surely they need not of such a fact been told. Moses is also stated to have told the people that the great and terrible wilderness that the Lord God led them through had fiery serpents and scorpions in it; but it is not pretended that any Lord God spake one word of the nonsense the chapter is composed of.

DEUTERONOMY: CHAPTER IX.

MOSES tells the people that God gave him tables of stone written on with its finger, and that they are to possess great cities, fenced up to heaven. Thus the composer maketh a queer representation of her Lord having so hard a finger that it could carve stone with it, and her fabled heaven as low as earthly fences, showing pretty clear that wine was plenty and near. Repetition is made, which hath oft been said, that God is a consuming fire! Repetition is also made of the oft-repeated story that the Lord sware, a beginning to which absurdity can be found in the third chapter of the said-to-be holy Bible; there it is made to appear that it set the first example of cursing the ground for Adam's sake, because he did his wife's counsel take. Moses tells the people that while he did forty days and nights linger, during which time God wrote on stone tables with its finger, that he neither eat bread or drank water, and that God told him to let him alone, that he might destroy people. The work hath beyond doubt been composed expressly for the purpose of stupefying people.

DEUTERONOMY: CHAPTER X.

MOSES tells people that the Lord told him to hew two stone tables like the first two, and come up to the mount and make an ark, and it would write the same words on the stone tables it did on those he broke. By this story it is made to appear Moses was not punished for his impudence of destroying the tables that such an august personage had taken the trouble to carve important commandments on with its finger. Although Moses had been honored to speak with it face to face, as a man talketh with a friend, and was told by it that no man should see

its face and live ; and Moses had also the honor conferred on him of being lifted by it into the cleft of a rock, and allowed to see its hinder parts as it passed by. Moses is also represented to have killed a man, and buried him in the sand when he saw no one by to bear witness against him, all showing that the composer of the stories knew she could not make people so much afraid of imaginary spirits as they were of immediate notice and punishment by the law of the land ; and the whole stories about the wicked cruelties of Moses, and terming him as the servant of a supposed kind and merciful ruler, is manifestly poor logic, and adds great inconsistency to the various fictions contained in the said-to-be holy Bible. And the Abraham, alias Abram, David, and many other characters treated of in both the Bible and the Testament, give proof that one person of wild imagination wrote the whole in hours when they were not in sane and sober condition.

DEUTERONOMY: CHAPTER XI.

THE murderer Moses tells the people if they will hearken to his commands, then he will give them the early and the latter rain, that they may gather in corn, wine and oil, and that they shall lay up his words in their hearts, and bind them as a sign on their hands, that they may be as frontlets between their eyes. This is surely nonsense wild enough to distract the mind even of one who might advocate the book or its use for the sake of obtaining gold. Even Daniel Webster himself, from those who were interested in deluding and stupefying youth with its rehearsal, and to have children puzzled with the inconsistency, by speaking of them in the House, and when lying down, and while rising, and when walking ; as crazy or unjust it must appear to rational, well-disposed minds, that men of literature, or a man of science, should advocate that such wild nonsense should be written on the door-posts of houses, and on gates. Yet it is stated in this said-to-be holy chapter that the Lord God will drive out nations from before the people who obey these commands, and that they shall have the possessions of greater and mightier nations than themselves, and that every place where their feet tread shall be theirs, even to the uttermost sea, and none shall be able to stand before them ; finally, this fabled servant of the invisible spirit, and reputed murderer Moses, tells the people he hath set before them a blessing and a curse, and directs them to put the blessing on one land and the curse on another : both are described as mounts. He also commands

the people that they do all the statutes he sets before them. Thus the composer, as usual, bestows great power to her fabled priest ; no Lord or God speaks a word of the chapter.

DEUTERONOMY : CHAPTER XII.

THE composer gives her hero Moses again about the same power and consequence as she bestowed on him in last chapter, and repeats the story that some people are to have their places destroyed for others to possess, by command of the Lord God ! burnt offerings and tithes are also again treated of. Twice, it is stated, the clean and the unclean are allowed to eat ; it is also allowed that people may kill and eat flesh, whatever they lust after, and eating of blood is forbidden repeatedly ; but it is not pretended any God or Lord spake one word.

DEUTERONOMY : CHAPTER XIII.

Moses commands that if people propose to serve any God but the one who let him see its hinder parts the people of that city shall be destroyed, and their cattle also, with the edge of the sword ; and that the spoil shall be burned in the street for the Lord God ! This is only represented as talk from Moses, without pretence of any God speaking.

DEUTERONOMY : CHAPTER XIV.

COMMAND is stated to have been given to people that they shall not cut themselves, nor make baldness between their eyes for the dead, and that they shall not eat any abominable thing. Surely the composer must have been too high charged with strong drink so to think. Many animals are designated that may be eaten, and many that are forbid to be eaten ; among these are swine, that the multitude are not allowed to dine on ; but beyond doubt, the queen sometimes eat of them at home, if she did not when out. People are commanded to eat in a place before the Lord God where it may choose ; but if they are not able to carry their food so far, they are allowed to turn it into money, and get what they lust for, even to strong drink and wine. They are also commanded to bring forth the tithe of their increase.

DEUTERONOMY: CHAPTER XV.

When a slave hath served six years, and says he will not go, because he loveth his wife—children, thee and thine house, then thou shalt thrust an awl through his ear unto the door, and he shall be thy servant forever! according to this, and the statement in the testament, that part of human beings are to be transported to realms of bliss forever, and the others to a lake of brimstone and fire, the faithful bond servant would have to submit to the fate of his master to all eternity. command is also stated to have been given that the master shall do likewise to his maid servant. all the firstling males are commanded to be sanctified by the owners of herds and flocks to the lord god; yet it is not pretended that any such supposed invisible spake a word.

DEUTERONOMY: CHAPTER XVI.

The composer states, three times in a year shall all the males appear before the lord god, but does not pretend any such spirit spake one word. judges, officers, feasts, and other earthly things are treated of, and free use is made of the words god and lord.

DEUTERONOMY: CHAPTER XVII.

Sacrifices of sheep, bullocks, &c., are, as usual, commanded to be without blemish. repetition is also made, that if either man or woman hath served other gods than the one that lifted moyses in the cleft of the rock, and hid him with its hand, or had worshipped the sun or moon, should be stoned to death! and the words god and lord are inserted many times, yet the composer does not pretend that either one or the other spake a word. priests and judges are held forth as being of great importance, and as being chosen by the lord, although every such supposed spirit is silent on this occasion as well as others.

DEUTERONOMY: CHAPTER XVIII.

The composer states, the lord god hath chosen the priest out of all the tribes; and that this shall be his due, whether it be ox or sheep, the shoulder, two cheeks, and the maw; and the first fleece of the sheep, corn, fruit, oil, and wine! by this it appears, the queen did wish that

priests should richly dine, and of course be by people adored, while they were by them and her government to servitude lowered; and to make the priest's office permanent as hereditary monarchy, states the lord hath chosen him and his sons to minister unto it for ever! and although the queen is to both the invisible and the priest so clever, she commands her subjects, that if a prophet speak in the name of the lord, and the thing does not come to pass, ye shall not be afraid!

DEUTERONOMY: CHAPTER XIX.

Repetition is again made respecting the lord having sworn! and the queen as usual, makes priests and judges of great importance, and makes free use of the words lord and god; but does not pretend that any such personage spake a word.

DEUTERONOMY: CHAPTER XX.

The queen strives to make her soldiers valiant, by directing them not to be afraid when they go out to battle if they see an enemy larger in number and better equipped than themselves, telling them the lord god is with them; and that when they come nigh to the battle the priest shall approach and say, "let not your hearts faint, fear not, and do not tremble, or be terrified; for the lord god is he that goeth with you to fight your enemies!" thus have rulers and priests long combined to keep people stupefied with their pretences of faith and belief in invisible aid! while they keep up a trade of spoiling all the weak parties they can, by the strength of deluded man.

DEUTERONOMY: CHAPTER XXI.

Priests are again stated to have been chosen by the lord god, to minister unto it, and to bless in its name! and by their word every controversy is to be tried; and in the apocrypha it is stated, those who would not eat pork were by them in a pan fried, the queen, throughout the bible, testament, and apocrypha, making her aids, the priests, of great importance. the color of scarlet, which the british officers have for generations had their coats of, appears, in exodus, so much to have taken her fancy, that she treats of it often as a substan-

tive ; and her levity in this chapter appears to have led her to state, that if the lord god hath delivered some people as captives to others in warfare, and a man hath desire for a beautiful woman he seeth among them, he shall bring her to his home, and she shall shave her head and pare her nails ; and in verse 13 adds indecency, but does not pretend any lord or god spake a word.

DEUTERONOMY: CHAPTER XXII.

Women are not allowed to put on men's garments, and men are forbid having themselves hid in the garments of women : garments of divers colors are also forbid to be worn ; also those mixed with woollen and linen. according to this, woe be to numerous manufacturers and wearers of their fabrics ! fringes on the corners of vestures are also prohibited, according to the composer's wild impulse of the moment. The thirteenth verse is indecent, and the twenty-seven following verses are such as no sober or sane person would have impudence enough to write and declare to be holy or sacred. the words lord and god are, as usual, frequently inserted, without pretence of either speaking.

DEUTERONOMY: CHAPTER XXIII.

The first verse is shamefully indecent. no bastard, or deformed or injured person, in body or limb, is allowed to enter into the congregation of the lord, to the tenth generation. by this it appears that the queen composer felt neither charity nor compassion for any unfortunate or deformed male ; they, of course, would not suit her fancy so well as handsome, gallant, well-formed officers dressed in scarlet coats, with gold epaulettes ; and those treated of in her usual style of levity in the first verse, it is reasonable to decide, were altogether objectionable to her, from the character she generally bore ; henry the eighth, her father, having set her an example of licentious conduct, and she maintained in luxury and idleness by the toils of her subjects. god, it is not pretended, speaks a word of the chapter. shamefully indecent as this chapter and many others are, the rev. dr. adams boldly declared the bible was written by god himself, as stated in the *tribune*.

DEUTERONOMY: CHAPTER XXIV.

This chapter contains statements respecting men putting their wives from them by divorce, and that a new-married man shall be exempt from war one year. leprosy is again treated of. many statements are made about lord and god, but it is not pretended that either spake a word.

DEUTERONOMY: CHAPTER XXV.

If a man's brother die, leaving a widow, the surviving brother is commanded, in the composer's usual style of levity, to take the widow and raise up seed; and if he refuse, the widow is to pull off his shoe and spit in his face! and his name is to be called the house of him that hath his shoe loosed. the eleventh verse is about as shamefully bold and indecent as any confessed lewd could invent; but the composer hath not shown herself so bold as to pretend that any invisible spirit or lord god did any such conversation hold. men judges are again treated of in this said-to-be holy chapter.

DEUTERONOMY: CHAPTER XXVI.

People are commanded to put some of their first fruits in a basket, and go to the place where the lord god shall choose to put his name, the queen secretly meaning, beyond doubt, the place were those put such a name who meant to live by preaching about the same; as it hath been done, giving others opportunity of having the fun; of enquiring of those within the building that had on its front an engraved stone, representing the structure belonging to such an invisible alone, whether it was at home! repetition is again made that the lord did swear! and of tithes, and of statutes, judgments, &c., and again of the lord swear in a land flowing with milk and honey, 17 times the double title of lord god is inserted, solely beyond reasonable doubt or dispute, for the purpose of intimidating the weak-minded, inoffensive portion of mankind; as it is natural the queen should wish to keep her gallant officers bold and fearless of any supposed power that could not be found; but to cause the men under their command to believe what paid priests would say when they did preach and pray. so that they should feel ambitious to gain renown, while they fought to enrich the government and protect the queen's crown; and to cause them to believe that if their officers were

by their enemies deceived, by having large reinforcements spring out of ambush on them, as the queen hath pretended the lord god directed one party to act against another, and slay them ; in such case, she strives to make the soldiers have faith, that in such a cause they need not fear any invisible laws, and that they would go to an upper story and live forever in glory.

DEUTERONOMY: CHAPTER XXVII.

The story is again repeated of land flowing with milk and honey. surely nothing can be more silly and funny. twelve curses are proclaimed, and the double title of lord god several times inserted ; but no pretence made that it spake a word.

DEUTERONOMY: CHAPTER XXVIII.

Blessings and curses are again treated of, and the words god and lord amount to 50 insertions. sometimes the one, and sometimes the other is to do this or that, and occasionally the double-headed one is to be paid homage to at other times. the single one is to cause enemies to rise up and smite the people at another time. it is to make pestilence consume them whithersoever they go ! (but people, from experience, know that pestilence is apt to be confined to places that are densely populated.) at another time, the lord is to smite people with consumption, fever, burning, sword, mildew, and blasting, until they perish ! surely the queen must have taken sufficiently free of wine after she did dine, to cause her to forget she had attributed to her lord the character of being full of mercy and loving kindness ; for she proceeds ascribing the cruelty to it of making rain dust, until the people were destroyed, and that their carcass shall be meat for fowls and beasts ! after all this she appears not to be sober enough to know it to be amiss to command that the lord shall smite the people with madness, blindness, and astonishment of heart ! and that the lord shall smite them in the knees and legs with a sore botch that cannot be healed, from the top of their head to the sole of their foot, and they are doomed to eat the flesh of their sons and daughters. surely no sober person would have imagined such crazy nonsense, nor been bold enough to have written it, and its being in the book from the first of its introduction must convince every un-

prejudiced reader that the contents of the manuscript left by queen elizabeth must have been put together by the printer letter by letter, without being allowed to make alterations or omissions for the better. and also that no one else did thoroughly know the contents of the work the queen left until king james had them published ; who is styled by the pretended translators the principal mover and author of the work ; and all circumstances connected with its introduction prove this simple and unintended confession true, as all bibles, or the most of them that have been printed previous to the present century, and some editions of this century, show in their preface and dedication ; but as it hath been publicly scrutinized of late years, the confession of its origin hath been left out of most bibles that have been recently printed. still, in this age of science and improvement, people generally begin to consider the word did not come into existence like snow falling from clouds, or in any manner by chance ; but that it must be the work of the head and hand of a human being, as well as any other publication, which might easily have been discovered any day since it found its way from london to france, in the year 1552, or in the thirteen years previous, while it was imposed on the people of england during the reign of king james, the first. but as one thousand crowns were then demanded for one copy, it is probable societies only purchased any, and a decree was passed that the bible should only be read by persons lawfully ordained, or otherwise under the instructions of pastors and spiritual guides, which record doth plainly show that such persons did know that the work queen elizabeth left was too absurd and inconsistent to gain respect if its contents were generally known. sixty-eight verses are filled with cruel threatenings, the most wild imaginable ; ending with the declaration that the lord shall sell the people, and no one shall buy them. but in all this long detail it is not pretended that any lord or god spake one word ; yet the words lord and god are frequently inserted, declaring they shall do this or that.

DEUTERONOMY: CHAPTER XXIX.

Statement is made of the lord god making an oath, as he hath sworn to abraham, alias abram ; and the anger and jealousy of the lord is commanded by the composer to smoke against a man ; and that it shall be said the whole land is brimstone, salt, and burning, and that the anger of the lord was kindled against the land, to bring on it curses.

surely the contradictions to the character of loving kindness throughout the bible are in a manner innumerable : no pretence is made that either lord or god spoke.

DEUTERONOMY : CHAPTER XXX.

The words lord and god are frequently inserted in this chapter, stating it will do this and that, but none of such are represented to have said one word.

DEUTERONOMY : CHAPTER XXXI.

The composer states the lord will destroy nations, and that others shall possess them, and that it shall do so and so. and in verse 14, the oft-repeated story that the lord spake to moyses is revived, and that it appeared in the tabernacle in a pillar of cloud ; repetition is also made of the lord swearing about land flowing with milk and honey.

DEUTERONOMY : CHAPTER XXXII.

Sucking honey out of a rock, and oil out of the flinty rock, butter out of kine, and milk of sheep, with fat of lambs; of the bread of bashan, and goats with the fat of kidneys, and blood of the grape, are all treated of, and but few can doubt but that the queen composer often had a frolicsome scrape with the poor blood of the grape. repetition is made of the story of two putting ten thousand to flight, and of fire being kindled in god's anger that shall consume the earth, and set the foundations of the mountains on fire.

DEUTERONOMY : CHAPTER XXXIII.

Moses is styled king, and it is stated that benjamin *shall* dwell between the shoulders of the lord, and that it shall cover him all the day long, and that the shoes of ashan shall be iron and brass ; and to make them slip on easy, the queen allows them to be greasy, as she lets him dip his foot in oil, which would not such strong shoes spoil.

DEUTERONOMY: CHAPTER XXXIV.

Repetition is made of the oft-repeated absurdity, that the lord swore unto abraham, to isaac, and jacob. so moses died, and he buried him ! but no man knoweth of his sepulchre unto this day ! according to this last sentence, it appears equally as probable he might have been taken of the earth, in a chariot of fire, by horses of fire, as the fabled elisha. but the fabled murderer moses is stated to have given an account of people mourning for him thirty days, and represented as being so wide awake after he was buried as to describe the place where people weeped and mourned for him, which corresponds with his giving an account of his own birth in 2nd exodus ; also of his recording himself as a murderer in the same chapter, all of which, added to the blunder the composer hath made of neglecting to give any account of her hero, of the five first books of the work she left, until uniting her fifty-second chapter, and the fifty-one previous ones, having statements in them of pretended occurrences through a period of more than two thousand years ; also shows the whole fiction to have been composed by a person when not sufficiently sober to compose within the bounds of probability or reason. but to give the fiction some respect or grace, repetition is made of the lord knowing moses the murderer, face to face, and also by name.

 JOSHUA: CHAPTER I.

After the death of the murderer moses, who is styled in the said-to-be holy bible the servant of the lord, and hath been represented through most of the preceding parts of the book as acting as the principal agent of such a spirit, it is stated the lord spoke to the minister of moses, telling him moses was dead ! here the composer of the fable shows lack of sober reflection in her pretence that so great a spirit should tell the attendant of moses that moses was dead ! the lack of sober sense is further shown by joshua and one tribe of people being told that every place their feet shall tread on was given them by the spirit she portrays as equitable and just, as they are also told no man shall be able before them to stand, and according to receiving such a promise from an almighty power, they could make all others flee into a sea, like the devils treated of in the new testament that were cast out of two men, who could not be held with chains by jesus, who allowed the devils to enter into a herd of swine, and they ran violently down a steep into the

sea and perished! the composer gives further proof that she was not in a condition to compose with reason, for, after stating joshua and his people were made so rich and powerful, they are four times commanded to be courageous. repetition is made about the lord swearing, which absurd bold statement is to be found in numerous places under various titled heroes of parts of the said-to-be holy bible, all proving the composer of them knew oaths were frequently administered by man to man.

JOSHUA: CHAPTER II.

Two men came into an harlot's house, and she hid them with flax stalks, and told them she knew the lord had given them the land, and all the inhabitants of the land were faint because of them; for they had heard the lord had dried up the red sea for them; and this woman entreats the men to swear unto her by the *lord* that ye will save my sisters, parents, and all that they have. the men tell her when the lord gives them the land they will deal kindly with her. then she let them down with a cord, for her house was on the town wall, and the men told her to bind the scarlet cord which she let them down with in the window, and the men returned to joshua and told him truly the lord had delivered all the land into their hands, for the inhabitants faint because of them. this appears to be as wild a fiction as the story of sampson pulling two pillars within reach of his right and left hand while he between them did stand, which supported a temple holding three thousand persons on its roof, and filled within.

JOSHUA: CHAPTER III.

Joshua tells the people to sanctify themselves, for to-morrow the land will do wonders among you! Thus far the composer hath pretended to know of an invisible spirit that murderers, robbers, and harlots also knew and frequently had power to control or order what it should do, and in verse 7 assumes to know that the lord told joshua it would this day magnify him! and the composer, according to her general mode of treating of priests, states that as soon as their feet rested in the waters of jordan, that the waters should stand upon heap, and even the salt sea failed, and was cut off. it is seen some to the belief of such absurd lies are nailed.

JOSHUA : CHAPTER IV:

In verse 2 the composer states the lord told joshua to take twelve men, and command them to take twelve stones out of the place where the priests feet stood firm, and the people did as the lord spake unto joshua. if the present generation will be guided by reasonable consideration, they must decide the people would have nothing to do if they waited for commands to be given by any invisible spirit to any man. about 40,000, prepared for war, it is stated, passed over before the lord unto battle. this statement doth plainly show that the composer did more know about armies, than she did about the beginning of the world or any invisible creator of it. in verse 9 the fabled twelve stones are stated to have been set up in the midst of jordan, in the place where the feet of the priest stood, and it is also stated they are there to this day! this is the same spot from whence the stones were got as commanded by the lord in verse 3, and in verse 20 the fabled stones are pitched in a place of a different name. reference is made of the fable of the red sea being dried up, also indicating the author of this fable and the books of moses to be the same wild writer; the style of both showing that the fables must have been written under the inspiration of wine: that article is much treated of by the composer.

 JOSHUA : CHAPTER V.

The composer appears not to be sober while writing this chapter, for she states the lord told the man Joshua to make sharp knives, and perform for a second time a cruel operation on his fellow-beings. the captain of the lord's host, with drawn sword in hand, tells joshua to loose his shoe from off his foot, for the place where he stands on is holy! this is a repetition of a similar story in the books of moses, where it is stated god was so sociable with the murderer moses as to request the homage from moses, telling him the ground he stood on was holy! both stories showing want of sober sense in their composer; and surely none but a lewd woman would write so much respecting the privy members of man.

 JOSHUA : CHAPTER VI.

It is stated the lord tells Joshua it had given jericho and its king

and mighty men into his hand! and the composer makes the blunder to state that the lord commands joshua to compass the city it had given him, with the men of war six days; which does not corroborate to show what she pretends to know of such an invisible almighty power. seven days the composer makes it appear in the next verse to the one containing the command of six days encompassing. the seventh day seven priests are commanded to blow with rams horns for trumpets, and the city to be seven times encompassed. surely the queen composer knew well enough about more complete sounding trumpets than rams horns; but as she had so lately pretended to know of the first settlement of the earth, her whim of the moment in all probability was, rams horns were as good trumpets as need to be stated; but as most attempts at deception show inconsistency much more than any statements that have reality and truth for their foundation, it is by no means wonderful, when the head of a nation should pursue a contrary course to that becoming her station, that her mind should become distracted, and cause her fiction to be inconsistent and absurd. the composer further states, the lord said that when the priests made a long blast with the rams horn, the people shall shout with a great shout, and the wall of the city shall fall down flat! what can a reasonable person think of that? nothing else, I suppose, but the composer was a wine-bibber. the priests, it is stated, passed on before the lord with the seven trumpets of rams horns, and blew with them, and the ark of the lord followed them; and the armed men went before the priests. thus the composer makes her lord keep in the rear, which plan for a spirit greater than man appears queer. repetitions are made of the wall, and the trumpets, and of the shouting, and all is stated to have been destroyed that was in the city, man and beast, young and old but joshua saved the harlot and her father's household.

JOSHUA: CHAPTER VII.

It is stated the anger of the lord was kindled against israel. joshua fell on his face, and the lord told him to get up, and asked him why he laid on his face? up, and sanctify the people; and tell them to sanctify themselves against to-morrow! and joshua asked a certain man why he had caused trouble, telling him, at the same time, the lord should trouble him! so he, and his sons, and his daughters were stoned and burned! then the lord turned from its fierce anger! surely such a

lord never could have been slow to anger, and full of mercy and loving-kindness, and nothing can be more plain to be seen than that the composer was not sober or sane who wrote such inconsistencies.

JOSHUA : CHAPTER VIII.

The lord gives joshua a city, and its king and people, and tells him to go up to it, and take all the people of war with him, and not fear or be dismayed ; and this merciful kind spirit, or so represented a phantom, is also represented to command joshua to slaughter the inhabitants of the city, both men, women, and children ; as he did those of another city, according to the wild composer's statement in chapter six. but in this chapter the composer gives her lord another disgraceful slap, by stating it directs joshua to lay in ambush behind the city, and to take the cattle as a prey unto themselves ; so joshua took 30,000 *mighty* men, and sent them away by night, telling them to be ready in wait against the city, behind it ; and he and all the people would approach, and when the people come out of the city against us, we will flee, till we have drawn them from the city ; then ye shall rise from the ambush, and seize the city, for the lord your god will deliver it into your hands, and ye shall set it on fire, according to the commandment of the lord ; and the lord commands Joshua to stretch out the spear that was in his hand toward the city, for he would give it into his hand ; and the ambush arose as quick as their commander joshua obeyed the command of the merciful fabled lord, and hastened to set the city on fire according to this lords command ! and not a man was left in the city or allowed to escape ; 12,000 fell that day, and the spoil of the city and the cattle were taken as prey by the besiegers according to the word of the lord ! then joshua built an altar unto the lord god, as the murderer moses, the servant of the lord, had commanded. thus, when it is so plainly seen that the wild composing queen makes such free use of the words lord and god for the purpose of making serious impressions on the minds of her subjects, that they are held in uncertainty both with respect to their lives and property, by an over-ruling almighty power, who gives such cruel commands to earthly rulers to enforce. the best remedy for such extensive evils must be for people to honestly avow they know nothing of any such described dreadful power, and experience at all times showeth that the laws of the land is the only power to keep

men in due command. and great aid can be tendered to them by educating the rising generation to strictly adhere to the practice of truth and honesty, and also to constantly endeavor to make themselves as useful and as agreeable as possible ; for under such instructions all pupils must see their welfare was studied ; and youths could but rarely fail of imbibing more noble and beneficial ideas than when taught that believe an unnatural fable they must, or be doomed forever to be cursed ; by which doctrine they are led to believe those who do not others deceive by pretending they believe are wicked and dangerous.

JOSHUA : CHAPTER IX.

Several kings are represented to have told joshua they came from a far country, because they had heard of the fame of his lord god. these visitors are stated to have been neighbors, and also as kings, to all the coasts of the great sea ! and the described style of their costume and appurtenance would be droll enough for any comedy-page, and beyond reasonable dispute must have been written by a person who frequently had comic performances acted before them ; as they are stated to have taken old sacks on asses, and old rent wine bottles bound up, and old shoes clouted on their feet, and old garments on them, and mouldy dry bread ; the fable throughout forming a lesson of deception, of which there are many in the said-to-be holy bible. and joshua finding these men had deceived him by pretending they came from far, made them hewers of wood and drawers of water for the congregation and for the altar of the lord unto this day ! this of course was easy for any one to write or say ; but the fable, like most others in the work queen elizabeth left, clearly showeth itself inconsistent enough to prove that she did love good wine as well as noah, the hero of her flood fable.

JOSHUA : CHAPTER X.

The lord, it is stated, tells joshua not to fear the kings of the am-
orites, for it had delivered them into his hand, and the lord slew them with a great slaughter, and chased them, and cast great stones from heaven on them, and more died by the stones than by the sword ! then joshua spake to the lord and ordered the sun and moon to stand

still ; and the composer states both obeyed joshua, and that he tells his people not to suffer another party to enter into their cities, for the lord god had delivered them into their hands ; and he hanged five kings, and makes repetition of the oft-repeated command, fear not, be strong and of good courage, for thus *shall* the lord do to all your enemies. and the lord, it is stated, delivered place after place, with all the *souls* that were within them, to this fabled ruler of the sun and moon. the word "soul," when made use of in the bible, invariably is made to apply to the substance of the body ; but the composer of the work assumes in the testament to know of an invisible appendage to this visible body, which no one can find. so joshua, it is stated, smote all the country of the hills, and of the south, and of the vale, and of the springs, and all their kings, and destroyed all that breathed, as the lord god commanded. since no one knoweth the existence of such a lord or god, it is to be hoped no such an one will ever be known ; and those who strive to be guided by reason certainly have nothing shown to them to cause either fear or belief that any such power exists ; and those who do from other causes than reading the bible, suppose that some mighty power governs the universe and its inhabitants, if they endeavor to regulate their reflection by observation, experience, and reason, must find it impossible to believe the bible a divine inspiration, if they bestow one careful perusal on it ; as, in this age of science and improvement, thousands condemn it as fiction, stating it could not have come into existence by any other means than other publications do. but on account of the immense wealth that is annually raised to support preachers, men can be found to proclaim the work holy, as well as lawyers to defend murderers for the sake of obtaining some of the gold they are known to hold. ¶

JOSHUA: CHAPTER XI.

The lord, it is again stated, tells joshua to be not afraid of a numerous set of kings nor their people, who are represented to have been much as the sand on the sea-shore in multitude, with horses and chariots—for to-morrow, about this time, i will deliver them up all slain ! surely the composer could not have been sober and sane. the rest of her fable also shows she lacked sober reflection, in her statement that the lord commanded joshua to hough their horses and burn their chariots ; so joshua did as the lord bade him, utterly destroying every

soul, leaving none breathing. in verse 9 the composer hath stated the lord gave these cruel commands, and in verse 12 states joshua destroyed all, as moses, the servant of the lord, commanded. four times in this said-to-be holy chapter moses has the honor attributed to him of commanding incalculable numbers of people to be destroyed; who is represented also to have given an account of his own death, before the commencement of the fable under the title of the book of joshua. this hero, it is stated, took the whole land, according to what the lord said to moses! surely every reader of these inconsistent fables who has arrived to his teens may discern that the stories are too wild and bold ever to have been written or told by any person while sober.

JOSHUA: CHAPTER XII.

The queen composer showeth her imagination to be distracted in respect to royalty, armies, and their appendages; treating of thirty-three kings and their people being slain by this one servant of the merciful, kind invisible that she strives to terrify her people into belief of; such cruel caprices being practised by it on people, that those who are deluded into belief of cannot be happy while they meditate on such base delusions.

JOSHUA: CHAPTER XIII.

The lord tells joshua he is old and well-stricken in years. the composer's imagination of what to state about this hero appears to have suddenly changed, stating that he divides much land by lot; and the dead moses is also represented as bestowing land to people; but the lord does not say a word more than when he told joshua he was old.

JOSHUA: CHAPTER XIV.

A man states he was forty years old when moses, the servant of the lord, sent him to spy out land, and his brethren that went up with him made the heart of the people melt; and he boasts of following the lord his god, and states moses sware on that day that the land his feet trod should be his and his children's forever! and that the lord had kept him alive forty-five years, ever since the lord spake this word

unto moses. now, therefore, give me this mountain whereof the lord spake in that day ! and if the lord be with me i shall be able to drive the inhabitants out. thus have the words god and lord been in numerous instances used for a justification of rapine and murder. it is not pretended god spake a word.

JOSHUA : CHAPTER XV.

One man gives his daughter to his brother as wife for his smiting and taking a city ; but god does not say a word in the chapter.

JOSHUA : CHAPTER XVI.

It is not pretended god spake one word.

JOSHUA : CHAPTER XVII.

It is not pretended god spake a word.

JOSHUA : CHAPTER XVIII.

It is not pretended god spake a word.

JOSHUA : CHAPTER XIX.

It is not pretended god spake a word. the principal fables in the four chapters consist of stories about dividing land by lot.

JOSHUA : CHAPTER XX.

The composer assumes to know, or strives to make her subjects believe so, that a lord did tell joshua to tell people to appoint cities that he that killeth a person unawares might flee to and stay until the death of the high-priest ! then the slayer may come into his own house. six cities are stated to have been appointed to receive those who killed any one without intention. a pretty liberal provision in a pretended

early part of the settlement of the earth, surely! and far exceeding the bounds of probability, as the stories in both bible and testament generally do, which can be discerned on perusal; and it is desirable for the good-being and comfort of mankind that all people should give it one reading throughout.

JOSHUA : CHAPTER XXI.

Forty-eight cities are stated to have been taken from their inhabitants and given to others. this statement shows the composer to be striving to confound the senses of her subjects with marvellous fables—as she hath done in the fourth of exodus with representations of an invisible spirit commanding moyses to perform tricks of legerdemain—as she makes no statement how so many cities were wrested from their owners. the lord, she states, gave all their land to a set of people that it sware to give to their fathers! and gave them rest round about, as it sware unto their fathers; and the lord delivered all their enemies into their hand! thus hath the composer often represented her lord as acting the part of a warrior, and hath also, in plain style, bestowed on it the title of a man of war; but does not pretend that any lord or god spake one word of this chapter, although the word lord is made free use of, and the name, from the first introduction of the bible, hath not been preached in vain, for millions have been paid for such like performances.

JOSHUA : CHAPTER XXII.

The composer appears to be aware that the words lord and god being made free use of had an effect to deject people and make them submissive; which idea she would have been likely to have formed during her father's reign, while the vulgate bible was in use; therefore she uses one or other of the words referred to, taken together, more than forty times in this chapter, but does not pretend that any such described spirit spake one word, but states a priest told the people, this day *we* perceive the lord is among us! which corresponds tolerably well with the doctrine in the testament, that people must believe, or be forever cursed.

CHAPTER XXIII.

Joshua tells his people that one man of them shall chase a thousand, for the lord god fighteth for them as he promised ! some indecency is added, but no pretence that any lord or god spake a word, although those titles make a conspicuous feature in the chapter.

CHAPTER XXIV.

Joshua took a great stone ! and set it up under an oak, and told the people it had heard all the words the lord spake to them, and that it should be a witness unto them. so if the people were satisfied with the plan of this man, he might pretend the lord had given him much, and the big stone witness would never testify against one word that was spoken by the kind prophet who gave it a berth under the oak : and to make the best of such fabled jokes, they enable priests to live well, which their ease and appearance doth tell.

JUDGES : CHAPTER I.

A nation of people, it is stated, asked the lord who should fight first ; the lord tells them who, and that he had delivered the land into their hand ; so ten thousand men were slain, and one man fled, and the party represented to have been favored by the lord cut off his thumbs and great toes ! and seventy kings are treated of as having had their thumbs and great toes cut off. repetition is made of a man having a ruler's daughter given to him for smiting a city, the same fable being also inserted in the fifteenth of joshua. the lord, it is stated, drove out the inhabitants of the mountains, but could not drive out the inhabitants of the valley, because they had iron chariots. this last statement completely refutes the argument frequently made use of by enthusiasts, that there is nothing impossible with their god !

CHAPTER II.

An angel, it is stated, told the people it madethem go out to egypt, and that it had brought them to the land it sware to their fathers ; and the people lifted up their voice and wept ! when the angel spake those words. that the people did so when they heard so, none can reasonably doubt ; and the fable is plainly a repetition of former similar stories, with the word angel inserted in lieu of the word god. the same invisible's anger, it is stated, was hot against the israelites, and it sold them to spoilers and delivered them into their hands, as the lord had

sworn! it is again stated the anger of the lord was hot against the same people: this is a contradiction that the same spirit was slow to anger.

CHAPTER III.

Repetition is again made that the anger of the lord was hot against israel, and that he sold them into the hands of a king! and after they had served this king the lord strengthened another king against them, whom they served eighteen years! the composer does not state how much money her supposed lord received for selling the nation of people several times, but states it raised up a left-handed man as their deliverer, by whom they sent a present to a very fat king! and the left-handed man whom the lord sent thrust a dagger into the fat king, blade and haft, so that the fat closed over it and he could not draw it out! and thd murderer locked him in his parlor and escaped beyond the quarries, blew a trumpet, and told the israelites to follow him; and his party slew about ten thousand lusty men of valor, not one escaped; and shamgar slew six hundred men with an ox-goad! this fable surely must convince every reader who hath also read the fable of samson killing a thousand men with the jaw-bone of an ass, that both stories have been fabricated by a person maintained in idleness, and who had yielded to dissipation that had overpowered their mental faculties during the hours appropriated to writing such wild fiction.

CHAPTER IV.

It is again stated the lord sold the people of israel, after the fat king it sold them to before was dead, to another king who had nine hundred iron chariots. this king, thus defended against the power of the lord (according to the statement in the first chapter of kings, that it could not drive people who had iron chariots), oppresses the people he had bought of the said-to-be invisible lord twenty years! and deborah, a prophetess who lived under a tree, told a captain the lord commanded him to take ten thousand men toward mount tabor, and she would draw the captain of the king's army, and all his iron chariots and his multitude into his hand. the commander tells the prophetess if she will go with him he will go! and she went with him and commanded him to be up, telling him that was the day the lord had gone out before him; so barak the captain pursued after the chariots and the host of sisera, and there was not a man of them left; and sisera fled on his feet to the tent of a woman, who gave him some drink and drove a nail through

his temples while he was asleep. so god subdued that day, the composer doth say, king jahir, and the hand of the children of israel prevailed against jahir until *they* had *destroyed him*. thus it is to be seen that the composing queen frequently had her mind so much confused as to blend imaginary transactions of man and a supposed invisible lord together in enormous cruelties.

CHAPTER V:

This chapter contains a fabled song of a prophetsess that had dwelt under a tree, and after having travelled with captain barak became a mother. in the song they tell the lord that when it marched out of a field the earth trembled, the heavens dropped, and the mountains melted! and that in the days of shamgar the highways were unoccupied and the travellers walked through bye-ways. this man is the fabled hero who slew six hundred men with an ox-goad, as stated in the third chapter; and in the song of the fabled jolly couple it is stated the stars fought in their courses against sisera; and also that the woman who drove a nail through his temples, fastening his head to the ground, and smiting it off also! should be blessed above all women in the tent. this manner of reward and praise has for centuries been bestowed on cruel commanders by monarchs.

CHAPTER VI.

This chapter is a fable of a king building a house for an invisible lord, with chambers round about. so the mormon prophet, joe smith, kept chambered saints and spiritual wives since. repetition is made that solomon built the house for the lord, and overlaid it with pure gold, and made a partition with gold chains, and the oracle he also overlaid with pure gold; which extravagant nonsense is repeated, the queen, as usual, allowing kings great power and possession of incredible wealth! it is stated the lord talks to the king about the house he was engaged in building. wings, cherubims, carving, walls, carved figures, olive-trees, flowers, and a variety of other ornaments are treated of, generally covered with gold.

CHAPTER VII.

The queen states king solomon was thirteen years building his own house! surely it need to have covered a hundred acres, when solomon had 150,000 workmen, with 300 overseers, as stated in the second chapter of the second book of chronicles. solomon also made a house for one

of his wives ; the foundation even was of costly stones, and two pillars of brass were cast, twenty-seven feet in height, which took a line of thirteen feet to encompass them, and on their top was lily-work. a molten sea a hand thick, fifteen feet from brim to brim, standing on twelve oxen and ten brass bases, with lions, oxen, and cherubims on their ledges ; each base had four brazen wheels and plates of brass. the queen made also ten brass lavers, containing four hundred baths. this fable corresponds with the one of brass hills, also inserted in the said-to-be holy scriptures ; and the weight of brass, it is stated, was not found out. this brazen story fills thirty-two verses, and four more are filled with equally incredible stories about furniture and vessels of gold.

CHAPTER VIII.

King solomon and a congregation sacrifice sheep and oxen that could not be told for multitude ! thus hath the composer often stated that valuable beings were sacrificed, but no one that ever knew the care of raising such would set so slight a value on them as to be easily defrauded of them ; neither is it by any means probable that any other person than a monarch, surrounded with profusion and living in idleness, would have imagined anything so inconsistent, nor have been bold enough to write it without the stimulus of strong drink.

CHAPTER IX.

The queen states the lord appeared to king solomon after the king had finished the lord's house, and told the king he had hallowed the house, and that every one that passed by should be astonished and should hiss. surely such a rebuke would not be amiss to many who have squandered millions unnecessarily in large, costly churches, that might have been devoted to useful purposes, contributing to relieve thousands of suffering deserving persons. the composer, in her usual style of inconsistency, states the father of solomon's wife burned a city and gave it to his daughter ! and that solomon built the said city and three more, and all his stone cities, and chariot cities, and horsemen cities, and that which he desired to build in all the land of his dominions ! thus the queen continues showing she strove to make impression on the minds of her subjects that her fabled kings had reigned over people with more tyranny than her government. repetition is made of the number of officers over the people working for king solomon ; and, like most wine-bibbers, the composer shows forgetfulness by represent-

ing their numbers one third more than her statement in chapter v. the composer also doth show she did of navies know; and allows this fabled king to be such an adored thing as to have brought to him, by a navy of ships, 420 more talents of gold to add to the previous incredible store she had allowed him in other parts of her fiction. the queen states the king made this navy, and his servants went in it, and the king to the lord offered burnt-offerings three times a year.

CHAPTER X.

Queen elizabeth treats of the queen of sheba, king solomon, and an invisible lord! and allows her fabled king solomon 120 more talents of gold, besides precious stones and spices from the fabled queen, who paid him a visit on account of hearing his fame; and the fabled king gives the fabled queen all that she desires; and the weight of gold that came to king solomon in one year was 666 talents, besides that he had of merchants, and of the kings of arabia, and of the governors of the country; and the king made 200 targets of beaten gold, with 600 shekels weight to each, and 300 shields of the same precious metal, of three pounds weight each, and overlaid a great throne of ivory with gold; two lions stood beside its stays, and twelve lions stood on each side of the steps: and the king's drinking vessels were of gold, and the vessels of one of his houses were of pure gold; none, she states, were of silver, it was accounted as nothing. the king had a navy at sea, which regularly brought gold, silver, apes, and peacocks! surely the queen shows she aped to know more than was true, by her inconsistent and contradictory statements that the king had no vessels of silver in his house, and that it was not accounted as anything, in verse 21, and then, in verse 22, to state the same king allowed his navy to perform three years' voyages to bring the good-for-nothing article. she hath plainly in this fable, as in most of her previous ones through the work she left, shown her mind to have been distracted by living in idleness and luxury.

CHAPTER XI.

This said-to-be holy chapter treats of a son of an harlot being a mighty man of valor, whose wife bare him sons, and they thrust out a half-brother, telling him he was the son of a strange woman, and should not inherit in their father's house! this is a similar story to the one in 21st of genesis, about abraham and his son of a bond woman

being cast out and denied inheritance with the son of his wife sarah, alias sarai, that she brought forth after, when she was well stricken in years, according to that part of the fabulous writings the queen composer left ; both stories plainly appearing to be the fabrication of one disordered mind. the son of the strange woman tells the lord that if it will without fail deliver a certain nation of people into his hand then those who come from the doors of his house to meet him shall be the lord's, and he will offer it for a burnt offering ; and, to make the story strikingly romantic, the composer states his daughter, an only child, came out to meet him with timbrels and dances after he had slaughtered the inhabitants of twenty cities, and when he saw her he rent his clothes, and told her he had opened his mouth to the lord, and she told her father to do unto her according to what he had said, and requested him to let her alone two months, that she might bewail her virginity ; at the end of which period the father did then with her according to his vow. the nation treated of, it is stated the lord did deliver into the hand of this cast out man. thus, in similar inconsistent style of composition, statements of extensive slaughters are imbodyed in many of the chapters in the work left by elizabeth.

CHAPTER XII.

Treats of a man that could not pronounce a specified word right, who was on that account slain, and 42,000 more. and the composer of the story general history gives the character of being cruel and unrelenting, allows this fabled cruel king's successor thirty daughters, thirty sons, and forty nephews, with seventy long-eared animals for his sons and nephews to ride on. camels and men she hath in other parts of her work represented as numerous as the sand on the seashore, cities springing suddenly into existence like mushroom, silver and gold too plenty to be honestly told ; and in most of her statements far exceeding the bounds of everything known, and of all probability which experience hath proven to observing minds, is generally the case with great wine-bibbers, as elizabeth bears the character of having been, as the wit is known to leave the head when the body is filled with wine.

CHAPTER XIII.

Contains a similar fable, of a barren wife, to two previous ones, with a similar story of an angel appearing to her, and telling of her

being barren ; as it is stated in genesis that an angel told the young wife of abraham she was with child, the angel, it is stated, tells the barren woman that she shall bare a son, and that no razor shall come on his head. surely natural sense and reason must convince every person who exercise them that these inconsistent fables of pretended knowledge and power of imaginary spirits, that no one can obtain a glimpse of, speaking to beings composed of visible substances, about materials that only concern those who use them, are as absurd and false as it is possible for any statement to be, and serve no other purpose than to stupefy the minds of those who are deluded to believe them as sacred truths, the barren woman tells her husband a man of God had told her she should bare a son ! thus it is seen, the composing queen generally, in her fables of barren women, allows them the company of man before they have a child ; by which zig-zag composition she doth show that she did know the law of nature required it so, although she hath often striven, in various parts of the work she left, to make her subjects believe children could come into the world by unnatural means. but in the stories of the old barren sarai and the beautiful young rebekah who jacob kissed by the well, which by-the-by, it is a wonder if she did of it tell. each, hannah, mary, and others who the composer bestows each one a mate, that they might have more happy fate ; yet she blends with this a pretence of knowing something beyond earthly bliss, although in this she generally goes amiss of obtaining credit, as their gross inconsistency and contradiction to nature make those statements a blundering attempt at deception. the husband in this fable, as well as that about abraham and sarah, prepared refreshment for the fabled angel, or man of god ; for the object is treated of by both titles, as was the case in the fable of abraham and sarah, and lot and his daughters. all proving each fable to have been the fabrication by one person of disordered imagination ; and as the queen composer never became a mother, it is not wonderful that she should frequently ruminate in her mind that married women were discontent on that account. the woman is stated to have been in the field alone when the angelic man came to her, and after a suitable time she brought forth a son, and named him samson.

CHAPTER XIV.

Samson tells his parents to get a woman that he had fancied, and in his walk with them a roaring lion was met, and samson rent him ! and talked with the woman, who pleased him well ! a silly, useless riddle is

also inserted, in which it is stated samson had thirty companions, and that he slew thirty men, and his wife was given to his companion

CHAPTER XV.

Samson, it is stated, caught 300 foxes and put a firebrand between two tails, and let them go into standing corn, olive yards, and vineyards, and burned them and the shocks ; in addition to the inconsistent fable of one man catching 300 foxes and putting a firebrand between the tails of each couple, the composer shows that her imagination was too flighty and loose to consider that the 150 couple of foxes needed to have been fastened by couples, and guided like oxen ploughing regularly through each standing row of corn. but her disordered imagination hath allowed her to state more absurdities ; and that samson smote a nation of people hip and thigh with a great slaughter ! and that samson was bound with new cords and they became as burned flax, and he slew a thousand men with the jaw-bone of an ass, and that god clave an hollow in the bone, and water came out sufficient to raise the spirit of samson, when he had drank of it ! surely every reader of this and the preceding fables of the queen's work, who strives to be guided by reason, must discern the compilation to be a blundering fiction.

CHAPTER XVI.

This said-to-be holy chapter commences with rudeness respecting an harlot and sampson, who lays until midnight, and then carries away the doors, gate, posts, and bar of the city on his shoulders to the top of a mountain ; and afterwards he loved a woman in a valley, and some lords requested her to entice him, and find where his strength lieth, each lord promising to give her eleven hundred pieces of silver. twenty verses are filled to finish this useless fable ; six more finish it, in which the composer showeth, as usual, that she lacked sober reflection, by striving to make her subjects believe that a man had been so strengthened by an invisible lord that he pulled down a temple with one pull of his hands, each one holding a pillar that supported an edifice containing many lords and thousands of people within, and about three thousand on its roof, destroying all and himself. thus it is in most chapters plain to be seen that the composer queen never lacked wild fancy in any part of the work she left.

CHAPTER XVII.

Begins with a fable about silver, and a man having a house full of gods; and the composer, after having in many previous chapters treated of kings by incredible numbers, and of the israelites having had several over them, now states there was no king in israel! and that every man did that which was right in his own eyes, and that the man who owned a house full of gods hired a young man to serve him as father and priest! engaging to furnish him a suit of apparel once a year, and furnish him with victuals, and pay him ten shekels of silver, and consecrated the young man, and said he knew the lord would do him good, seeing I have a priest.

CHAPTER XVIII.

Repetition is made that there was no king in israel, and also that a young man was hired to be a priest; this priest, and the gods out of the house of the man who hired him, was stolen! and when he pursued with a company, the robbers asked him what aileth him! he tells them they have taken away his god and his priest. surely the composer of the fable represents a god in ludicrous style.

CHAPTER XIX.

Repetition is again made that there was no king in israel. second verse contains an indecent statement about a concubine, a similar story to the one of lot offering two virgin daughters to a company of men to treat them as they pleased; adding to the numerous preceding statements that show the work to have been composed by one person.

CHAPTER XX.

Nearly one million of warriors are treated of, seven hundred of them left-handed slingers of stone, each one could strike at an hair-breadth; and the composer states, people asked god who should first fight, plainly showing she considered her subjects such dupes that she could make them believe anything she choose to state. twenty-five thousand men of valor that drew sword fell one day. surely no person that devoted their time to any useful purpose would have fabricated such numerous horrid statements as are imbodyed in the said-to-be holy bible; but when notice is taken of the confession that queen elizabeth left the work, all its contents are readily accounted for as she was known to be a wine-bibber.

CHAPTER XXI.

Twelve thousand men are again sent to smite men, women, and children with sword; in verse eleven the females are commanded to be destroyed in the same rude style as is also stated in numbers 31 and 17; and after allowing young virgins to be saved from slaughter, who were given to the soldiers for wives: in verse fourteen, they who were in last chapter surrounded and trod down by their opponents, are stated not to be satisfied with the virgin wives thus kept alive for them, so they are commanded to lie in wait in vineyards, and when the lasses come out to dance, every man to catch a wife. and it appears this command they did obey by each merry man catching a dancing lass and taking her to his home; which appears to be the most pleasing of all the fables contained in the work elizabeth left. every man, she adds, did that which was right in his own sight.

RUTH: CHAPTER I.

In this said-to-be holy chapter, a useless silly account is given of a man and his family sojourning, and of the man dying, and his two sons marrying, and of their dying, and the old widow kissing the young widows, one of whom stays with her, and previous to any departure the old widow tells them she does not expect to have any more sons for them, fearing she was too old to get another husband, and asks her daughters-in-law if they would wait for a son of her, if she got a husband the next night, and tells her daughters the almighty had dealt very bitterly with her; for she went out full, and the lord hath sent her home empty! the whole chapter is a fable of talk of three women without pretence of one word from god.

CHAPTER II.

The oldest widow treated of in the first chapter is stated to have had a kinsman who was a mighty man of wealth, and one of the young widows entreats her mother-in-law to let her glean after him, that she might find grace in his sight. the mother approves of the scheme; the rich man tells the young widow he had charged the young men not to touch her; she bowed and asked boaz why she had found grace in his sight, and tells him he had comforted her; and he reached her food to eat; and boaz told his young men to let her glean even among the shearers! although this statement may appear to those who have not seen london or its suburbs as not the kind of composi-

tion a queen, residing in buckingham palace, would be likely to form, those who are acquainted with that city know that fields of wheat are annually seen within walking distance of the residences of the monarchs of that country to this day. it is not pretended that god spake one word.

CHAPTER III.

The story continued of the elder and younger widow watching after the rich bachelor farmer, boaz. the elder widow tells the younger one boaz will winnow barley to-night on the threshing-floor; wash thyself and anoint thee, and get thee down to the floor, and when he lieth down, uncover his feet and lay down. and at midnight boaz discovered the young widow, and asked who she was; she answers, thine handmaid ruth, and requests him to spread his skirt over her. boaz praiseth her for not following after young men, and for her kindness, and tells her now he will do to her all that she requires, and urges her to lie down until morning; and in the morning he directs her to keep it secret about her coming to the threshing-floor. god does not speak a word of the chapter.

CHAPTER IV.

Boaz makes it known that he has bought the young ruth as his own, to be his wife, to raise up a name. and the witnesses said the lord make the woman that is come unto thine house, like rachael and leah, which two built the house of israel; pharez, tamer, judah, and several other names that are treated of in former fables, imbodyed in the work that queen elizabeth left, are treated of in this chapter, adding to the proofs that are plain thus far in most of the preceding chapters, that they have been composed by a person supported in idleness and luxury, from which course of life they had yielded to a *licentious* course of conduct and study. The thirteenth verse of this chapter is a small item of one of the numerous records that this sort of study was predominant with the composer of the fiction, termed by some the word of the lord! but it is not pretended that any invisible spirit spoke one word of this nor many other chapters.

FIRST BOOK OF SAMUEL: CHAPTER I.

A man had two wives; one mourned because she continued barren, and endeavored to bargain with a lord to give her a man-child, making an offer that she will give it to the lord all the days of its life, and is

willing to agree that no razor should ever come on her son's head. but as experience hath in all ages shown mothers incapable of controlling sons to the age when razors are used, absurdity is added to that contained in the preceding part of the work elizabeth left, and shows she meditated on her own condition of passing her life in celibacy! to the above she adds a tale of a priest seated on a post asking the praying, barren wife how long she would be drunken! and commands her to put away her *wine*. this plainly shows the composer knew from experience too free use of wine caused wild imaginings. she further states this fabled priest, by the name of eli, said that he had heard his sons lay with women who assembled at the door of the tabernacle; which shows the composer knew much licentiousness was practised in crowded cities like london, where she resided. the once-barren woman gives birth to a son, and gave him suck until she weaned him! and then took him and three bullocks, some flour, and a bottle of *wine*, to the house of the lord! all showing the queen composer continued fond recollection of *wine*, the article beyond reasonable dispute that inspired her to form such compositions.

CHAPTER II.

The priest's custom was to send his servant, with flesh-hook in hand, having three teeth in it, to strike into the pan, kettle, cauldron, or pot while people were cooking, and whatever he got the priest took for himself! and his servant commands people to roast meat, telling them the priest will not have sodden meat; and if any man required him to wait until the fat was burned, and promised to let him take presently as much as his soul desired, he would answer, nay, but thou shalt give it me now, or i will take it by force! here it can be seen that the wild, composing queen imagined it to be right her subjects to affright, by striving to make them believe priests had uncontrolled power over people and their property, even over their food while cooking, and gives further proof of not being in sober or suitable condition to compose with reason, as the most uninformed would instinctively know that if they cut meat into small pieces the priest's flesh-hook could not claw their meals away by once being struck into their cooking-vessels and pulled out.

CHAPTER III.

The child samuel ministered to the lord before eli the priest, and

the lord called samuel, who answered, here am i! and the lord called again and again, and came and stood, and called as at other times, samuel, samuel, and told samuel it would do a thing that all ears that heard it should tingle, and said it had sworn to the house of eli; and the lord appeared and revealed itself to samuel! here it can be plainly seen that the composer of this fable records her forgetfulness of the statement previously embodied in the books of moses, that god hid the fabled murderer moses in the cleft of a rock, and covered him with its hand as it passed by, only allowing its fabled servant to see its hinder parts, declaring, at the same time, that no man should see its face and live.

CHAPTER IV.

The philistines saw god had come into the camp, and ask who shall deliver them out of the hands of the mighty gods who smote the egyptians with plagues. the philistines fight, and 30,000 men fall; and a man ran with earth on his head, and when he mentioned the ark of god he fell and broke his neck; and his daughter was with child; she travailed, named her child, said the ark of god is taken, bowed herself, and died. here the composer again shows she meditated on her condition of celibacy.

CHAPTER V.

The fabled ark is set before a man by the name of dagon, who was found early next morning fallen on his face; yet it is stated there was nothing left of him but his stump, and that his head and the palms of his hands were cut off. and god, it is stated, smote the men of the city, and they had emerods in their secret parts. but the composer doth not assume to know that any god, lord, or holy ghost spoke a word of the chapter any more than a post.

CHAPTER VI.

Consultation is made about what shall be the trespass-offering for the lord, and the solemn council agree five gold emerods and five gold mice, and glory shall be given to god. a new cart is also commanded to be made, and two milch-kine that never had yoke on to be tied to it, and their calves brought home from them. the gold jewels are put on the cart, and the kine went off lowing; and the cart was claven, and the *oxen* offered as a burnt-offering to the lord. here it is seen that the

composing queen was not in a condition to remember she had, in the same fable, represented the powers who drew the new cart as milch-cows. the lord, she states, smote 50,000 men because they looked into the ark ; and other men said, who is able to stand before this holy lord ? surely lack of sober reflection is exhibited in this fable.

CHAPTER VII.

Samuel offers a suckling lamb as a burnt-offering to the lord ! and cried to the lord ; and the composer of the fable assumes to know the lord heard samuel, but she does not pretend that any lord or god spake a word of the chapter.

CHAPTER VIII.

People tell samuel to make them a king ! this displeased sam, and he prayed to the lord, and the lord told sam to make them a king ! and show them the manner of the king that shall reign over them. this fable evidently shows that the composer of it was nearly distracted in mind, while leading an idle, voluptuous life during the period she was maintained in power as a ruling monarch. samuel, she states, rehearsed the words of the people in the ears of the lord.

CHAPTER IX.

The tall king saul is sent by his father to find some strayed, long-eared animals. and the lord had told samuel in his ear, a day before saul came, that it would send a man for him to anoint captain over its people ; and told sam that saul was the man ! and sam brought saul and his servants into the parlor, and told the cook to bring a repast, so saul did eat with sam that day ; and sam and saul went out abroad, and sam bid saul to let his servant pass on before, and commands saul to stand still while he would show him the word of god ! surely here is plain proof that the queen composer hath made free use of the words lord and god without believing any invisible spirits existed.

CHAPTER X.

Samuel pours oil on saul's head, kissed him, and talked to him about the lord anointing him to be captain over its inheritance ; and sam tells saul he shall meet three men going up to god ; one carrying three kids, another carrying three loaves of bread, and another carrying a bottle of wine ; after that, saul is to come to the hill of god, where is a garri-

son, and meet a company of prophets ; and sam prophecies that they shall prophecy ! and the spirit of the lord shall come on them ; and saul told his uncle the asses were found. surely, in this age of science and improvement, a more true and useful doctrine need be taught the rising generation than all the preaching that can be ingeniously and carefully advanced from such composition.

CHAPTER XI.

The spirit of god, it is stated, came on saul, and his anger was kindled greatly ! this kind of spirit the composer hath often attributed to her god, notwithstanding the statement in another part of the same work that such a spirit is full of mercy and loving-kindness. saul, while possessing the spirit of god, hewed a yoke of oxen in pieces, sent them through the coast by messengers, saying, whosoever cometh not after saul and samuel, so shall it be done unto his oxen ; and the fear of the lord fell on the people, and they came out with one consent. surely nothing can be more clearly evident than that elizabeth, while composing this fable, had her reasoning powers distracted by too free use of wine, the article she often treats of as having made others stupidly bold ! she states the people made saul king before the lord ; thus, as usual, blending fabled earthly monarchs with her pretended knowledge of an invisible one ; and at the same time, throughout her various fables of such, showing palpably that she neither knew of any such, nor believed in their existence.

CHAPTER XII.

This said-to-be prophet samuel tells people that he is old and grey-headed ; and that the lord hath set a king over them, and tells them he will call to the lord, and he shall send thunder. thus the composing queen, as she hath often done, bestows the power to the hero of this fable to command a supposed invisible spirit. no god or lord speaks a word of this chapter.

CHAPTER XIII.

Samuel tells saul he hath done foolishly. saul blows a trumpet throughout all the land ; and philistines gathered with thirty thousand chariots and six thousand horsemen, and people as the sand on the sea-shore. smiths, shares, cutlers, axes, mattocks, files, forks, and

swords are treated of; also burnt-offerings, as usual; but no pretence is made that any lord or god spake a word.

CHAPTER XIV.

The watchman of the tall king saul saw the multitude melted away, and they beat down each other, and every man's sword was against his fellow; and saul said, cursed be the man that eateth any food until evening; and he asked counsel of god if it would deliver the philistines into his hand, and saul answered god, do so and more! and there was sore war against the philistines all the days of saul; and when the tall king saul saw any strong or valiant man, he took him. thus the composing queen doth let it plainly be seen that in her wild imaginings she thought it right other people should for monarchs toil and fight, and that monarchs should do as they fancied with other men and their property.

CHAPTER XV.

Samuel tells saul the lord had sent him to anoint him king! now go and slay all—man, woman, infant, suckling, ox, sheep, camel, and ass; and saul gathered two hundred thousand footmen and ten thousand other men, and utterly destroyed the people with sword; but spared the best of the sheep, oxen, fatlings, and lambs. then the word of the lord came to samuel, saying it had repented of setting saul up to be king, which grieved samuel, and he cried all night to the lord; and samuel told saul he would tell him what the lord said that night, that it had sent to destroy utterly, wherefore didst thou save the spoil? saul tells samuel he had obeyed the voice of the lord, and had utterly destroyed the amalekites! but his people took sheep, oxen, and the things which should have been utterly destroyed, to sacrifice unto the lord god! saul confesses to samuel that he had sinned, and prayed samuel to be pardoned him; and as samuel turned to go away, saul caught samuel by his mantle, and it rent; then samuel told saul to bring him a certain king, and samuel hewed him in pieces before the lord; and the lord repented it had made saul king. this fable manifestly keeps pace with many others, exposing the cruel, relentless disposition of the authoress of them, and corresponds with the opinion given in general history, that queen elizabeth of england, with two other female monarchs, were the three most cruel and unrelenting females known.

CHAPTER XVI

The composer states the lord asked samuel how long he would mourn for saul ! and that the lord told sam to fill his horn with oil, and that it had provided a king ; and sam said how can i go, if saul heard it he would kill me ! this is the same tall king saul who pleaded with sam to pardon his sins, in the preceding chapter. the lord tells sam to take a heifer, and say he had come to sacrifice to the lord ; and call jessie to the sacrifice ; and anoint unto me the one i name ! and the elders of the town trembled ! and the lord tells sam not to look on the countenance or the height of elijah's stature ; but a youth ruddy and beautiful was commanded to be anointed by the lord ; then sam took the horn of oil and anointed him ! and the spirit of the lord came on david from that day forward. this is the fabled man after god's own heart, and he who commanded a nation or tribe of people to be slaughtered, and had those who hid themselves put under saws, axes, and iron harrows, and done many other cruel deeds, according to the statements respecting him, in the said-to-be holy bible. yet the favor is bestowed on him of being able, by playing skilfully on a harp, to cause the evil spirits sent by god on saul to depart, and saul was well and refreshed. the queen also allows a bottle of wine to saul, showing again that she was too fond of the article, that inspired her to write nonsense so boldly.

CHAPTER XVII.

Contains the fable of a small man killing a giant whose height was more than nine feet, with a brass helmet on his head, and mail coat weighing five thousand shekels, and a target of brass between his shoulders ; and his spear weighed six hundred shekels of iron, and one bore a shield before him ; and david slew him by slinging a stone into his forehead, and took the giant's sword and cut off his head with it, and carried the head in his hand. this story, as well as the others that have preceded it, exceeds the bounds of probability. no lord speaketh a word of this.

CHAPTER XVIII.

An evil spirit came from god on saul, and he was afraid of david because the lord was with him. yet the composer states saul cast a javelin at david. saul offers to give one of his daughters to david, on condition that he be valiant and fight the lord's battles. surely this doth show that the composer did not know a lord that could do anything.

CHAPTER XIX.

Is a fable of king saul's daughter, who had become wife to david, hiding him when her father, through the evil spirit the lord had put on him, sought to kill david. It is not pretended that any lord or god spoke a word.

CHAPTER XX.

Many statements are made about a lord, but it is not pretended any invisible or visible one spoke.

CHAPTER XXI.

David tells a priest that women have been kept from them about three days, so the priests gave him hallowed bread that was taken from before the lord, to put hot bread in the day when it was taken away. and david feigned himself mad, and scrabbled and let his spittle fall on his beard.

CHAPTER XXII.

Nab, a fabled city of priests, was smitten with the edge of the sword, both men, women, children, sucklings, oxen, asses and sheep. this is a repetition of a similar cruel story inserted a chapter or two previous, showing the same inconsistent imaginings had again got possession of the composer's mind.

CHAPTER XXIII.

David again inquires of the lord whether he shall go and smite people ; the lord says go ! david inquires of the lord yet again, and the lord said, arise, I will deliver the philistines into thine hand ! this corresponds with another part of the work elizabeth left, where it is declared god is a man of war.

CHAPTER XXIV.

King saul takes 3000 chosen men, and went to seek david, who cuts off the skirt of the tall king's robe. many statements are made respecting a lord, but no pretence is set up that any such personage spake a word.

CHAPTER XXV.

A man had 3000 sheep and 1000 goats, and a wife of beautiful coun-

tenance. david sends ten men to ask this affluent man to give whatsoever came to his hand to them in david's name. the man asks who is david ! shall I give what I have prepared for my shearers, to men I know nothing of. the men tell david this ; david then commands that each one gird his sword on, and david girded on his sword, and about 400 men followed david, and 200 abode by the staff. the beautiful wife is informed of this procedure, and started off with ass loads of bread, fruit, and wine, but told not her husband ; she meets king david, and bowed herself to the ground before him, and begged him to hear the words of his handmaids. she tells the king her husband is a bad man, and that she did not see the men her lord had sent, and begs the king to remember her, styling herself his handmaid ; and david said to the fair abigail, blessed be the lord who sent thee to meet me, and received from her hand that which she had brought, and tells her he had accepted of her person. she tells her husband these things ; then his heart netled, he became as a stone and died ; then david said, blessed be the lord ! and david's servants told the fair abigail david had sent them to take her to him to wife, and she became his wife. david also took a lady of jezneel, and a daughter of king saul. thus the queen composer, as usual, bestows great power on the fabled king david, as well as on numerous other kings throughout her various fables that compose great part of the bible. the words god and lord are made free use of, but neither speak a word.

CHAPTER XXVI.

The word lord is inserted sixteen times, and the word god is also inserted ; yet it is not pretended either spake a word.

CHAPTER XXVII.

David dwells with two wives, and smote the land, leaving neither man or woman alive, and took the sheep, oxen, asses, camels, and apparel. this, like a large number of the chapters of the bible, contains no pre- tence of the writings being either written by a superior power to man, or of having been inspired by any invisible spirit to have been written.

CHAPTER XXVIII.

Contains a fable of king saul disguising himself and calling on a woman by night, requiring her to bring up who he should name. the woman asks why he layeth a snare for her ; saul tells her to bring up samuel ; and when she saw sam, she cried aloud, and said she heard

gods ascending out of the earth. the king asks, what form is he? she said, an old man cometh covered with a mantle; and the king perceived it was samuel. and sam said to saul, why hast thou brought me up? saul tells sam, that thou make known to me what i shall do! thus the composer continues striving to make her subjects believe she knew an invisible lord who could perform impossibilities, which she attempts, undoubtedly, while in an unfit condition, to compose with a semblance of truth or reason.

CHAPTER XXIX.

Is another fable about david and the philistines, princes and angels. repetition is made of the women singing; of king saul killing thousands, and david tens of thousands, which theme would not be likely to cause mirth in the minds of many, except queen elizabeth of england, catharine of russia, and joan of ark.

CHAPTER XXX.

David again inquires of the lord, if he shall pursue after a troop; the lord tells him to do so. they were spread on all the earth, and david smote them; not one escaped, except 400 young men on camels. and david took all the flocks and herds, and sent presents to his friends, saying it was from the spoil of the lord's enemies. thus hath an example been set by pretence of slaughters and robberies, being a service and duty to an imaginary invisible spirit.

CHAPTER XXXI.

The fabled king saul doth fall on his sword, and when his armor-bearer saw saul was dead, he fell on his sword, and died with the king. and saul's three sons also died; but it is not stated what caused their death! the probability is the composing lass had taken too many glasses of strong wine, the article she treats of so frequently through the work she left. saul's head is stated to have been cut off, and his body fastened to a wall; but in the course of a few more chapters the composer records she had forgotten this statement, and treats of saul being alive again.

II. SAMUEL: CHAPTER I.

Repetition is made of the story of a man with rent clothes, and

earth on his head. this fabled odd fellow tells king david that he took care of king saul's crown and bracelet, and had brought them to his lord. then david told saul to fall on him! so he was slain. saul and jonathan, it is stated, were swifter than eagles, and stronger than lions! surely no one person who strives to be guided by reason can respect such fables as true or useful to mankind.

CHAPTER II.

The fabled david and two of his wives are again treated of, and twelve of david's servants. every one caught his fellow by the head and thrust his sword in his fellow's side! one is stated to have been as light on foot as a wild roe. surely he might have escaped; yet it is stated he was smote under the fifth rib, so that the spear came out behind him.

CHAPTER III.

This fable gives account that david waxed stronger, and had six sons born to him; and the name of saul's concubine is recorded. one man charges another in lewd style of having made free with his father's concubine; and lewd repetition is made of the manner which david recompensed king saul for allowing him one of his daughters to wife. another man went along behind his wife, who was taken from him weeping. the fable ends with david declaring himself weak.

CHAPTER IV.

Saul's son had a lame son, and his nurse fled with him; she fell, and the lame became lame. a man was smote under the fifth rib, and slain, and beheaded. repetition is made of david slaying the man who brought him word saul was dead. david here commands others to be slain, and their hands and feet were cut off, and they were hanged up over a pool.

CHAPTER V.

David is again anointed king. surely more than reasonable power hath been bestowed on him as an arbitrary cruel monarch, heretofore taking men's lives and wives without trial or council. this fabled king and man after god's own heart passes a decree that whosoever smiteth the lame and the blind that he hateth shall be chief and captain. repeti-

tion is made that david inquires of the lord if it would deliver the philistines into his hand, and the lord says doubtless he will ; the composer having several times made statements to the same effect, records forgetfulness, and she again states, when david inquired of the lord, it told him to fetch a compass and come on them over against the mulberry-trees, and when he heard a sound going in their tops to bestir himself, and the lord would go out before him to smite the host of the philistines. this also corresponds with the statement that our god is a man of war. it and david are also represented to have hearts alike.

CHAPTER VI.

David gathers thirty thousand chosen men, and went, with all the men that were *with* him, to bring up the ark of god, which was set on a new cart, which hath been stated in a previous chapter ; and the composer appears to have forgotten her statement of the new cart being claven and burned, or otherwise thinks people are to make new carts as fast as she can form her different wild fables. she states the driver who had care of the cart and ark took hold of the ark, for the oxen shook it ; and the anger of the lord was kindled against this careful driver, and god smote him, and he died by the ark of god. surely no other person but a monarch maintained in idleness and luxury would ever have been bold enough to have composed such wild fables that are embodied in the work queen elizabeth left, and her successor had published and palmed, by the aid of well-paid priests, on mankind as sacred and holy truths. david brings up the fabled ark into the city of david, and sacrificed oxen and fatlings, and danced before the lord with all his might, girded with a linen ephod ; and one of his wives looked through a window, saw him dancing and leaping before the lord, and she despised him in her heart. eatables and wine, the queen allows, were made free use of on this imaginary affair ; but the great probability is, she had taken too much while composing the fable.

CHAPTER VII.

It is stated god said he had walked in a tent ; why not build me a house of cedar ? tell david i took him from the sheepcote, from following the sheep to be ruler over my people. this statement does not correspond well for such a power to tell, if it could make all things in six days ; for such a creator could rule all without aid-de-camps.

CHAPTER VIII.

The fabled man after god's own heart again smites the people god had several times promised to deliver into his hands, and smote moab also, and measured them with a line, casting them down to the ground ! he measured them with two lines to put to death, and with one to save alive. and david took one thousand chariots, and seven hundred horsemen, and twenty thousand footmen, and houghed all the chariot horses, reserving for an hundred chariots ; and he slew twenty-two thousand syrians also, and took the gold shields, and exceeding much brass, and the lord preserved david whithersoever he went. this is too brazen a story, surely, to have been imagined by any sober person. david dedicates all the silver and gold he had stolen to the lord, and gat him a name when he returned from smiting eighteen thousand in the valley of salt.

CHAPTER IX.

King david has great homage paid him by people bowing before him, calling themselves his servants, and falling on their faces, reverencing him as lord ; and one of the bowers compares himself before david as a dead dog, expressing surprise that a king should look on him. surely none but a haughty monarch would ever have contrived such a fable, to represent fellow-beings so debased !

CHAPTER X.

Repetition is made that david's servants had one half of their beards shaven off, and their garments cut off by their buttocks, and king hanum sent them away greatly ashamed. and when these offenders saw they stunk before david, they hired thirty-three thousand men, and david sent all the host of mighty men, and passed over jordan. the syrians fled, and david slew the men of seven hundred chariots and forty thousand horsemen. thus the composer, as usual, bestows great power on her fabled kings.

CHAPTER XI.

King david espied a beautiful woman washing herself, and sent messengers to take her, and he lay with her, for she was purified. the husband of the beautiful woman slept with the king's servants. the king asks him why he did not go to his own house. the man tells the

king, calling him lord, that his servants encamped in the open fields, and says, shall i then go to my house and lie with my wife? david gets him drunk, and sent a letter by him with a command wrote in it to have him set in the forefront of the hottest battle. and he was slain, and the commander sent word of this to the king, a man after god's own heart; so says the fable.

CHAPTER XII.

It is stated the lord tells david it will take his wives and give them to his neighbor, who shall lie with them. and the man nathan tells david he shall not die; but the child that is born unto him shall die. and the lord struck the child uriah's wife had borne to david, and it was very sick and died. then david did eat, and he comforted his wife bath-sheba, and lay with her, and she bare solomon. david fights against rabbah, takes it, and took the king's crown, weighing a talent of gold, with precious stones, and it was set on david's head. and he put the people under saws, iron harrows, and axes, and made them pass through the brick-kiln. had the composer of the fable been sober, she might have made this last part appear rather more probable, by stating the minced-up people were drawn through the brick-kiln. the fable evidently holds forth inducements for barren wives to wish they could have the same chance as uriah's wife; to be with a well-fed king.

CHAPTER XIII.

A man was so much in love with his sister that he fell sick for her. she was a virgin; another man recommends him to lay down on his bed and make himself sick! and to tell his father to let this sister dress some meat in his sight, that he might eat it from her hand. and when she brought the meat and cakes to him, he caught hold of her and said, come lie with me, my sister! and the sick man being stronger than his sister, forced her, and afterward hated her exceedingly. this evidently is an indecent and an improper fable to be read in schools, or where both sexes are present. the wild composer adds, her brother's servant, brought her out and bolted the doors after her, and she remained desolate in another brother's house. this tale of deception, it appears, lays the foundation of another, to keep pace with it in the mind of its composer; she states that the brother who let the sister stay at his house invited all the kings sons, and requested the king to let the brother go who had treated his sister ill; he also commands his servants to mark

when the brother's heart was merry with wine to kill him, and his servants did so, and every man got on his mule and fled. this had been determined on by the one brother, from the day the other forced the sister ; an improper fable to be palmed on mankind as sacred and holy, and shows that it must have been composed by a person of licentious habits.

CHAPTER XIV.

A man told a wise woman to feign mourning, and put on mourning apparel, and anoint herself with oil, and be as though she had mourned long for the dead ; after this instruction, the woman spake to the king, did obeisance, and fell with her face to the ground, and told him her husband was dead ; calls the king lord, and tells him he is wise according to the wisdom of an angel of god. one man is treated of as being more beautiful, from the sole of his foot to the crown of his head, than any one in israel ; the hair of his head weighed two hundred shekels, and he only polled it once a year. and his servants set another man's field on fire by his command, and then says, let the king kill me if there is any iniquity in me, and bowed himself to the ground before the king, and the king kissed him ! thus the queen composer continues through many of her fables to bestow great power on kings, while she debases their subjects.

CHAPTER XV.

A king's son prepares chariots and horses, and fifty men to run before him. a course of servile flattery is added in a statement, that when any man offered obeisance to this prince, he put forth his hand to take him, and kissed him, by which means he stole the hearts of all men of israel. then he sent spies through the land, and directs them to say, absalom reigneth. soon as they hear the sound of the trumpets, his conspiracy was strong. this is the fawning prince who kissed all the men of israel ; with him went 200 men, and people increased with him continually, and went in their simplicity ; they knew nothing. beyond reasonable dispute, the queen composer must have taken this view of her subjects while she wrote this and the preceding fables, that are embodied in the work she left, which hath been published by her successor. king david becomes afraid of this conspiring prince, and went forth with his household after him, leaving ten concubines to keep house ; and a man tells king david, as the lord liveth, and as his lord the king liveth, he would

be in the place where his lord the king should be ; whether in life or in death, there he would be ; his servant, and every man who was with the king, wept as they went ; another fabled odd fellow came to meet the king, with his coat rent, and earth on his head. nothing more holy can be found in this chapter.

CHAPTER XVI.

King david meets a servant man with two asses saddled, loaded with bread, fruit, and *wine* ; this is thus far a similar fable to the one of the cavalcade under command of the beautiful woman who david accepted, and took as a wife ! a man curses king david, and another man asks the king to let him take off that man's head. another man recommends a prince to visit his father's concubines, in the freest manner, and in indecent style of language. the prince visited his father's ten concubines according to the counsel of ahithophel, whose counsel was as if a man had inquired of the oracle of god ! so was his counsel with king and prince. nothing more holy can be found in this said-to-be holy scripture.

CHAPTER XVII.

Is a fable of or prophecy that hearts of valiant men whose hearts are as lions shall melt ; and of counsel being given that people be gathered for multitudes as the sand by the sea ! and if david be found in the city, all Israel shall bring ropes, and draw the city into the river. thus the queen plans for the inhabitants to be left to shiver, while she could sumptuously dine, and become bold by the inspiration of wine ; seated, or reclining in a comfortable warm parlor. two men are represented to strive not to be seen, and a wench told of it ; nevertheless, a lad saw them. but they went to a well quickly, and a woman spread a cloth over it, and spread ground corn thereon ; and said the men were gone over the brook ; and when the princes servants who sought for the hidden men, they came out of the well, and did of their enterprise king david tell ; who told them to pass quickly over the water. and david and all who were with him did so, and a counsellor saddled his long-eared animal, got him to his house, put it in order, and hanged himself. then people brought beds, basons, earthen vessels, wheat, barley, flour, parched corn, beans, lentiles, parched pulse, honey, butter, cheese, sheep and kine, for king david and the people that were with him. nothing more holy can be found in this chapter.

CHAPTER XVIII.

The composer states people told king david he was worth ten thousand of them, and from the style of the work queen elizabeth left, it is made to appear she considered herself worth as much, and most of her fabled monarchs also. absalom's head gets caught in the boughs of an oak as he was riding; ten men slew him. in his lifetime he had reared a pillar, and called it after his own name, and it is called to this day absalom's place. david sat between two gates, and a watchman went to the roof over the gate unto the wall, and saw a man running, and cried aloud to the king; and the watchman saw two others running, and cried to the porter; another man called to the king, bowed, and fell on his face to the earth before the king.

CHAPTER XIX:

King david is rebuked by a man for exhibiting unmanly grief for the loss of a son; who tells him he hath shamed the faces of all his servants who had saved the lives of his wives, concubines, and children, and that it was perceived that if absalom had lived and all his servants had died that day, it had pleased him well; and that he loved his enemies better than his friends; and the servant adds, he swears by the lord, if the king does not go forth, it will be worse for him than all the evil that befel him from his youth. thus the composer exceeds the bounds of probability in this simple fable, as well as all her preceding ones that are embodied in the work she left, styled, under the authority of her predecessor, the holy bible. a ferry-boat went over jordan to carry the king. and he swear unto shimei, and said unto him, thou shalt not die! and a son of saul came down to meet the king, who had neither dressed his feet, trimmed his beard, nor washed his clothes; and told the king, thy servant hath deceived me; for he said he would saddle an ass to ride, and hath slandered thy servant to my lord the king, but my lord is an angel of god. a man of fourscore asks the king why he should be yet a burden to his lord the king, and asks the king to let him die and be buried. and the men of judah said they had ten parts of the king, and that they had more right in him than others. thus the composing queen hath left plain record that her mind was distracted by leading an idle, voluptuous life, together with the power she held. nothing was too great for ruling monarchs, neither was the most abject servility too debasing for their subjects. although she occasionally garnished such statements with boldness in monarchs servants, wine might have caused this inconsistency.

CHAPTER XX.

A man blew a trumpet, and said his people had no part in david. but the men of judah clave to their king, and the king put his ten concubines in ward, and they were shut up in widowhood to the day of their death ; and the king commands that a certain man get him fenced cities and escape. and joab's garment was girdled, with a sword on his loins fastened ; yet it fell. he asks his brother if he was in health, and took him by the beard to kiss him, and smote him by the fifth rib, shedding his bowels out, so that he died. a wise woman cried, hear, hear, i pray unto joab, the words of thine handmaid. he said, i hear. she tells him she is one of them that are peaceable and faithful. she tells joab he seeketh to destroy a city. he says the matter is not so. the head was cut off a man, and thrown to joab. he blew a trumpet and returned to the king. nothing more holy can be found in this fable.

CHAPTER XXI.

King david and a three-years' famine are treated of. the king inquires of the lord, who tells him it is for saul and his bloody house. here the composer adds great inconsistency to her assumption of knowing a lord full of mercy and kindness, equity, &c., as she here represents the same supposed invisible causing people to die a cruel death, when it attributes no crime to them. the king is told by people they would not have any silver or gold from the bloody house, and requests the king to cause seven young men to be delivered to them, and they would hang them. but the king spared one of the brothers, because of the lord's oath. surely if such a lord was ever known as could make the earth in a day, it would neither swear or pray.

CHAPTER XXII.

King david speaks the word of a song to the lord, and says the lord drew him out of many waters, because he delighted in him, and the lord rewarded him according to his righteousness, and had recompensed him. according to this part of elizabeth's work, she strives to make it appear that a robbing, murdering, adulterous king was the right kind of thing to be rewarded by her supposed lord. the fabled king declared he had kept from iniquity, and departed not from the statutes of the lord, and was always upright before it ; therefore the lord had recompensed him, according to his cleanness in its eyesight ; and tells a

flattering tale to the lord, that it hath girded him with strength to battle ; and boasts of having wounded, destroyed, and consumed people ; and adds, then did I beat them small as dust, and stamped them as the mire of the *street* ; therefore I will give thanks unto thee, o lord. sad is the knowledge that thousands of well-disposed persons respect such compilations as good or useful, or the book which contains them, without knowing its contents ; for if such people would read the book more, they could not fail to discern that it is a wild, blundering fiction ; and that it showeth itself to have been written by a ruling monarch, devoid of kind feelings, and of a cruel, unrelenting disposition, whose mind was distracted with pride, power, and extravagances of a monarch's court, and its hosts of attendants, armies, and other appendages ; and that their meditation and aid might be more usefully appropriated in various ways to the improvement and comfort of their fellow-beings they would get convinced.

CHAPTER XXIII.

King david's word, the anointed of god ! this fabled king says the word of god was in his tongue. a number of droll-sounding names are recorded as being king david's mighty men ; one slew at one time with his spear eight hundred—another of these odd fellows smote his fellow-beings until his hand was weary, and it clave to the sword ; and the lord wrought a great victory that day ! again it is stated, the lord wrought a great victory ! king david longs and prays for water, and when it was brought to him he would not drink. a man slays a lion in a pit, going into it, and having a *tete-a-tete* with the monarch of the forest, and slew a goodly man with his own spear. by perusal and observation the contents of the bible show inconsistency and folly throughout.

CHAPTER XXIV.

The anger of the lord is stated to have been again kindled against israel, and he moved their king against them ! surely such a cruel king, who commanded to have people put under saws, axes, and iron harrows, and drawn about, and that without having any blame to lay to their charge ; and cut off men's heads that strove to be his humble servants, did not need being moved to act cruelly by any invisible aid. the composer of the fable, after thus bestowing so much power and trust from her lord to her hero david, states the lord sent word to him, by his seer,

that he should choose either seven years famine, fleeing three months before his enemies, or three days pestilence in his land. david says he is in a strait ! so the lord sent pestilence, and seventy thousand men died ; and the lord repented, and told the angel by the threshing-floor, it is enough ! and the king spake to the lord when he saw the angel. and a man saw the king's servants coming, and bowed himself to the ground before the king. kings elevated and people debased is one of the principal themes of the bible that was left by elizabeth.

I. KINGS: CHAPTER I.

King david, it is told, was old ; and though covered with clothes, got no heat. so the coast was searched through, and a fair damsel was brought to the king to cherish him, which she did and ministered unto him, but the old king did not do such a thing as to take unbecoming liberties with the virgin ! but a young prince exalted himself, saying he would be king ; and prepared chariots and horsemen, also fifty men to run before him ! surely such a dashing young blade would have far outvied the old, cold king in the estimation of the choice fair young damsel. the dashing young prince slew sheep, oxen, and fat cattle, and called all the king's sons, and servants ; and a man asks solomon's mother if she had not heard that this dashing and treating prince reigned, and that david our lord knoweth it not ! say to king david, didst not thou, my lord, swear solomon should reign after me, and sit on my throne ! and solomon's mother did obeisance to the king, and he asked her what wouldst thou ? the queen tells the king, adonijah reigns, and hath slain creatures in abundance, and called all the sons of the king, and a priest and a captain ; and tells the king the eyes of the people are on him, expecting him to tell who shall sit on the throne of my lord the king after him. king david swears to this fair queen, who he stole from her husband, that her son solomon shall reign, and commands that a priest and a prophet be called to him, and also his servants, and cause my son solomon to ride on my mule ; and let the priest and the prophet anoint him, that he sit on my throne, for he shall be king in my stead ; and the priest anointed solomon with oil, blew the trumpet, and all the people said god save king solomon ! surely such bold pretences of lord god and king in hereditary style, blended together, would never have been made by any other being than an inebriate monarch.

CHAPTER II.

King david tells solomon that the lord talked to him about the throne

of israel. solomon seats himself on this throne, and one of his brothers pleads to have a certain damsel given him to wife. king solomon swears by the lord ; adonijah hath spoken against his own life, and says, as the lord liveth he shall be put to death this day, and sent a man who fell on him that he died. here the composer makes an imperfect fable, showing her mind was not sufficiently stable to remember she had stated the commands of the god she assumes to know as immutable were strictly against men killing each other, or of any one killing sister or brother, and while she makes a favored one of the lord a murderer, inconsistency is plain to be seen. solomon sends the slaughterer to a tabernacle, where another brother had fled through fear of solomon, who commands the murderer to fall on this man also. god tells king solomon he hath given him riches and honor, so that there shall not be any among kings like unto him all his days. the composer here attributes an act of unjust partiality to her god, by stating it bestowed riches and honor in profusion on a king, who, contrary to its commands, commenced his reign in a murdering manner. yet she states god told this sinful, cruel king there should none arise after him like him, which indicates that the composer might not have been so highly inspired by strong drink while forming this last sentence as she had been while writing the former part of the fable, and that she considered the fabrication of her fabled king solomon was such that no reality of the kind could happen during her reign, or that of any succeeding monarchs.

CHAPTER III.

King solomon makes affinity with the drowned king pharaoh, and took his daughter to the city of david until he had built an house to put her in, and an house for the lord, and a wall round the city of jerusalem ; and solomon offered a thousand burnt offerings on that altar, and the lord appeared to the fabled king solomon in a dream, and asked him what he should give him. solomon tells the invisible that it had bestowed great kindness to his father by giving him a son to sit on his throne. surely if there had been a particle of truth in the statements of the fabled david having the number of wives that the queen hath allowed him in former chapters of her work, he would have had sons enough to form a tribe of kings. the queen assumes to know solomon's speech pleased her lord, and that it tells solomon there shall no king arise after him equal to him ; then solomon made a feast to all his servants, and offered burnt offerings ; two harlots came before him who had slept in one bed, with

a child each ; one child was overlaid and died—both claim the living child. solomon proposes to divide the child, and give each one half ; one woman was not willing to have the child killed, preferring to let the other woman have the child alive ; solomon decides to give the child to the compassionate mother, but not until after the other woman objected to take the child, which stamps the fable as being made by a composer while not able to compose in a corroborating style ; for as solomon hath been portrayed to possess arbitrary power, it was imperfect logic to represent a woman objecting to the decree of such a powerful king, and more especially to object taking the child she had been claiming and had troubled this royal monarch about.

CHAPTER IV.

King solomon had twelve officers, which provided victuals for the king and his household, each made provisions one month in a year. the names of these royal cooks are recorded in this said-to-be holy chapter. one was honored with a daughter of the king for a wife. sixty great cities are treated of, having walls and brazen bars. another of the monthly cooks of the king also had one of his daughters to wife ; and as queen elizabeth hath so liberally allowed cooks, her imagination appears to have led her to state people were eating and drinking, and making merry in multitudes as the sand on the sea-shore ; and solomon reigned over all kingdoms, from the river to the land of the philistines, and to the border of egypt. here the composer appears to have borne in mind that her fabled pharaoh reigned over egypt. she allows her fabled solomon for one day's provisions thirty oxen, an hundred sheep, besides harts, roebucks, fallow deer, fatted fowl, and ninety measures of fine flour and meal, and allows him forty thousand stalls of chariot horses. according to this statement, he must have had at least eighty thousand horses. twelve thousand horsemen are allowed him, and god gave solomon wisdom and largeness of heart, even as the sand on the sea-shore ; and he was wiser than all men. elizabeth's statement that this hero's conduct corresponded or showed wisdom does not appear, if he had one thousand female companions ; as that would only allow him to spend one day in about three years with each one ; neither does his management of keeping one hundred and fifty thousand men employed preparing materials, carrying them, and working at one house, with three thousand three hundred to rule them, as stated in next chapter.

CHAPTER V.

The king of tyre sent his servants to king solomon, and king solomon sent to king hiram proposals to build an house to the name of the lord god ; the lord, he states, had spoken to his father about it, and told his father it would set him on his throne. then king hiram rejoiced exceedingly, and tells king solomon he will do all he desires, and would convey timbers by *sea*. and king solomon raised a levy of thirty thousand men, and had seventy thousand to bear burdens, and eighty thousand hewers in the mountains, with thrée thousand and three hundred to rule over the workmen. the only source from which such wild fables have sprung, as acknowledged in the dedicatory address to the first king james of england, which forms the preface of thousands of billes, is, that this monarch's predecessor, queen elizabeth, left the work ; and as her character was known to be that of a wine-bibber, it evidently appears she must have been under the inspiration of wine generally during the hours she devoted to writing the work, and her periods or intervals of sobriety have undoubtedly been too brief to afford her opportunity to examine her work, added to the cause of her suffering such absurd fables to remain till she died. her arbitrary, unrelenting, bold disposition must have caused her to be unwilling to be moderate.

CHAPTER VI.

King solomon's incredible house is further described ; no hammer, axe, or iron tool was heard in the house while it was building. the lord talks to the king again about the house. the house, the oracle, and the altar were all overlaid with gold. cherubs and cherubims garnish the fable and adorn the imaginary house ; they also carve this fabled house. it was seven years building, and overlaid with gold. surely the hundred and fifty thousand workmen must have been lazy fellows.

CHAPTER VII.

King solomon was building his own house *thirteen years* ; this it might have been expected, if the case had been detected ; by an invisible eye, said to be able all to espy : had the wearer of such an eye not been jealous before, he would be jealous now, if king solomon bestowed nearly double the time on his own house as he did on that of so mighty a power ; and if it had, as represented, been jealous before, it would on

this account have jealousy much more. king solomon also made an house for king pharaoh's daughter, who was one of his wives ; even the foundation was of costly hewed stones or sawed ones. and king solomon had king hiram's father, a cunning worker in brass ; he cast two brass pillars, each twenty seven feet high, and eighteen feet in circumference, with molten brass chapiters to set on their tops, of seven and a half feet in height above the pillars. surely he must have been a cunning worker in brass, with bold proof of that, or the queen must have felt brazen who wrote the fable ; this cunning workman makes also a molten sea, fifteen feet from brim to brim, forty-five feet in circumference, and numerous other wonderful things. fifty-one verses are filled with similar composition : so king solomon built the house and finished it.

CHAPTER VIII.

King solomon assembled all the heads of tribes to bring up the fabled ark out of king david's city, and all the elders and priests took up the ark ; and king solomon and those who were with him sacrificed before the ark, sheep and oxen, that could not be told or numbered for multitude ! and the priests brought the ark into the most holy place, under the wings of the cherubims ; and a cloud filled the holy place, so that the priests could not stand to minister. surely this fable, like most of the preceding ones, could only have been written under the inspiration of strong drink. king solomon tells the lord he had built it an house to abide in forever, in a settled place ; and the king turned his face about, and said the lord spake with its mouth to his father, and said it had chosen him to be over its people, and told him he should not build it an house, but a son shall come forth of his loins. the composer of this fable, as well as in many of the preceding ones, records her forgetfulness of what she had stated about speeches and actions of her imaginary invisible spirit ; for in a former fable she states god said no man should see its face and live. king solomon spreads forth his hands toward heaven, which fabled place astronomers of the present day are unable to espy with their telescopes of immense magnifying powers, by use of which they discover planets in regular motion billions of miles from the earth. king solomon directs invisible eyes to be open night and day, and directs the owner of such eyes what course of conduct to pursue toward his people ; and puts great stress on the action of men spreading forth their hands toward the house he built, and tells the lord

it knoweth something. and king solomon blessed the people with a loud voice. the composer appears to have imagined her subjects could live on wind, words, and prayers, better than they could on mutton, beef, and venison, or otherwise she had better have bestowed the millions of sheep, oxen, &c., upon them that she bestowed on her hero, king solomon, to burn; as burnt sacrifices are again and again offered to her lord in numerous chapters of her work, and in this fable her imagination hath led her to state that a general feast was given by king solomon for fourteen days, before the lord god; thus showing she felt conscious for a moment people needed being well fed if they had so much of their support extorted from them as she had at other moments imagined.

CHAPTER IX.

King solomon is told by the lord that it had hallowed the house it had built. but no such honor is shown by any such august personage in the present age to builders of stately edifices, even when they have a carved entablature publicly marked on the house of god; but in this instance, the lord says every one that passeth the house king solomon had built for him should be astonished, and should hiss, and say, why hath the lord done this to his house? at the end of twenty years solomon had built one house for himself and one for the lord; and king hiram had furnished cedar and gold, and sent king solomon one hundred and twenty talents of gold; and king pharaoh had burnt gezer, and gave it to his daughter, solomon's wife. surely the queen composer had indulged herself too freely with wine while writing this fable; for, in addition to the blunders already stated, she also states that the officers over solomon's work were only five hundred and fifty, when in the fifth chapter she stated three thousand and three hundred officers ruled the workmen. all the fables through the work cannot reasonably be accounted anything better by an unprejudiced reader than a compilation of blundering fiction. king solomon made a navy of ships, and king hiram sent his servants that had knowledge of the sea with king solomon's servants; and they brought four hundred and twenty talents of gold to king solomon. Thus the queen composer doth show she did know of the sea being traversed by navies; but she gave no instruction how the trackless ocean could be navigated in the work she left, although pretending, in the beginning of it, that a beginning to the sea and earth were known, and that they had just into a beginning of existence flown.

CHAPTER X.

King solomon is visited by the queen of sheba with a great train of camels, laden with spices, gold, and precious stones. and when the queen had seen the house he had built, and the meat of his table, and the sitting of his servants, and the attendance of his ministers, and their apparel, and his cupbearers, and his ascent by which he went up to the house of the lord, there was no more spirit in her ; and she said to king solomon, blessed be the lord thy god which delighted in thee, to set thee on thy throne. and the queen gave the king an hundred and twenty talents of gold, and great store of spices and precious stones, and the king gave the queen all her desire. six hundred and sixty-six talents of gold came to king solomon in one year. surely no one else could have had a grain. all the hitherto profuse supplies it is made to appear the king received, beside that he had of merchantmen and the traffickers in spices, and of all the kings of arabia and governors of the country. king solomon made two hundred targets of beaten gold, with six hundred shekels to each, and three hundred shields of three pounds to each. the king also made a great throne of ivory, and overlaid that with gold. twenty-six lions were made as appendages and ornaments. all king solomon's drinking vessels were of gold, and all the vessels of the house of the forest were of gold ; silver was accounted as nothing in the days of solomon, he made it to be as stones. once in three years king solomon's navy brought gold, silver, ivory, apes and peacocks, and all the earth sought solomon. This fable shows the composer knew of long voyages being performed, and that travelling to and from distant parts of land also were performed throughout the earth.

CHAPTER XI.

King solomon loved many strange women, beside his wives. he clave unto them in love ; he had seven hundred wives princesses, and three hundred concubines ; on account of this wild imagination, it is probable queen elizabeth never formed an alliance with any blood royal ; she also states king solomon went after the goddess of the zidonians and milcom of the ammonites.

CHAPTER XII.

King rehoboam is the hero of this and the next chapter : he consults with old men that stood before king solomon his father, whose counsel he did not follow, but took that of young men who had grown up with

him, who persuade him to tell his people, my little finger shall be thicker than my father's loins ; and I will add to the yoke my father put on you ; he chastised you with whips ; but I will chastise you with scorpions. thus queen elizabeth in this fable shows the same proof of a mind filled with desires to have people treated as abject slaves to ruling monarchs, acting with unrelenting cruelty.

CHAPTER XIII.

King jeroboam stood by the altar and cried, o altar, altar ! and it came to pass, when king jeroboam heard the saying of the man of god, who had cried against the altar, he said, lay hold on him ! and the hand he put forth dried up so that he could not pull it in again ; and the altar was rent and the ashes poured out. a similar story to the one of the hand of moses instantly changing from sound condition to white leprosy, and back to soundness ; both stories manifestly showing the composer of them knew more about tricks of legerdemain and theatrical performances than she did of any invisible spirit or region, or of any such impossibilities occurring.

CHAPTER XIV.

King jeroboam prays his wife to rise and travel in disguise to prophet abijah, who told him I should be king, and take ten loaves, cracknels, and a cruise of honey to him ; but the aged prophet could not see her, and jeroboam's wife returned.

CHAPTER XV.

King nebat reigns three years, and his mother's name is recorded ; king asa his son reigns forty years ; his mother's name is also recorded. this fabled king removed his mother from being queen ! another king basha is treated of ; also king hezion.

CHAPTER XVI.

King elah is conspired against by the captain of half his chariots, while he was drinking himself drunk ; in his stewards house, king omri reigns twelve years, king ahab his son reigns twenty-two years ; thus the queen composer strives to make her subjects believe hereditary monarchy prevailed in many parts, through periods unknown (beyond chronology,) and incredible numbers had been supported in extravagance.

CHAPTER XVII.

Contains the fable of ravens bringing elijah bread, and of a widow sustaining him afterwards. he prays to the widow to bring him bread ; she tells him she hath not a cake, but hath an handful of meal in a barrel, and a little oil in a cruise ; elijah tells her to make a cake, for the lord god had said the meal should not waste, nor the oil fail, until it sent rain, and he, she, and her house did eat many days. and neither the meal or oil failed, and the woman's son fell sick, so there was no breath in him ; and elijah took the son out of her bosom, laid him on a bed, and cried, o lord, my god ! hast thou also brought evil on the widow with whom I sojourn, by slaying her son ! and stretched himself on the child three times, and he revived. then he told the mother, see, thy son liveth ! she tells elijah that by this she knows he is a man of god. a lame attempt to prove omnipotence.

CHAPTER XVIII.

King ahab is visited by the prophet elijah, according to the word of the lord. and obadiah asks elijah if he was his lord ? elijah answered, I am ! go tell thy lord elijah is here ! and here it is seen that the composing queen was distracted in mind, while she did in her imagination find lords so plenty. she further treats of the spirit of the lord, and what men told the lord, and of an hundred of the lord's prophets being hid in a cave, which does not correspond with the assumption of knowing such an invisible did all power possess. the queen represents her fabled prophet elijah as having the boldness to declare he was the only prophet of the lord, and condemning four hundred and fifty other prophets as base men, and requiring them to give him and his associates two bullocks, and to let the god that answereth by fire be god. elijah mocks the other party, and told them to cry aloud, for he is a god, and is taking, or pursuing a journey, and must be waked. surely the composer of this fable must have written it under the inspiration of strong drink, so to imagine or think, as no being, either visible or invisible, while walking or talking, need to be waked. the composer states fire from the lord *consumed* the *burnt* sacrifice, the wood, stones and dust, and licked up water ; and elijah slew four hundred and fifty prophets. king ahab rides in his chariot, and the hand of the lord was on elijah, and he ran before ahab with his loins girded.

CHAPTER XIX.

An angel touches ahab while he slept under a juniper-tree and told

him to arise and eat, and he saw a cake baken on coals; and a cruise of water at his head, and he eat and drank. repetition is made of the same occurrence transpiring again, with the addition that the man went forty days and nights in the strength of this repast. and the composer of this fable shows in the latter part of the work she left, under the title of the new testament, that her mind was occupied with the same kind of imaginings as in that part of her work she states jesus fasted forty days and nights, and then was hungry. she also makes a similar story respecting the fabled murderer and servant of the lord, mooses, that he fasted forty days and nights, and gives an inconsistent description of this starved man, by stating that his face shone so much that people were afraid of him, and he was ashamed, and wore a veil to hide his face; and in this chapter she states elijah wrapped his face in his mantle, and attributes great skill and dexterity to him as a ploughman, ploughing with twelve yoke of oxen, and while performing this incredible feat casts his mantle on another man ploughing with but one yoke of oxen, who left them and run after elijah, requesting him to let him kiss his father and mother. he returns, slays a yoke of oxen, and boiled their flesh, and then he ministered unto elijah.

CHAPTER XX.

Kings continue plenty in the imagination of the composer; she treats of thirty-two living in company with king ben-hadad, who sends messengers to another king to tell him his silver, gold, wives, and the goodliest of his children are his! and this king answered, my lord! oh king, i am thine, and all that i have; thirty-two young men princes are treated of, and the thirty-two kings getting drunk in pavilions; this statement indicates that the queen composer knew from experience that monarchs and their sons were generally intemperate; she states a man of god told the king the lord is god of the hills, but not of the valleys, which story corresponds with the one in the books of mooses, wherein it is stated god drove the inhabitants from a mountain, but could not drive out the inhabitants of the valley, because they had iron chariots! she states a wall fell on twenty thousand men; and that the people of the lord slew one hundred thousand men one day, and those who fled the wall killed them dead. and a prophet's son told a man to strike him, and because he did not obey, the young prophet prophecied a lion should him slay; and the prophet disguised himself with ashes on his face; others decorated themselves with sackcloth on their loins and ropes on

their heads, and in this ludicrous trim visited the king, who fled into an inner chamber within the city. the composing queen knew, of course, that such concealment was a safe plan for any affrighted man.

CHAPTER XXI.

King ahab tells an owner of a vineyard to give it to him ! the man objects ; the king is displeased, laid down on his bed, and would not eat bread ; his wife asks him if he does not govern his kingdom ! tells him to arise and be merry ! and she would give him the vineyard ; so his queen wrote letters in the king's name, and sealed them with his seal ; and sent them to the elders and nobles dwelling with the owner of the vineyard, and proclaimed a fast in the letters ; with directions to set the owner of the vineyard high among the people, and set two wicked men to say he blasphemed god, and to stone him to death. then the queen told the king, and he arose to go down to the vineyard. this fable adds to the proofs given by queen elizabeth in the work she left, of her inclination of derogating the female character ; to wit : lott's two daughters, the fabled fair sarah, alias sarai, joseph's mistress, &c.

CHAPTER XXII.

King jehosaphat asked the king of israel if he will go to battle with him ; one king tells the other king to inquire of the lord ; and one king gathered about four hundred prophets, and asked them if he should go to battle, they say go, and the *lord* shall deliver gilead into the hand of the king. here it is again plain to be seen that the composing queen strove to make her subjects believe fabled ancient kings had greater power than herself, and that an invisible lord was with them, and aided them in cruelty and injustice, and prophets could command the services of such a spirit.

II. KINGS: CHAPTER I.

King ahaziah is told by the prophet elijah, for as much as he had sent messengers to inquire of baal-zebub the god of ekron, is it not because there is no god in israel to inquire of his word ? therefore thou shalt die on the bed on which you lie. elijah is treated of as being an hairy man, girdled with a leather girdle.

CHAPTER II.

This contains the fable of elijah's heavenward journey in a chariot of fire, with horses of the same element. elisha being servant, smote the

waters with his master's cloak, and divided them, that the two went over on dry ground ; this part of the fable corresponds with the one of the red sea being divided, and people passing through its midst on dry ground ; and that the composer of them, of course, had similar imaginings in the periods when she wrote them. the lords prophet elijah curses little children in the name of the lord, and two bears tear forty-two of the little innocents.

CHAPTER III.

King jehoram reigns twelve years. another king renders to this king an 100,000 lambs and an 100,000 rams, with the wool. one king said the lord had called three other kings together, to deliver them into the hand of moab ! another king asked, was there no prophet of the lord that we may inquire of the lord by him ; this is the same style of composition the composer made use of in her books of moses, pretending in numerous instances that moses acted as agent to an invisible lord, conveying its words, messages, and commands to the people in great variety. the fabled elisha tells people, thus saith the lord, ye shall smite every choice city, fell every good tree, stop all wells, and mar good land with stones.

CHAPTER IV.

Kings are not treated of in this chapter. the composer having in her imagination thus far through the books of kings invented such an incredible number of names, titles, and fables of such, her imaginings on that score of course must have been exhausted. therefore, it would be unreasonable to expect many more kingly fables from her for a while, for she would be subjected to the exposure of forming silly repetitions, if she continued without a new supply of imaginings. so she begins a fable of a woman crying to elisha, that her husband was dead, and a creditor is come to take her sons as bondsmen ; and she had nothing in her house save a pot of oil. he directs her to borrow empty vessels of all her neighbors, and the oil of one pot filled all the vessels they got from neighbors. elisha commands her to sell the oil, pay the debt, and she and the children live on the rest. the fabled elisha is also constrained by a great woman day by day, as he passed, to eat bread ; and the great woman requested her husband to make a little chamber for the man of god, and he turned in and sent his servant to call the great woman ; the man of god is told her husband is old, and she hath no child. the man of god tells the great woman she should embrace a son, and

she bare a son according to the time elisha had said ; this fable corresponds with the one in genesis, where it is stated sarah, alias sarai, had an old husband, but no child ; and that a man of god went into the tent where she was, and prophecied to her during that interview that she should have a son ; so she had one about the exact set time. both fables showing the composing queen had the same imaginings each time she wrote the two fables ; and she being childless, would naturally cause her to reflect on that unnatural condition.

CHAPTER V.

A little maid was taken captive, and she waited on the wife of a leper ; the little girl prophecies, if her master was with a certain prophet, he would be cured ; so off he starts, with ten talents of silver, and six thousand pieces of gold, and ten changes of raiment to the house of elisha the prophet ; who tells the leper to wash in a river seven times and he should be clean ; the leper was wroth and went away, the prophet tells his servant, it is a time to receive money, garments, oliveyards, vineyards, sheep, oxen, men servants, and maid servants. this is the same enumeration of perquisites that are stated in 15th, and also in 20th chapter of genesis, as being awarded to the fabled hypocritical deceiving prophet abraham, alias abram, being rewarded with by two kings on two occurrences of deception in leig being with his fair wife, they representing themselves to each king as brother and sister, and the kings being enamoured with this married woman on account of her fair complexion, and after each had detained her awhile, allowing her to depart and reward her husband profusely, with the same enumerated articles, and much gold and silver.

CHAPTER VI.

An axe fell into the water, a stick is thrown in, and the iron did float ; a mountain, it is stated, was full of horses and chariots of fire round about elisha, who prayed to the lord to smite people with blindness, and it did so ; a great famine is treated of, so that the head of an ass sold for eighty pieces of silver, and the fourth part of a cab of doves dung for five pieces of silver, and a child was eaten. these fables manifestly show they have been composed by a mind devoid of composure ; such as the unrelenting cruel queen elizabeth of england, while supported extravagantly in idleness.

CHAPTER VII.

Fine flour becomes suddenly plenty and cheap, and the road to jor-

dan was full of wheels and vessels, and a lord that spoke to the man of god about the plenty, and said if the lord would make windows in heaven, it might be so. in this instance, the composer makes it to appear as deserving of death to make the insinuation, and states that the lord who made it was trodden to death, showing she had lost recollection of her statement in seventh of genesis that the windows of heaven were opened.

CHAPTER VIII.

Elisha speaks to the woman whose son he had restored to life, and tells her the lord had called for a famine, and says it *shall* come seven years. a sick king tells a man to take a present to the man of god, and inquire of the lord if i shall recover ! so the king's servant took forty camel loads of every good thing, and made the inquiry, and answer was given. that he will die, and also that he will recover. the composing queen throughout the chapter shows her mind was much distracted with a great medley of imaginings ; one king is told that he will burn strong-holds, and slay young men, and dash children, and rip up women that are with child, and a man is told by elisha of old that the lord hath showed him he should be king ! and the composing queen again treats of numerous kings and their reigns, and inserts the words lord and god many times, without assuming to know that either of such imaginary invisibles said a word.

CHAPTER IX.

One man commands another to pour oil on another man's head ! he is then told the lord had anointed him king, and that he should smite the house of his master ; then the oily-headed man asks the servants of his lord why the mad fellow came ; for he said the lord had anointed me king. and every man hastened to put his garment under him, on the top of the stairs, which fable shows that a composer with costly rich clothes had got sober enough to consider that oil poured on a king's or queen's head, greasing their royal garments, would make people in more humble stations afraid of such a mad oil pouring fellow ! yet she represents the affrighted people, who hid their clothes, blew trumpets, saying jehu is king ! so jehu rode in a chariot, and a watchman stood on a tower. another king, and yet another, went out in chariots, and several others are treated of ; also eunuchs, and a lewd woman, who was thrown down, and nothing but her skull, feet, and palms of her

hands were found. another similar story to this cruel one is inserted in this said-to-be holy bible, adding to the numerous proofs that the composer was a person of cruel, unrelenting imagination and disposition.

CHAPTER X.

Kings and their sons yet abound in great numbers according to the composer's imaginings, which she continues cruelly, stating seventy king's sons heads were cut off, and king jehu slew all that remained of the house of another king ; the great men, priests, and kin-folks. forty-two more are slain by a pit ; all were destroyed according to the saying of the lord. this fable, with numerous others, represents a supposed invisible lord, far more capricious and cruel than any visible lord composed of flesh, blood, bones and sinews, who are susceptible of feelings. the queen composer bestows the power on her fabled king jehu of putting to death any of his eighty guards who should let any man escape ; and also bestows the honor on this king of the lord telling him, after the slaughters he had made of his fellow-beings, that, as he had executed them well, his children of the fourth generation should sit on the throne of israel. here it can be seen that a composing queen, reigning under laws authorizing hereditary monarchy, strives to make impression on the minds of her subjects that an invisible lord aided and encouraged hereditary monarchs in oppression and cruelty, and when horrid atrocities were perpetrated by them it would reward them and their posterity, and also greatly aid in establishing and continuing hereditary monarchy, which doctrine it is not probable would ever have been propagated had hereditary monarchies never been imposed on mankind.

CHAPTER XI.

King joram's daughter stole another king's son from among the seventy kings sons that were slain by the command of another king, and hid him and his nurse. every man is commanded to compass the king with weapon in hand, and slay all that cometh within range ; and the captains did as the priests commanded ; and the priests gave the king the spears and shields that were in the house of the lord ; and the crown was put on the head of the king's son. and the king stood by a pillar, and the princes and trumpeters by the king ; and all the people blew with trumpets and rejoiced ! thus hath a queen endeavored to impose on her subjects wild fables of imaginary royalty and servile loyalty.

CHAPTER XII

King jehosh reigns at seven years of age. first he commands that all money be brought into the house of the lord, and let the priests take it to repair breaches ; but on the twenty-third year the priests had not repaired the breaches. the trespass and sin money was not brought into the house of the lord, it was the priests ! here is again shown plain the queen composer's mind was much inclined in favor of hereditary monarchs and their priests, and also to hold people in surveillance by deception.

CHAPTER XIII.

King jehu reigns again, and the anger of the lord is also stated to have again kindled against its people. the corpse of a man was let down into elisha's sepulchre ; it touched elisha's bones. then he revived and stood on his feet. surely no resurrection could be more complete.

CHAPTER XIV.

King amaziah reigns ; he slays ten thousand in the valley of salt. another king took him and all his treasures, also all the gold and silver from the house of the lord. the queen having attributed this mode of conduct to many of her fabled kings, indicates that she knew from experience the intrigues of her own reign, and those of her father, king henry the eighth, that ruling monarchs were prone to help themselves to as much of the precious metals as they could, and she shows it was her desire monarchs should have as much as they chose.

CHAPTER XV.

King azariah reigns at sixteen years of age ; he did that which was right in the sight of the lord ; saw that the high places were not removed. and the lord smote the king, so he was a leper. the statements respecting lepers are generally attributed to high functionaries, showing that the queen knew that trouble befell those who lived too well and worked too little. repetition is made that the lord promised this fabled king that his sons should sit on the throne of israel to the fourth generation. king gadi, king pul, king menahem, king pekahiah, and an incredible host of other odd fellows, also reign. according to the imagin-

ation of the composing queen, or the desire she shows of making her subjects believe so. she also generally pictures such fabled heroes as being more arbitrary and cruel than herself.

CHAPTER XVI.

The queen states king ahaz did that which was right in the sight of the lord, and made his sons pass through fire, and sacrificed burnt incense on the hills and under every green tree. surely the queen of the fable ought to have been able to have held the three hundred foxes with the one hundred and fifty firebrands represented to have been between their tails (treated of in judges) in requisition, to have aided this inexperienced king of sixteen in such a vast undertaking, and locomotives of the swiftest class to convey the cavalcade in order to have so brilliant an illumination. but instead of allowing this youthful king any such thing, or any aid from invisible sources, pictures him as robbing the house of the lord of all its treasure, and commanding a priest to burn all the meat and drink offerings of the people, and says the brazen altar shall be for himself, and took down the sea from the brazen oxen. the fabled brazen sea is more particularly portrayed in 2d of chronicles, chap. 4, and also in 1st of kings, chap. 7, v. 23, 24, 25, 26; and an addition to this brazen story is also inserted in 6th chap. of same book of solomon, making an incredible large brass scaffold *standing* on it with his hands spread forth, *kneeling* on his knees. again the queen states this king spread forth his hand, and in her repetition adds toward heaven. if there ever were such accommodations so imposing to weak minds manufactured, why not continue them in use on all occasions of ordinations to the present day.

CHAPTER XVII.

King ahaz reigns. this fabled king also takes all the silver and gold from the house of the lord, and the treasures of another king, and burnt incense under every green tree, and burnt meat offerings, and sprinkled the blood of his offerings on the altar, and brought the brazen altar from between the altar and the house of the lord, and cut off borders of the bases, and took the sea of the brazen oxen. surely the composer of this fable was either brazen or forgetful, or she would not have striven to confuse the minds of her subjects with a repetition of this same nonsense, after inserting it in her fables under the title of the book of moses, nor with the immense long list of fabled kings and their

deeds of cruelty, warfare, and other acts continued thickly through forty-seven chapters, answering to tire the reader's patience, and causing most to abandon the effort, and to yield acquiescence of belief that the inconsistent compound sprung from an invisible source, and must be sacred, holy and true, when they had not read it through.

CHAPTER XVIII.

King hezekiah reigns; his mother's name is recorded. the lord prospered him; he smote a large number of his fellow-beings. he clave to the lord, who was with him wherever he went. yet he tells another king he will bear all that he puts on him, and gave this king all the treasures of his house, and all the silver from the house of the lord, and cut off the the gold from the doors. many more fabled kings are treated of.

CHAPTER XIX.

King of hamath, king of arpad, king of hena, king of sepharvaim, and a long list of other fabled kings are treated of, and king hezekiah tells the lord he dwells between the cherubims; and any idle fellow, when he felt himself mellow, might bestow yet greater homage on what he did not know, or if he supposed so.

CHAPTER XX.

King hezekiah was told the lord said he should die. he turns his face to the wall and prays; then the lord commands his messenger to tell the king, the captain of his people, that fifteen years shall be added to his life, and it would defend his city; and isaiah cried to the lord, and it brought the shadow of the dial ten degrees backward from where it had gone down. this is on a par with the composer's fable of the sun and moon standing still at the command of the fabled hero joshua, who, it is stated in the same said-to-be holy book, was commanded by the lord to make sharp knives, and cut a piece off from his fellow-beings. this chapter contains one of the few useful lessons that are embodied in the mass of absurdities queen elizabeth left, which may serve to admonish proud, vain people, possessing wealth against boasting or making unnecessary exposure of their valuable realities. the fabled hezekiah shows to strangers all the house of his precious things, gold, silver, &c., and they were all stolen from him.

CHAPTER XXI.

King manasseh reigns at twelve years of age. his mother's name is recorded. he built altars, he reared up altars, and made his sons pass through fire, and seduced people to do more evil. and the lord said it was bringing such evil on judah and jerusalem, that the ears of those who hear it shall tingle. this same nonsense the composer hath made tingling statement of previously. king amon also reigns : his mother's name is recorded. his servants slew him in his house. a similar story to this hath been previously inserted, but the composer does not fabricate any reason why the servants became murderous, but certainly acts prudent not to bestow better fare or wages on them from new masters.

CHAPTER XXII.

King josiah reigns at the age of eight years : his mothers name is recorded ; also a similar fable to one previously inserted in the work, of precious metal being put into the hands of door-keepers for the workmen and overseers of the work of the house of the lord ; and a priest tells a scribe he had found the book of the law in the house of the lord. and when the king heard the words of the book, he rent his clothes ! and the king commanded the priest to inquire of the lord in the words of the book ! for great is the wrath of the lord that is kindled against us ; for the lord said he would bring evil on the inhabitants, and on this place, even *all* the words of the book. so a number of odd-named fellows, and a wife of one man, keeper of the wardrobe, who dwelt in the college, all communed with a prophetess, who told the above dismal threat of the lord according to the fable.

CHAPTER XXIII.

King josiah reads into the ears of his people all the words of the fabled book, and he defiled the places where priests had burned incense, took away the horses that had been given to the sun, and burned the chariots of the sun. this is on a par with the statement that the sun stood still at the command of joshua. this fabled king also beats down, and breaks altars made by other such kings for the court of the house of the lord ; and cast the dust of them into a brook. this part of the fable shows the composer had a relic left in recollection of her fable of moses and aaron obtaining people's gold jewels, making a calf for them to worship out of them, and then breaking the calf up fine ; and moses

telling the people he had thrown its dust on the face of the waters. many more kings are treated of, priests also.

CHAPTER XXIV.

King nebuchadnezzar takes another fabled king and his treasure, and all the treasures of the house of the lord ; and carried away all jerusalem, the princes, the mighty men of valor, even ten thousand, and all the craftsmen and smiths. none remained save the poorest sort of people ; and he carried away the king's mother, wives, and officers, and all the men of might, seven thousand, and craftsmen and smiths a thousand, all that were strong and apt for war. surely this fable is proof that the composer wrote it, as most others also show, while not in a fit state to compose with reason ; for her statement that all jerusalem was taken, would have rather more sober reflection had it not been entangled with the after statements of the various classes. the composer hath evidently been a considerable observer of affairs in high life, and knew from experience that monarchs did not wish the society of the poorer sort of people, and that they required the services of craftsmen and officers.

CHAPTER XXV.

King Zedekiah's eyes are put out, and the young princes are slain he is bound with fetters of brass, and a kings servant burns another kings house, and the lords house, and all the houses of jerusalem, and every great man's house ; and the wonderful story is recorded, that they were burnt with fire, and the people were carried away. but the captain of the guard left the poor of the land ; and poor enough indeed must they have been, being without shelter from the variations of temperature, by conflicting elements of different natures. but it is a consolation to discern and be convinced that the enormous extent of cruelties stated to have transpired under fabled lords and kings are but fiction, and that no beings or invisible spirits can be found possessing such ferocious natures as pictured forth in the work queen elizabeth left and king james published.

I. CHRONICLES : CHAPTER I.

Contains forty-two verses that are repetitions of fabled men having sons treated of in the composer's usual rude style, and versed about former fabled kings, and of their sons reigning when they were dead ; as the composer, although a female, did when her father was dead. she

finishes the chapter with a list of fabled dukes filling four verses ; of course she knew earthly lords and dukes well, as they attended her courts.

But after forming forty-seven verses in her books of kings in peculiar confusing and inconsistent style, writes sixty-five verses in her chronicles, which are principally repetitions of statements made in the books of kings ; they refer to the chronicles, and the chronicles refer back to the books of kings ; the fabrication of the four forming a mass of the grossest absurdities I have met with through my research of more than half a century ; and cannot see that they answer any other purpose than to deter all persons from reading them ; as many other parts of the said-to-be sacred scripture do also. and most of its advocates, on that account, do not know the contents of the confusing mass they advocate as being the word of a supposed invisible spirit, and strenuously contend that an almighty invisible power controls the destiny of man, through erroneous impressions formed in their minds in early life, and through fear of being burnt, millions of years longer than iron could retain its form in fire. if they disbelieved, if such innumerable host of kings had existed in the lifetime of the writer of those fables respecting them, and had been maintained in the magnificent style she hath portrayed many of them to have been kept in by the toils of their subjects, her fabled invisible spirit need to have been industrious enough, to have made all the commoners coats of skin, and clothed them with those strong, durable garments, as the crazy composer boldly states, god made and clothed her first fabled couple, adam and eve, with.

CHAPTER II.

Contains fifty-five verses of similar repetitions to the preceding chapter, in the same rude style about fabled men and their children.

CHAPTER III.

Contains twenty-four verses similar composition to second chapter.

CHAPTER IV.

Contains forty-three verses, the same kind as chapters one and two.

CHAPTER V.

Twenty-six verses composed of fabled men and warriors to the number of 44,760 in one instance, and of 302,000 animals being taken, and

of 100,000 men being taken, which is far more than twice the number of warriors as previously stated ; and many, it is stated, fell down slain because the war was of god, who stirred up the spirit of king pul. here the composer shows, as she hath done by many other statements, that disordered imagination had caused her to make statements extremely contradictory about an invisible spirit that she strove to make her subjects believe possessed such incompatible qualities.

CHAPTER VI.]

Contains eighty-one verses rude nonsense about priests, and other men and their children, as the composer commenced in genesis six ; the succeeding sixty-seven verses are also about men and their sons.

CHAPTER VII.

Forty verses also about fabled men and their sons ; 26,000 were apt to war and battle. thus hath a cruel, unrelenting monarch, whose father had set a bad example, recorded to the world, in numerous parts of the work she left, that her mind delighted in the contemplation of acts of oppression and warfare.

CHAPTER VIII.

Begins in the composer's usual rude style, containing forty verses of fabled odd-named men and their sons ; and one ulam she honors more than her fable prophet sam, by allowing him one hundred and fifty sons.

CHAPTER IX.

Forty-four verses partly in rude statements of men and their sons, and of 1760 odd fellows being priests ; very able men for the service of the house of god, and of choice being made from other mens sons of two hundred and twelve as porters to gates, when david and samuel did ordain the gates.

CHAPTER X.

Contains a repetition of the former fabled tale, king saul, and three sons being slain by the lord.

CHAPTER XI.

Contains repetition of king david dwelling in a castle, wherefore it was called the city of david ; and that a chief of his captains slew three

hundred with his spear at one time, and of david longing for water and refusing to drink any.

CHAPTER XII.

Contains repetition of fabled hurlers of stone, who could use both right and left hand ; and of 120,000 men of war coming with perfect heart, to make david king ; and that all israel were of one heart to make david king.

CHAPTER XIII.

Hath a repetition of the fabled ark of god being carried on a new car drawn by oxen that were transmogrified from cows, lawing as they went, because their calves were kept from them, according to the composer's distracted imagination ; while writing the previous fable of the ark, cows, and their song as they went along, the oxen stumbled by the threshing-floor, and the careful driver puts his hand to the ark to save it from falling. and the anger of the lord was kindled, and he slew the faithful man. he died before god, and the lord blessed the house wherein the ark was put.

CHAPTER XIV.

Repetition of king david perceiving the lord had confirmed him king, and of his taking more wives, and having more children, which is stated in the composer's usual style of levity. david inquires of god if he shall go against a certain tribe, god says go, and I will deliver them into thine hand. david the king inquires of the same invisible about the same thing ; god again tells the king to go, and attack them over against the mulberry-trees, as it had done before.

CHAPTER XV.

King david prepares a place for the ark of god, and tells people the lord hath chosen a certain set of men to carry the ark of god, and to minister unto him forever. so the chosen priests sanctified themselves to bring up the ark of the lord god. thus it can be seen that the composing queen still imagined she could contrive to fill the minds of her subjects with awe, by frequent repetition of words and titles she had attributed frightful power to. a long repeated list of droll-sounding names are given of fabled singers, musicians, trumpet-blowers and priests, in connection with this repeated fable of the imaginary ark of

god, trimmed and finished with the services of the master of song ! king david playing and dancing ; and one of king david's wives looking out of a window, saw him and despised him in her *heart*. this laughable fable having been previously inserted in the work, it appears as though the composer had a scribe to assist her, and he had formed the chronicles from what she had written, as a large portion of them are repetitions, and are of that inconsistent nature, that scarcely any sober person would have recorded a second time.

CHAPTER XVI.

Contains also repetitions respecting the fabled ark, and of the king appointing priests to pray before the lord.

CHAPTER XVII.

Repetition is made that god tells the king he shall not build it an house to dwell in, and that the king tells a prophet god is with him. and god tells the king his son shall build him an house, and it will establish his throne forever. and the king seated himself before the lord, and requires it to do as it had said.

CHAPTER XVIII.

Repetition is made of the fable of king david taking one thousand chariots, and seven thousand footmen from another king, and houghing all the horses, save for one hundred chariots, and of the lord preserving david whithersoever he went, and of his taking gold shields and much brass that the fabled solomon made a sea and pillars of, and of the king dedicating silver and gold to the lord.

CHAPTER XIX:

Repetition is made of king david's servants being shaved, and their garments cut off hard by their buttocks, with the difference of the first fable of only one side of their beards being shaved off. both statements agree the men were greatly ashamed, and of the shavers and clippers being so much afraid of the king that they sent one thousand talents of silver to hire chariots and horsemen of two neighboring nations, and king david sends all the host of mighty men and all israel, and slew seventy thousand which fought in chariots, and forty thousand footmen,

and the rest became king david's servants. all this and much more, hath been inserted before in the work queen elizabeth left.

CHAPTER XX.

Repetition is made of king david taking a crown from another king's head, which was heavy with gold and precious stones, and of its being put on king david's head, and of this fabled man after god's own heart taking much spoil from a city, and cutting up the people that were in it with saws, iron harrows, and axes, and that he dealt so with the people of other cities. a silly tale of a giant having twelve toes and twelve fingers is also repeated in this said-to-be holy chapter.

CHAPTER XXI.

A king is provoking satan! people of israel are represented to be a thousand thousand, and an hundred thousand men that drew sword. and god smote israel, and offers david a choice of three years famine; or three months to be destroyed before his foes, or three days pestilence in the land. so the lord sent pestilence, and seventy thousand *men* fell; and as an angel was destroying, god repented. the king saw the angel with drawn sword in hand stretched over jerusalem. the angel commands that the king set up an altar to the lord in a threshing-floor. eight verses are filled with similar composition about the fabled altar and threshing-floor. the angel puts its sword in the sheath, and god answers the king in the threshing-floor, and the king was afraid of the angel's sword.

CHAPTER XXII.

Repetitions are made by king david about building god an house. he tells the people god said his son should build him one, and prepared iron and brass in abundance, and says the house must be exceedingly magnificent, of fame and glory throughout all countries, and tells his son solomon that god had given him that name before he was born, and had said he should build the house. at the same time he forbade thy father building the house, and tells solomon he had prepared an hundred thousand talents of gold, and the same weight of silver, and iron and brass included, and without weight, and commanded the princes to help solomon.

CHAPTER XXIII.

David gathers all the princes and priests, when he was old, and made solomon king. the incredible number of workmen and porters previously mentioned are stated again to have been eight thousand. repetitions are also made about food being baked or fried in a pan.

CHAPTER XXIV.

Contains thirty-one verses about men being divided by lot.

CHAPTER XXV.

Two hundred and eighty-eight cunning men were instructed in songs

CHAPTER XXVI.

Porters are treated of through twelve verses, and eight verses about casting lots for gates, and seventeen hundred officers are treated of.

CHAPTER XXVII.

Princes, captains, and officers are treated of through thirty-four verses.

CHAPTER XXVIII.

David gives solomon patterns for the porch, treasuries, and upper chambers of the house of god ; with gold for lamps, candlesticks, and instruments for all manner of service ; also for flesh-hooks, bowls, cups, basins, altar of incense, and pattern of the chariot of the cherubims that spread out their wings, covering the ark of god. and david tells solomon the princes and all the people shall be at his command. this fable evidently adds to the proofs previously inserted in the work left by queen elizabeth, that her mind had become distracted with grandeur, and the contemplation of power and wealth caused her to so profusely bestow the same in her imagination on her fabled kings.

CHAPTER XXIX.

Repetition is made of david telling he had prepared much gold for the house of the lord, and that he had given over and above all he had prepared for the house of god, three thousand talents of gold, and seven thousand of refined silver, and for the service of the house of god five

thousand talents of gold, and ten thousand drams of silver, and an abundance of brass and iron.

II. CHRONICLES: CHAPTER I.

King solomon offers a thousand burnt offerings on the brazen altar before the lord. god talks to solomon. and solomon had fourteen hundred chariots and twelve thousand horsemen, and chariot cities, and made silver and gold as plenteous as stones. these wild ideas could not possibly have entered into the mind of any other person but one situated as queen elizabeth was, maintained in idleness and luxury, without a child to amuse her or engage her attention, and surrounded by pompous extravagance, and the grandeur of her court and its appendages, and known to be a wine-bibber.

CHAPTER II.

Repetition is made of the wild fable of king solomon having eighty-three thousand six hundred and seventy men engaged about building an house.

CHAPTER III.

The fabled house and its ceiling was overlaid with gold and garnished with precious stones, and the posts, doors, and walls were overlaid with gold; and fifty shekels of gold nails are added to the preceding wild tales. seventeen verses are filled with the same style of extravagant statements.

CHAPTER IV.

The fabled brazen altar and molten sea standing on twelve oxen for the priests to wash in, and covers, gold candlesticks, basins, bowls, snuffers, &c. &c., are all treated of again; and the doors of the house were also of gold. numerous other extravagances are repeated.

CHAPTER V.

King solomon brought into the house of god all the silver and gold, and put it among the treasures, and sacrificed sheep and oxen that could not be numbered for multitude. here it is again plain to be seen that the composing queen still strives to make her subjects believe fabled ancient monarchs were more tyrannical than herself; and by the gross ab-

surditities she adds while striving to make her fables confuse and amaze the minds of the uninformed, shows that she was not in suitable condition to compose with reason, thus far through the work she left. she states the priests brought the ark into the holy place, even under the wings of the cherubims, and there it is to this day. there was nothing in it save the stone tables which the murderer moses put in. these are the fabled tables that the composer strove to make her subjects believe god carved the ten commandments on with its fingers, the first of which declares it will punish unborn children to the fourth generation, and that it is a jealous god. of course the composer must have been insane or intoxicated. an hundred and twenty priests arrayed in white linen stood by the ark sounding trumpets; and when they lifted up their voice with various instruments of music, the house was filled with a cloud, so that the priests could not stand to minister. this is a contradiction to the statement that the invisible spirit possessed almighty power, that the one hundred and twenty trumpet-blowing priests should be so grievously incommoded.

CHAPTER VI.

King solomon repeats the fable of the lord telling his father he should not build it an house, but that he should build it one, and that the lord hath performed his word, for i am set on the throne as the lord promised. and he spread his hands forth, standing on a brazen scaffold twelve feet and a half long, and he kneeled and asks god if it will dwell on earth, and requires god to keep its eyes open day and night. hereditary power appears to be a favorite theme with the queen.

CHAPTER VII.

King solomon made an end of prayer. fire comes down from heaven and consumes the burnt offerings; and the glory of the lord filled the house, so that the priests could not enter. this shows that the composer did not suppose there existed an almighty power who wished to be adored. king solomon offered twenty-two thousand oxen and one hundred and twenty thousand sheep as a sacrifice, and the *people* dedicated the house of god. here it is seen that the composing queen differs from her general plan of allowing priests such honor, and that she continues her wild imagination of allowing her fabled king solomon power to destroy all the flocks and herds of the land to appease or please the creator of them, according to the first chapter of the work she left;

and this with many others taken in connection. the fabled brazen altar is boldly treated of again, and the fat of the peace offerings, and he kept a feast seven days. this does not picture forth wisdom for the fabled wise king; yet it is stated the lord appeared to him by night, and talked to him about its house, telling solomon it had sanctified the house.

: CHAPTER VIII.

King solomon makes people pay tribute unto this day. and the composer hath been so liberal and clever as to give no date, so the people may be taxed forever; and king solomon, like a royal true gallant fellow, brings up king pharaoh's daughter, and offered burnt sacrifices to the lord every day, according to the commandment of the fabled servant of the lord moses, the murderer. ships and gold are again stated to have been sent to king solomon.

CHAPTER IX.

Contains repetition of the grand fabled rare-show, and meeting of the queen of sheba and king solomon, and of the queen presenting the king with loads of gold and other valuables, and of the king giving the queen all her desire; and the queen composer allows king solomon to have had six hundred and sixty talents of gold brought to him in one year; and also that all the kings of arabia and governors of the country brought gold and silver to solomon. and he made two hundred targets of beaten gold of six hundred shekels to a target, and three hundred gold shields of three hundred shekels to each. and a great throne of ivory, overlaid with pure gold, with six steps to the throne, with footstool of gold. surely he ought to have been as well satisfied with earth for his footstool as the great invisible that he declared set him on his father's throne; but this throne of his own make is represented as being guarded by twelve lions on each side of the steps, and lions by the stays; and all king solomon's vessels were of gold. twentieth verse, silver was accounted as nothing in those days of solomon. twenty-first verse, king solomon's ships brought silver, gold, ivory, apes, and peacocks every three years. and every man brought vessels of silver and of gold, spices, horses, mules, and harness, and the king made silver as stones; and he had four thousand stalls for chariots and horses, and chariot cities, and twelve thousand horsemen; thus the composing queen, in her ardor to enforce belief on the minds of her subjects that hereditary monarchies

of ancient times existed, and were supported in greater magnificence than she and her government, by far outsteps the bounds of probability and records the distraction of her mind.

CHAPTER X.

Contains repetition of the fable of a king's son telling his subjects he would be more cruel to them than his father had been; and that he did not hearken to the people, for the cause was of god.

CHAPTER XI.

A king sets one hundred and eighty thousand chosen warriors to fight the poor israelites, who have been represented as more helpless than lambs, so that they could not find water. and the king the queen attributes this great power to was, like herself, a sprig of hereditary royalty. the queen also allows that this king took a female sprig of royalty for his bosom companion; and that, like her father, he yet took another, and that he loved the third one better than all his wives and concubines; and he had twenty-eight sons, and sixty daughters; he desired many wives, and thought to make one of his sons king. thus doth queen elizabeth thus far, through the work she left, strive to make her subjects believe it to be sacred and right that they should for hereditary monarchs toil and fight.

CHAPTER XII.

King shishak comes up in the composer's imagination with twelve hundred chariots, and sixty thousand horsemen. he tells people the lord says it hath left them in his hand; and the queen, as usual, allows this king to take away the treasures of the house of the lord, which is one of the items of spoil she hath allowed most of her numerous host of fabled kings; plainly showing she believed the plan or scheme of most monarchs to be to take all they could get.

CHAPTER XIII.

King abijah reigns: his mother's name is recorded. he sets battle in array with four hundred thousand chosen valiant men. another fabled king does the same with eight hundred thousand chosen valiant men also. any sort of fellow that will consecrate himself with a young bullock and seven rams may be a priest. repetitions are inserted about gold candlestick lamps. king david, who hath long since been recorded

as dead, and that his son solomon reigned in his stead, is brought forth again to distract the credulous reader's brain. god gave him and his sons the kingdom forever by a covenant of salt; golden calves are treated of, showing nothing more than that the composer had plentiful store of precious metals. god himself, she states, was captain, and had priests sounding with trumpets, to cry alarm; and god smote all his chosen people israel, and delivered them into the hand of the besiegers, so that half a million of god's chosen men were slain. one man married fourteen wives, and the composer, in her usual style of levity, describes the cause of those wives bearing thirty-eight children. the fabled ark of god is treated of again; and as the new cart that it was conveyed on when it had golden mice in it, according to the composer's disordered imagination on one of the former removals, was burnt; and also the oxen that stumbled by the threshing-floor, which had been transmogrified from singing milch cows at the same time, when god slew their careful driver, who, like an [honest man, strove to save the treasure from damage that he was entrusted with, by putting his hand to the ark to prevent it falling. surely no one who wishes to be guided by reason, that reads such wild fables that are embodied in the work the wicked elizabeth left, can respect them as truths, or as being useful in confusing the minds of the unlearned, timid portion of mankind.

CHAPTER XIV.

A king had an army of three hundred thousand men, who drew bow and bare shield, and two hundred and eighty thousand valiant men. another man had an host of a thousand thousand, and three hundred chariots. and one nation destroyed the other before the lord, and took away much spoil, and smote the cattle tents. surely this fable must have been composed under the inspiration of strong drink by a person acquainted with warriors and kings; and most of the preceding ones indicate the same cause brought them into existence.

CHAPTER XV.

One king met another king, and nations were destroyed, for god did vex them. this adds to the numerous contradictions previously inserted by elizabeth, that god is full of mercy and loving-kindness. the destroyers offer up to the lord seven hundred oxen and seven thousand sheep of the spoil they had brought, and entered into a covenant with the lord that those who would not seek it should be put to death.

and they sware with loud voices to the lord, and with cornets, trumpets, and shouting, and the lord gave them rest; and silver and gold was brought into the house of the lord.

CHAPTER XVI.

A king brought out the silver and gold from the house of the lord, and sent it to another king; many more kings are treated of. one was diseased in his feet: he died, and was laid in a bed filled with sweet odors, and spices prepared by the apothecary's art, and a great burning was made for him. but history does not give record that so much honor was shown to the memory of the composer of this fable, more on account of the whole fiction she left. but it became generally known that the statement written or painted about her, under her statue in the yard of st. paul's church, london, was, that she had left her subjects in the lurch, with her face toward the *wine* and *brandy* shop, and her back toward the church, which articles she was known to be fond of.

CHAPTER XVII.

A king, had his kingdom established in his land by the lord, and his priests had the book of the law of the lord, and taught people in cities; and people brought tributes of silver, and seven hundred and seventy rams, seven hundred and seventy he-goats. seven hundred and sixty thousand mighty men of valor are stated to have been with three kings, besides those in cities. these incredible numbers, or similar ones, are, in many parts of the work elizabeth left, stated to have been under command of some of her numerous fabled kings, although she pretends to know when the earth and man was first formed, and that was the beginning of all things; and as the whole work palpably shows itself to be the production principally of one mind, constantly exceeding the bounds of nature, reason, and probability, such statements must convince most persons who read them that they are blundering fictions.

CHAPTER XVIII.

One king killed sheep and oxen in abundance for another king; and one of these fabled kings tells the other to inquire of the lord to-day, and asks if there was not a prophet of the lord by whom they might inquire of the lord; and one king said the lord told him to push with iron horns. two kings sat on a throne in a void place, and all the prophets prophecied before them. surely the queen must have forgotten she had stated many hundreds of prophets existed. the lord asks, who shall

entice the king of israel that he may fall? a spirit came out before the lord and said, i will entice him! the lord asks him wherewith; and it said it would be a lying spirit in the mouth of all his prophets; and the lord said, do so and thou shalt prevail. many kings are treated of in the same inconsistent style, as numerous others have been, manifestly by a sprig of royalty.

CHAPTER XIX.

A king tells his people that a priest is over them in all matters of the lord! which shows the composer of the fable knew priests had great power over people, and that it was her wish they should continue to exercise that power over her subjects.

CHAPTER XX.

A king stood in the house of the lord, and asked god if it did not drive the inhabitants of this land before the people of israel! these fabled people, who it is chronicled were all given up to spoilers by the lord; and half a million fell at one time, all slain! and at another time the lord sat in ambush against a nation of people, and another nation slew them; and when they had made an end of destroying the inhabitants of syria, every one helped to destroy another, and they were all dead bodies! none escaped. in stripping them, an abundance of riches and jewels were found, more than the destroyer could carry; and they were three days gathering the spoil; and the lord made them rejoice over their enemies, and fear was on the people when they heard the lord had fought! and well might such a contrast to the character previously recorded of such a supposed invisible power alarm credulous people.

CHAPTER XXI.

A king dies, and gave his sons much silver, gold, and fenced cities; another king, in true royal style, took the daughter of another king to wife; his queen and princes went forth in chariots! and after this the lord smote him in his bowels with an incurable sickness; so that, at the end of two years, his bowels fell out! this cruel statement is recorded as a prophecy four verses previously; and many credulous, deluded people frequently refer to the statements of prophecies that came to pass, which are frequently inserted in the same manner as the one in this chapter.

CHAPTER XXII.

A king, whose name and his manners also are recorded, went to war with another king. surely any person who reads the fables made by the queen of her innumerable fabled kings, and their ambushments, encampments, ensigns, standards, tents, priests, trumpet-blowers, chariots, charioteers, men running before them, horsemen, footmen, shield and spearmen, bowmen, and a host of other humble servants—if they had even when a child thought as a child, that such fables were the word of an invisible lord, when they make use of their reasoning powers must consider those who have by long and continued efforts persuaded them so to think—must as adult, have known better, or otherwise that they were deluded by the persuasions of deceived, credulous ancestors. a woman, it is stated, when she saw her son was dead, destroyed all the seed royal ! this is an unusual wandering from the general style of elizabeth through the work she left, as in most parts of it she allows all sprigs of royalty great honor and power but at a late hour ; wine-bibbers are apt to be yet more wild than in early hours ; repetition is made of the story of a king's daughter stealing a prince from among others that were slain, and hid him and his nurse in a bed-chamber, so he was hid in the house of god six years, which story attributes much greater power to one woman than any sober person would be likely to do, while conferring unlimited power to kings, and yet represent that a woman caused royal families and every body else to be so afraid of her, that it was necessary to hide a king's son one minute, much less six years.

EZRA : CHAPTER I.

A king had his spirit stirred up by the word of the lord, through the mouth of a man that another man put in the stocks, and some princes put in a nett in which he stuck fast in slime. the king tells the people the lord hath given him all the kingdoms of the earth ; and charged me to build him an house, and that other men help with silver, gold, goods and beasts. five thousand vessels of silver and gold, with an incredible quantity of other valuables and precious things, are stated to have been brought.

CHAPTER II.

Priests to the number of nine hundred and seventy-three are treated of, and a congregation of forty-two thousand three hundred and sixty ;

and people gave sixty-one thousand drams of gold, and five thousand pounds of silver, and an hundred priests' garments. thus it is plain to be seen that the composing queen hath bestowed great power and wealth on another fabled king, and hath allowed him a numerous host of priests as aids, as usual, in her imagination through this fable, as well as the preceding parts of the work she left.

CHAPTER III.

King david's memory is honored by trumpet-blowing priests, and by all the people shouting with a great shout, when the foundation of the house of the lord was laid ; but many of the priests wept aloud, and many shouted for joy, so that people could not discern the noise of the joyous shout to that of weeping, for the noise was heard far off.

CHAPTER IV.

King cyrus is opposed by others hiring counsellors to frustrate him, until another king reigns over his kingdom ; a chancellor and scribe write a letter to another king, stating jews were building a rebellious bad city. one king is styled king of kings ; and a priest, the scribe of the law of god of heaven. seven counsellors of a king are treated of. rams, lambs, meatofferings, and drinkofferings, with much silver and gold, are treated of in this fable in similar manner as they have been in the preceding part of the work.

CHAPTER V.

A king had a letter sent him by a governor about an house being built with great stones, and timbers laid in the walls, and of the workmen being asked who commanded them to build the house ; they answer, we are the servants of the god of heaven, and build the house that was built many years ago, which a great king builded ; and, as usual, the queen allows this fabled king possession of much gold and silver, and allows the king to send his pleasure concerning the matter.

CHAPTER VI.

A king makes decree to have search made in the house of the *rolls*, where the treasures were laid. it is not wonderful or mysterious that queen elizabeth, while reigning, should know the fact that in her parliament-house there was an official styled master of the rolls ; nor that her recollection of that term should have caused her to use it in the work she left.

CHAPTER VII.

A king grants this ready scribe all his request, according to the hand of the lord. and singers, priests, and porters went up to jerusalem in the seventh year of this king's reign. the copy of a letter is treated of that a king gave to a priest, wherein he treats of his realm and his seven counsellors, and of silver and gold offerings, and of buying bullocks, rams, lambs, meatofferings, drinkofferings, to offer on the altar of the house of god, and allows priests to do with the rest of the silver and gold according to the will of god. plenty of wine is also treated of, under the inspiration of which the fable indicates it must have been written. the composer asks, why should there be wrath against the king and his sons? adding, whosoever will not do the law of the king, let judgment be speedily executed on him, whether it be death, banishment, imprisonment, or confiscation of goods. surely no one person who carefully examines the contents of the bible, and strives to form a reasonable opinion, can believe them to be written by any other being than a cruel monarch, who considered herself the highest power of all.

CHAPTER VIII.

A king's band of soldiers, horsemen, counsellors, and lords are treated of, and the king allows his priests to have the oft-repeated catalogue of gold vessels to take to the house of god. twelve bullocks, ninety-six rams, seventy-seven lambs, and twelve he-goats were for a burnt offering unto the lord. surely no sober sane person would write in one book of fiction that one power had created all things, and also write that the same power was continually allowing much of its own creating to be burnt to please itself.

CHAPTER IX.

Kings and priests have been delivered into the hands of the kings of the land, and for a little space god gave grace, and allowed us a nail in his holy place, and hath extended mercy in the sight of the kings. ezra says, when he heard that the holy seed had mingled with people, he rent his garment, plucked off the hair of his head and beard, and sat down astounded; and at the evening sacrifice fell on his knees, spread out his hands, and said, o my god! I am ashamed, and blush to lift up my face.

CHAPTER X.

A king's high house, priests' sons putting away their wives, and a long

list of names, constitute the principal part of this chapter. those who do not come within three days are to have their substance forfeited. as the composer states, consultation was made to make this covenant with god to put wives away, and those that were born of them. and as she knew her father, king henry the eighth set the example of putting his wives away. it appears as though she thought that royal mode of conduct should be enjoined on princes by compulsion, and all israel were made to swear they would do according to this word, and priests into the bargain.

NEHEMIAH: CHAPTER I.

A king's cupbearer and jews are treated of; and a man says he fasted certain days, and prayed to god that it might keep its eyes and ears open, and be attentive and hear his prayer, and requires god to remember the word of its servant, mooses the murderer.

CHAPTER II.

A king has wine given him, and his cupbearer said to him, let the king live forever. and the cupbearer prays to god also. and the king, with the queen sitting by his side, was very sociable with his praying cupbearer and sent captains and horsemen with him. so off he goes by night; out of a gate before the dragon-well, and viewed walls by the dung-port, and to the king's pool, and told people the words the king had spoken to him.

CHAPTER III.

A king is treated of priests build the sheep-gate, people mortgage their land to get money to pay the king's tribute. it is hopeful that this only occurred in the imagination of the queen composer. some men built the fish-gate, and laid the beams, set up the doors, locks, and bars thereof. others did all the same to the old gate, each item being distinctly again specified in the same style as the child's story of the house that jack built. the dung-gate and other gates, with a long list of odd, droll-sounding names of fabled builders, are treated of also.

CHAPTER IV.

Rulers and nobles are treated of, and workmen building a wall, each one holding a weapon in one hand and working with the other; those

carrying burdens also. surely the composer never imagined they had to climb either ladder or scaffold while she composed this fable.

CHAPTER V.

King's tribute is paid by people mortgaging their lands, vineyards, &c., to raise the money; and governors take wine and precious metal from people; and one says all that was prepared for him daily was one ox, six choice sheep and fowls, and once in ten days all sorts of wine.

CHAPTER VI.

A king is treated of with respect of reporting to him something about building a wall.

CHAPTER VII.

A king, nobles, and rulers are treated of, and a large great city that the houses were not built of, and the people were few. but the composer's imagination leads her to treat of a congregation amounting to forty-two thousand three hundred and sixty, besides seven thousand three hundred and thirty-seven servants and two hundred and forty-five singers, seven hundred and thirty-six horses, two hundred and forty-five mules, four hundred and thirty-five camels, six thousand seven hundred and twenty asses. she also states twenty-one thousand drams of gold were given to the treasurer of the work, and two thousand two hundred pounds of silver, fifty basins, and sixty-seven priest's garments. the fable is trimmed off with porters and more singers.

CHAPTER VIII.

Ezra, the priest and scribe, read before the street that was before the water-gate, standing on a pulpit of wood. all the people and the priests were gathered to understand the law god had commanded by moses the murderer. and every one made them booths on the roofs of their houses, and in the street of the water-gate, and in the water-gate, and in the courts of the house of god, and sat under the booths, and kept feast seven days.

CHAPTER IX.

Kings and people, and their lands, wells, vineyards, &c., are taken by the same power the composer hath bestowed the character of kind and just to, and given to others that they might do with them as they would.

CHAPTER X.

Priests, porters, singers, wives, sons, daughters, moses's judgments, statutes, ordinances, shew-bread, continual meat-offerings, continual burnt-offerings, debt, which such kind of exaction would continually increase, until the creditor suffered, and the debtor could never get release. neither does the composer forget to require wine; and the fable strongly indicates she did not forsake that article while fabricating this part of the work she left, in which she allows the priests who were bedecked with holy linen breeches, reaching from their loins to their thighs, should be present when the tithes were taken from the people.

CHAPTER XI.

Priests, porters, gates, cities, and the fabled king solomon's servants, are treated of, and a catalogue of names through thirty-six verses, without pretence that any lord or god spake a word.

CHAPTER XII.

Priests, chiefs, singers, villages, porters, wives, children, fish-gates, other gates, and walls with a medley of other things, are treated of, through forty-seven verses, without pretence that any lord or god spake a word.

CHAPTER XIII.

The book of moses the murderer was read; in it was written that the amorites and the moabites should not ever come into the congregation of god! kings and priests are treated of; one priest had prepared him a great chamber, where the meat-offerings, and tithes of corn, oil, wine, and many other good visible things were laid, the fable proving that the queen composer thus far, through the work she left, retained fond recollection of wine; which she bore the reputation of doing honor to, after she did dine; and she now attributes to her fabled prophet nehemiah, that he told god that he had cursed jews, and smote certain of them, and plucked off their hair, and made them swear! and allows that her fabled king solomon was caused to sin by outlandish women; but the probability is, no women could be found more guilty of such conduct than the author of this fable, the queen of the palace of st. james, in london city, where all farthings are coined, and where sparrows abound, as she treats of in her new testament.

ESTHER: CHAPTER I.

A king seated on his throne in a palace, made a feast to his princes and servants, and showed the honor of his excellent majesty one hundred and eighty days, and when these days expired made a feast to the people seven days in the garden court of his palace, which was hung around with green and blue hangings, fastened with cords of fine linen to silver rings, and pillars of marble; the beds were of gold and silver, on pavements, of rich variegated marble, and wine was given in vessels of gold in abundance! the king's officers were commanded to do according to every man's pleasure. surely no person would have written such a fable but one well acquainted with a court of an earthly monarch who was a wine-bibber; and under its inspiration queen vashtie made a feast to the women of the royal house; and on the seventh day the king's heart was merry with wine, and sent his chamberlain to bring queen vashtie with the royal crown, to show the princes and people her beauty; the queen refuses to be thus exposed, and the king's anger burned in him and decreed every man should bear rule in his own house! surely royal proof is here sufficient to show that composer did much more know about the extravagancies of earthly courts than she did of anything invisible, and also that she knew from experience that wine had made her heart and that of her licentious father's merry many times.

CHAPTER II.

King ahashuerus's wrath got appeased; then his servants recommend the appointment of officers to search through the kingdom, and gather all the fair young virgins, and put them in custody of the king's chamberlain, and when they had undergone purification with sweet odors, myrrh, &c., for twelve months, let them come to the king in turns in the evenings, and leave his highness next day, by passing to the house where the chamberlain kept the concubines, and never more come in to the king except his majesty delighted in them; and the king was pleased with the plan, and so might be any living man. the fair and beautiful esther was taken unto the king in his royal house in the tenth month; which part of the fable contradicts the former part, which states the fair virgins were all to be purified for twelve months previous to their being honored with the company of the king one night, that he might please his fancy, and choose the one he most delighted in to be his queen and companion; and the fable accounts that he loved esther above all, and he made her queen, and made a great feast.

CHAPTER III.

The king promotes a certain man, who recommends him to have all jews destroyed, and offers to pay ten thousand talents of silver to those who should have the charge of the business, to bring it into the king's treasuries. on account of this grand, cruel offer, the king gave him his ring; and letters were sent by post to kill all jews in one day, and both projector and king sat down to drink. no one would write such a fable but a monarch, we think.

CHAPTER IV.

The king's chamberlain is called by the queen. she tells him that all the king's servants know that whomsoever do go into the inner court that are not called will be put to death, for that is the law, except such as the king may hold out the gold sceptre to. this fable, surely, ought to convince every reader that it hath been fabricated by a reigning monarch, who from luxurious living had been encouraged to think it right people should be subjected to persecution or death by the caprice of rulers.

CHAPTER V.

The king sitting on his royal throne, saw queen esther, and held out the gold sceptre to her, and tells her he would grant her request even to the half of his kingdom. she proposes that the king and haman come to a banquet she had prepared. haman goes joyfully; but when he saw mordecai, he was full of indignation, for he was the man he had thought to get hanged, and he caused a gallows to be made seventy-five feet high.

CHAPTER VI.]

The king asks what honor had been done to mordecai? his servants say nothing. haman had come to speak to the king to hang mordecai, who is taken into favor by the king, and richly attired. and then haman hastened to his house mourning.

CHAPTER VII:

The king and haman came to banquet with queen esther, and the king tells her again that her request shall be granted, while he was at the banquet of wine. she states the king arose from the banquet of

wine in wrath, went into the palace garden, and returned to the place of the banquet of wine; and the king said haman was on the same bed with the queen, and said, will he force the queen before me. as the word went out of the king's mouth, haman's face was covered, and one of the king's chamberlains said to the king, behold the gallows haman made for mordecai. the king said, hang him there! the command was obeyed, and the king's wrath was pacified.

CHAPTER VIII.

The king gives queen esther the house of haman, the jew's enemy; and the queen's uncle mordecai came before the king, who gave him his ring that he had taken from haman. the queen beseeches the king with tears, to put away his device he had formed against the jews. the king held out the golden sceptre to the queen, and told her and her uncle haman was hanged because he had laid his hands on the jews; and says, write ye to the jews in the king's name, and seal it with the king's seal, which no man may reverse. this looks as though the composer might have pictured this fabled king in her imagination during the reign of her father, and that she thought he ought to have the power to destroy those who would dare reverse his commands; for it is not probable that any other being but a sprig of hereditary monarchy would compose such a fable.

CHAPTER IX.

The king told the queen the jews had destroyed five hundred men in the palace, and the queen requests the king to let the same be done the next day, and let haman's ten sons be hanged. the king is again represented to be very loving and kind to his fair queen, telling her the request shall be done. thus it is again plain to be seen that the composing queen still thought it right her subjects to affright with pretences that her fabled ancient kings had people slain without judge or jury, according to their caprice or fury; and as her subjects were not allowed the natural privilege of choosing who should rule and reign over them, laws might be enacted further to distress them, while sprigs of royalty allowed their minds to contemplate on such cruelties that abound in the work left by queen elizabeth.

CHAPTER X.

The king laid a tribute on land and on the isles of the sea. this

queen elizabeth, of course, knew was the plan by which henry the eighth, her father, and herself were supported in splendor by, and she hath shown that her mind hath been too much occupied with royalty to reflect about any higher power than her fabled monarchs, or to fabricate any story respecting anything beyond visible realities, and does not mention a word respecting any lord, god, or ghost, or any satanic or angelic host, through either of the chapters of this book. although some proclaim the bible to be the word of the lord, yet it is not pretended that any such being spoke one word of the book of esther. the same is the case with numerous other chapters in several other books of the bible, and it is to be hoped that general education will convince the generality of the rising generation that the bible was introduced in the same manner as all other publications, and that different opinion to that respecting it is a mistaken and injurious delusion.

JOB: CHAPTER I.

Job's children feast. he sanctified them. the sons of god present themselves before their father, satan also; and the lord and satan converse, and the loving kind lord allows satan power over all that job possessed, which is stated to be vast. his flocks, herds, camels, servants, and children were slain, and his house destroyed; and he rent his mantle and shaved his head, and said he would return as naked to his mother as he came from her. burnt-offerings are treated of in the composer's oft-repeated style.

CHAPTER II.

Again the sons of god present themselves before their father. satan also. again the lord and satan converse, and the lord allows this fabled former resident of heaven to do as he pleases with the perfect upright job, who is smote with sore biles from the sole of his foot to his crown. and the composer, to make the story appalling as possible, according to many other of her fables of cruelty, states job sat down among ashes and scraped himself with a potsherd; thus exceeding the bounds of nature and probability in about as great a degree as the rest part of the work she left. the only favorable view that can be taken of the work and its authoress, is, that she probably wrote it for amusement, as it was not published until james the first, her successor's reign. the composer states every one of job's friends rent their mantles, sprinkled dust on their heads, and sat on the ground seven days and nights with him,

and none spake a word. surely the inconsistency of the chapter is far from proving that the composer either knew of such a fabled sufferer, or of such an imaginary satan, or any invisible loving kind lord.

CHAPTER III.

Job opens his mouth and talks of kings and counsellors, silver and gold, infants, servants, prisoners, and of his own sighing and roaring.

CHAPTER IV.

A man tells his dream. see verses 13, 14, 15, 16.

CHAPTER V.

The hungry eat. the lord saveth the poor from the sword, or so states the composer of the fable; but experience proves the poor handle the sword and other instruments of destruction; people are told they shall laugh at famine and destruction. this, likely, would have been the feelings of the queen of the palace of st. james on such an occurrence.

CHAPTER VI.

Job records his grief to be heavier than the sand on the sea, and asks if there is any taste in the white of an egg, or can that which is unsavory be eaten without salt, and if his strength is as the strength of stones, or is his flesh brass? rather a brazen story, surely, to be palmed on mankind by a tyrannical, unrelenting monarch, as the word of a power she states made the earth in one day.

CHAPTER VII.

Job says his flesh is clothed with worms and clods of dust, his skin is broken and loathsome. query. did the composer of the fables suppose job had already worn out the potsherd by scraping off his sores, and no other tool of the kind could be found? it surely looks as though this was her whim of the moment, and that too free use of wine had disordered her mind.

CHAPTER VIII.

A man tells job, though his beginning was small, his latter end should greatly increase.

CHAPTER IX.

The composer's imagination appears to have led her to think the earth stood on pillars, as she states the pillars thereof were made to tremble. and job complains that god multiplied his wounds without cause, and will not suffer him to take breath, and says his days are swifter than a post, which part of the fable indicates the composer had made herself as stupid as a post while writing it by partaking of wine.

CHAPTER X.

The composer appears to feel conscious she had attributed too much cruelty to the same invisible spirit she had bestowed a loving kind character to, by stating her hero job interrogated the lord about oppressing and despising the work of its own hands, and asking it if it hath eyes of flesh, and tells it that it hunteth him as a fierce lion. surely the composer hath been too fierce with inconsistency to show sobriety.

CHAPTER XI.

Job is asked if he can by searching find out god, which plainly indicates the composer was well aware she could not. she treats of kings and judges. she of course knew her father was a king, and had judges in his courts.

CHAPTER XII.

Kings, princes, judges, and counsellors are treated of. the queen, beyond doubt, knew all these existed.

CHAPTER XIII.

This fabled sufferer asks why god hideth from him, and writes bitter things against him, and put his feet in the stocks ; this kind of punishment was inflicted on the trespassers of british laws, through the reigns of several monarchs, and was often practiced on offenders in the city where the composer and publisher of the bible resided, and for many years after their decease ; consequently, it is not wonderful elizabeth thought of it while writing the fabrication of a suffering man.

CHAPTER XIV.

The composer acknowledges, man lieth down, dieth, wasteth away, and riseth not. and adds, if a man die, shall he live again ? the com-

poser here appears to have been guided by reason and demonstrable proof she had seen.

CHAPTER XV.

A friend of job tells him man dwelleth in houses which no man inhabiteth, and in cities which are ready to become heaps ; and adds, he shall not become rich.

CHAPTER XVI.

Job calls his friends miserable comforters, and says he hath sewed sackcloth on his skin, and in a few years he shall go and not return. this does not support the doctrine of resurrection.

CHAPTER XVII.

Job tells the worms they are his kindred, and that he shall go down to the pit, then their rest will be together.

CHAPTER XVIII.

A man reproves job, and prophecies many prophecies.

CHAPTER XIX.

Job tells those that torment him that his error remaineth with himself, and that god hath encompassed him with a net ; I cry, but am not heard. god hath taken the crown off my head ! by this statement of the queen, it is to be seen that her mind contained wandering ideas about her crown, as she hath not before pretended job such a thing wore, but had represented him as a farmer.

CHAPTER XX.

One man prophecietieth many troubles shall befall other men.

CHAPTER XXI.

Job asks why the wicked live to be old, and become mighty in power ! the great probability is that the composer of the fable felt this was the case with herself, as that was her character, and a large portion of her fables throughout the bible show constant aim to impress on the minds of her subjects that heirs to reigning monarchs shall reign in their stead, when the old rogues or fools are dead ; and that the sprigs of royalty shall rule, and have ruled, with more despotic sway than either her father or self did. this is the principle, then, of the bible she left.

CHAPTER XXII.

A man tells job that he shall lay up gold as dust, and a precious kind of gold as stone, and he shall have plenty of silver, and his decrees should be established, and the almighty should be his defence, if he would turn to the almighty.

CHAPTER XXIII.

Job says, o that I knew where I might find him. if I go forward or backward, or to the right or left, I cannot find him; I would order my cause before him, and fill my mouth with arguments. then would I understand what he would say to me, and asks if he will plead against him. here the composer doth again show that she did not know the invisible spirit she pretends to picture forth to her subjects.

CHAPTER XXIV.

The adulterer and the barren are treated of.

CHAPTER XXV.

A man talks about the armies of god being without number.

CHAPTER XXVI.

Job says, dead things are formed under the waters.

CHAPTER XXVII.

Job says the rich man shall lie down, but he shall not be gathered. he openeth his eyes and is not. the east wind hurleth him out of his place; god shall not spare him, and men shall clap their hands and hiss at him. this shows the composer's whim of the moment was singularly different from her general imaginings, or at least from her general pretence of knowledge, as she hath made numerous statements of kings, princes, judges, priests, and other high functionaries living in splendor and being rich.

CHAPTER XXVIII.

Silver, gold, brass, iron, sapphires, gold dust, onyx-stones, and other precious articles are treated of, forming about the same assortment as those the composer makes statement of in the book of genesis, interspersed with some richer articles, such as diamonds, in her fable of adam and eve; most of the precious articles being treated of previous to the statement of the man having a wife made out of bone for him.

CHAPTER XXIX.

The composer attributes to this hero the silliness of saying, oh that I was as when I washed my steps with butter. and the rock poured out rivers of oil to me ; the princes refrained talking, and laid their hands on their mouth, and the tongues of nobles clave to their mouth. it surely would have been much better for mankind if the composer's pen had never produced any more words than truth.

CHAPTER XXX.

Job says the young hold him in derision, whose fathers he would have disdained to have set with the dogs of his flocks. for want and famine, they were fleeing into the wilderness in former times. they brayed under nettles, they were children of fools, base men, viler than the earth. Surely this must have been written while the composer was not in suitable condition to compose with reason, as she hath previously attributed greatness of character to the spirit she states made the earth, which she now terms vile.

CHAPTER XXXI.

Job says, if his heart hath been deceived by woman, then let his wife grind unto another. in this case, the wife of job need to have been the most humble and patient of the two. thirteen other ifs are added : princes, judges, gold, and money are treated of, and many other realities.

CHAPTER XXXII.

Elihu saw no answer in the mouth of three other men, and his wrath was kindled, and told the others he was young and they were old ; and that he was full of matter, and his belly as wine that hath no vent, and ready to burst like new bottles, and will speak that he may be refreshed. the composer surely had drank the contents of some bottles.

CHAPTER XXXIII.

Elihu tells job to stand up and set his words in order ; and also tells job that he is in god's stead. the composer of this fable hath shown the same bold wildness in her fable of aaron and moses, where she states god told moses he should be as god to aaron ; job tells his interrogator god hath put his feet in the stocks.

CHAPTER XXXIV.

Elihu tells wise men to give ear unto him, for job hath said he was righteous, and that it profiteth a man nothing to delight in god. a man shall return to dust, all shall perish together; hearken to my words, is it fit to say to a king, thou art wicked! or to princes, thou art ungodly? thus the composing queen continues striving to impress the minds of her subjects with awe, to cause them to render surveillance to royalty.

CHAPTER XXXV.

Elihu recommends people to trust in god, although they say they do not see him. this is recorded, that the supposed spirit could be discerned three hundred and seven years ago.

CHAPTER XXXVI.

Elihu tells people god doth establish kings, and they are exalted; thus it is seen that the composing queen still continues boldly to blend her assumption of knowledge in deity with royalty.

CHAPTER XXXVII.

This fable tells god thundereth marvellously with his voice, and that we cannot find him out, and that he respecteth not the wise, and men fear him. a full acknowledgment that men fear from supposition of what they hear told.

CHAPTER XXXVIII.

The lord, it is stated, answered job out of a whirlwind, and commanded him to gird up his loins like a man, and answer it. it then asks job where he was when it laid the foundation of the earth, and if he had seen the treasures of the hail which it had reserved against the day of battle and war, and asks, who can stay the battles of heaven? this composition can scarcely fail to convince readers who wish to be guided by reason that the composer wrote under inspiration, caused from what she had drank.

CHAPTER XXXIX.

The composer states, the lord told job that the horse is not affrighted at the sword, and he swalloweth ground with fierceness, and does not believe in the sound of the trumpet. and sayeth among them, ah, ah! and smelleth the battle far off, and the thundering of the captains.

queen elizabeth, beyond doubt, knew more about captains, swords, and horses than she did of any invisible lord.

CHAPTER XL.

Contains repetition that the lord answered job out of a whirlwind, and commanded him again to gird up his loins like a man, and asks job if he can thunder with a voice like god ! and commands job to deck himself with majesty, and array himself with glory and beauty. the composer adds indecency in seventeenth verse, and treats of swords and drink in others.

PSALMS : CHAPTER I.

King david bestows blessings on the man that sitteth not with the scornful.

PSALM II.

Treats of kings and counsellors, and of a king being set on a hill, and of heathens being given to others who were commanded to break them with a rod of iron and dash them in pieces. kings and judges are not forgotten by the queen composer.

PSALM III.

King david, the fabled man after gods own heart that had people drawn under axes, saws, and iron harrows, says, he cried to the lord and it heard him out of an hill.

PSALM IV.

King david tells god it had enlarged him.

PSALM V.

King david calls god king, and commands it to give ear to his words.

PSALM VI. }

King david tells the lord there is no remembrance of it in death, and asks it who shall give thanks to it in the grave.

PSALM VII.

King david commands the lord to arise in its anger.

PSALM VIII.

King david tells the lord it hath put all things under the feet of men.

PSALM IX.

King david tells the lord david's enemies shall fall at its presence, and talks about the lord making inquisition for blood.

PSALM X.

King david asks the lord why it hideth itself, and styles it king.

PSALM XI.

King david tells the lord its throne is in heaven, and that its eyelids do something.

PSALM XII.

King david tells the lord that every one speaketh with flattering lips of his neighbor, and commands it to cut off such lips, and tells the lord its words are pure as silver.

PSALM XIII.

King david asks the lord how long it will hide its face from him.

PSALM XIV.

King david tells the lord that it looked down, and says some say, there is no god ! according to this statement, written three hundred and seven years ago, it appears all were not satisfied at that period that such a supposed invisible spirit existed.

PSALM XV.

King david the murderer tells the lord he hath always set the lord before him ; the composer also remembers money in this fable, as in many others.

PSALM XVI.

King david tells the lord he hath set it always before him, and that it is at his right hand. this, it is reasonable to suppose, is a contradiction to its being always before the king's nose, who tells the lord it will not let its holy one see corruption while speaking of himself.

PSALM XVII

King david commands the lord to give ear unto his prayer, that goeth not out of feigned lips ; and tells the lord it hath visited him in the night, and commands it to hear his speech, and to hide him under the shadow of its wings.

PSALM XVIII.

King david says his cry came into the ears of god ! he surely need to have one within the shot of a gun, or its sound.

PSALM XIX.

King david makes some remarks respecting a bridegroom coming out of his chamber ; and tells the lord its judgments are more to be desired than much fine gold, or honey. this is truly funny.

PSALM XX.

King david recommends that burnt sacrifices be accepted ; and the innumerable fables that have preceded this manifestly amount to strong circumstantial proof that no other writer would have thought of making such statements but a person similarly situated as queen elizabeth, revelling in profusion without their care or payment, and that even such a person would only be bold enough when inspired by wine or other strong drink.

PSALM XXI.

King david tells the lord, it hath set a crown of pure gold on his head ! and given him length of days forever, and hath laid honor and majesty on him ; for the king trusted in the lord.

PSALM XXII.

King david now cries to god, to know why it hath forsaken him ; and why it is so far from helping him, and from the words of his roaring ! this indicates that the composer of the fable had partaken too free of wine in the interim between writing this psalm and the preceding one. she states her hero david tells the lord, they that see him laugh him to scorn, and shoot out the lip and shake their head.

PSALM XXIII.

King david tells the lord it maketh him to lie down in green pasture,

and preparest a table for him and anointest his head with oil. the queen hath been liberal through her work with oil.

PSALM XXIV.

King david says the lord is strong in battle ; and as battles have been much resorted to in the work elizabeth left, there can be no reason to doubt that she knew more about them than she did of any lord, from her sight and from everybody else's hid.

PSALM XXV.

King david tells the lord he trusts in it, and requests it not to let him be ashamed, and tells it he is desolate and afflicted. thus it can be seen that the composing queen hath fabricated zig-zag stories through a great portion of the work she left, which are still palmed on mankind as holy.

PSALM XXVI.

King david tells the lord he hath walked in integrity, and shall not slide, and also tells it he hath not walked with vain persons, and that he will wash his hands in innocency, and that his foot standeth in an even place. by this it appears the queen of the fable thought as she had styled this hero as being a man after god's own heart, and had also laid to his charge ordering people to be cut up like mince-meat, it was necessary to smooth his cruelties over somewhat.

PSALM XXVII.

King david says, when his foes came to eat his flesh, they stumbled ; and says the lord shall set him on a rock, and hide him in its pavilion.

PSALM XXVIII.

King david commands the lord to hear his supplication when he cries with uplifted hands.

PSALM XXIX.

King david says the voice of the lord breaketh cedars and maketh them to skip like a calf. surely this is enough to make priests laugh while people pay them to preach from such a book, that they rarely into it look.

PSALM XXX.

King david says the lord's anger endureth but for a moment. here it is plain to be seen that the composing queen forgot, while she was fabricating this story, that she had stated in her flood fable that the lord destroyed nearly all that drew the breath of life, by letting water fall out of the windows of heaven, and breaking up the fountains of the deep, so as to cover all mountains nine months, and that the lord favored noah more than his own sons, daughters-in-law, and grandchildren, and every other human being. yet she did not bestow a good character on this hero of the flood fable, so chosen by an invisible, almighty, and allwise spirit, according to the work she left, but treats of the drunkenness of the highly favored noah zig-zag, like the most of said-to-be holy scripture.

PSALM XXXI.

King david commands the queen's lord to bow down its ear to him, and tells it that it hath set his foot in a large room.

PSALM XXXII.

King david says, when he kept silence, his bones waxed old, through his roaring all the day long, and tells the lord it shall compass him with songs of deliverance.

PSALM XXXIII.

King david says, let the inhabitants of the earth stand in awe of the lord. the inmates of lunatic hospitals are sad evidence that many have felt awe, and lost their reason by the effect of the awe brought on them by contemplating on stories and sermons they have heard about the cruelties attributed to a supposed invisible lord.

PSALM XXXIV.

King david talks about an angel encamping round about the fearful.

PSALM XXXV.

King david requests the lord to plead his cause, and to fight against them that fight against him; and commands it to take hold of shield and buckler, and stand up as its help, and let its angel chase them.

PSALM XXXVI.

David tells the lord its faithfulness reaches to the clouds. here it is seen the composing queen made no allowance for faithfulness after the clouds had descended into rain on account of their weight.

PSALM XXXVII.

David, it is twice stated, tells people not to fret ; but how could the composer of the fables expect people could be free from fretting who were ruled by such a cruel despot as she hath represented her fabled david to have been ; commanding people to be chopped up like minced meat for pies, and that without judge or jury, by the cruel, monster man after god's own heart, as she hath stated in her imaginings.

PSALM XXXVIII.

David tells the lord its arrows stick fast in him, and its hand presses him sore ; and there is no soundness in his flesh, because of its anger, which is repeated. and this hero is otherwise described by himself a very loathsome, disagreeable, swelling fellow.

PSALM XXXIX.

David tells the lord he will keep his mouth with a bridle, and that he was dumb, and held his peace from good ; his heart was hot, and while he mused the fire burned ; I was dumb, I opened not my mouth. the composer might have pictured this hero as a better, and less-to-be-dreaded character than she has done, if she had kept him dumb throughout her fables.

PSALM XL.]

David says the lord hath put a new song in his mouth. so now let us hope for a better theme ; but this cruel hero begins to sing that he hath preached righteousness, and tells the lord it knoweth he hath not refrained his lips, and hath not hid righteousness within his heart, and tells the lord he is poor and needy. this is a bold contradiction, in his new song that is pretended the lord put in his mouth, to the immense wealth that is stated he gave his son solomon, and plainly shows the lack of sober reflection in the composer of the fables.

PSALM XLI.

David tells the lord all that hate me whisper against me, and devise

his heart. and his familiar friend lifteth up his hell against him, and tells a flattering tale that the lord upholds him in his integrity, and sets him before its face forever ; which shows the composer lacks sober consideration.

PSALM XLII.

David tells god that tears have been his meat day and night, while they continually say unto him, where is thy god ! this looks as though the composer had reflected on her incompatible character, she had bestowed on what she knew nothing of.

PSALM XLIII.

David tells god to plead his cause, which he does again and again, in other parts of the work.

PSALM XLIV.

David says our fathers have told what god did in time of old ; can't the present generation claim the same knowledge of the same invisible, and no more.

PSALM XLV.

David says he speaks of things touching the king, and his tongue is a ready writer.

PSALM XLVI.

David claims for himself and his people the intrepid courage of not fearing, even if the mountains were carried into the midst of the sea ; as the composer hath portrayed him so nimble as to slay a giant, and wield the giant's sword, her imagination might easily have led her to suppose he could quickly skip to the plains.

PSALM XLVII.

David says the lord is a great king. this is the resource most men apply to when they picture in their imagination fabled spirits, that they are formed like themselves, but larger.

PSALM XLVIII.

Kings saw god ; they marvelled and hasted away ; fear took hold of them, as a woman in travail. this condition of woman is oft refered to by the virgin queen.

PSALM XLIX.

King david tells his people, he will open a dark saying on the harp, and says none of them that trust in wealth give god a ransom for their brother. this shows that the composing queen, while revelling in wealth and splendor, strove to frighten her subjects into the belief that it was more safe for them to part with their wealth, for the honor and satisfaction of an invisible spirit that her bungling portray of shows she knew nothing about, and that she did not believe such a thing existed.

PSALM L.

King david says god shall come, and a fire shall devour before it, and it shall be very tempestuous round about it. let us hope that the tempest will be hail, rain, and snow, that the fire may go out before all are devoured by the merciful, loving, kind lord, who here, it is stated, will not take any bullock out of david's house, nor he-goat out of his folds; and also tells david if it were hungry it would not tell him, and asks david if it will eat the flesh of bulls or drink the blood of goats? this looks as though the composer had for a moment considered she had fabricated too wildly to gain respect for her lord, although the fable throughout indicates its composer was not in a suitable condition to compose with reason while writing it. she adds something about god tearing people in pieces.

PSALM LI.

David tells god that he was shapen in iniquity, and his mother was guilty of sin on account of his formation, and commands god to build the walls of jerusalem, and then it shall be pleased with burnt-offerings, and bullocks shall be sacrificed on its altar.

PSALM LII.

David says he is like a green olive-tree in the house of god forever.

PSALM LIII.

Repetition is made that some say there is no god, which indicates the composer's mind did not possess constant belief that a power existed so much more mighty than herself with the armies at command, as she had bunglingly attempted to frighten her subjects with.

PSALM LIV.

David requires the lord to give ear to the words of his mouth, and tells it he will freely sacrifice unto it. the queen hath previously pictured this hero as being free to destroy life, limb, and property.

PSALM LV.

David again tells god not to hide itself, and requests it to divide other men's tongues, and let death seize them, and flatters god with the promise that he will call on it and will cry aloud.

PSALM LVI.

David tells god his enemies would daily swallow him up, and asks god if they shall escape, and requires it to cast them down in anger, and also requires it to put his tears in its bottle, and asks it if they are not in its book. thus it is seen that bottles are not forgot.

PSALM LVII.

David again requires god to save him from those that would swallow him up, and says it shall do so.

PSALM LVIII.

David declares some go astray, and speak lies as soon as they are born. experience proves all mankind are helpless for many months after they are born; although the declaration is stated to have been made by the man after god's heart, who here requires god to break people's teeth, and to cut them in pieces, so that people shall say there is a god. thus the fable-composing queen continues to show her mind was cruelly inclined, and that cruel compulsion was needed to make people say there was a god.

PSALM LIX.

David tells the lord bloody men are gathered against him; they run and prepare themselves, and make noise like a dog, belch out of their mouths, and swords are in their lips; consume them in wrath! let them know god ruleth, and let them return at evening, and make noise like a dog, and go around the city; let them wander up and down for meat. surely it cannot be reasonably denied that the composer hath here added another proof of insobriety while writing.

PSALM LX.

David tells god it hath made people drink the wine of astonishment, and given a banner to them that feared it, and said moab is my wash-pot; and it would cast out its shoe over edom. proof undeniable of inebriation in the composer, and nothing else.

PSALM LXI.

King david tells god it will prolong the king's life many generations. this, of course, is what both kings and queens would like to persuade any spirit to do, that they might for a moment imagine they had power so to act.

PSALM LXII.

King david says men of low degree are vanity. such hath been the composer's theme throughout her work, extolling kings, queens, princes, priests, and others of high degree, while she lays down rules to extort from the industrious classes the fruits of their industry.

PSALM LXIII.

David declares his flesh longeth for god in a dry and thirsty land, where there is no water; but the king shall glory in god.

PSALM LXIV.

David says god shall shoot at his enemies with an arrow, and wound them suddenly! all that see them shall flee, and all men shall declare the work of god! but experience shows that those who wound by arrows from bows or by shots from guns, boast what they themselves in war have done.

PSALM LXV.

David tells a supposed invisible lord that the people at the ends of the earth are afraid of its tokens.

PSALM LXVI.

David commands the land to sing forth, and make a joyful noise, and tell god how terrible are its works, and says god was extolled with his tongue.

PSALM LXVII.

David tells the lord to cause its face to shine on people and let them praise it.

PSALM LXVIII.

David requests people to let god arise, and talks to god about its march through the wilderness. then he states the earth shook, and the heavens dropped at its presence. a former fable in the said-to-be holy bible makes this declaration of the man after god's own heart, represents that god's throne dropped, and its footstool shook; kings of armies, he states, did flee apace, and she that tarried at home divided the spoil. this, beyond doubt, was well known to elizabeth while she tarried at the court of st. james.

PSALM LXIX.

David says he made sackcloth his garment, and he was the song of the drunkard; and the composer of the fable showeth that was her character much more clear than she shows knowledge of any god. she attributes to the hero of the psalms the silliness of declaring to a god that he is weary of crying, and that his throat is dried, and his eyes fail while he waits for his god; also of telling god that more people hate him than the number of hairs on his head.

PSALM LXX.

David commands god to make haste to deliver him, and the lord to help him, and tells god he is poor and needy. where had his spoils all fled?

PSALM LXXI.

David again requires the lord to incline its ear unto him, and tells god that he is old and gray-headed, and to bring him up again from the depths of the earth.

PSALM LXXII.

David commands god to bestow special favors on the king and his sons, adding, he shall judge the poor.

PSALM LXXIII.

David says the eyes of the wicked stand out with fatness, and they

have more than heart could wish. a former fable represents that he had more than many a heart would crave.

PSALM LXXIV.

David asks god why its anger doth smoke against the sheep of its pasture, and tells it to remember the congregation which it had purchased; also that a man was famous according as he had lifted axes on thick trees, and commands god to arise and plead its own cause.

PSALM LXXV:

David tells god when he shall receive the congregation he will judge uprightly. some statement is made about red wine, the article the composer hath shown fond recollection of through the work she left, most parts of which indicate she partook of it too freely.

PSALM LXXVI.

The composer states god brake the arrows, the shields, the swords, and the battle; and by its rebuke the chariot is cast into a dead sleep.

PSALM LXXVII.

The queen states she called to remembrance her song in the night, and asks if god hath forgotten to be gracious! and tells it its way is in the sea, and its path is in the great water, and also that its footsteps are not known! she treats again of moses the murderer, and his fabled brother aaron, who was bedecked by the command of her imaginary invisible spirit, with linen breeches reaching from his loins to his thighs to cover his nakedness, with embroidered robes hung round with gold bells, that his sound might be heard when he comes into the holy place to minister unto it.

PSALM LXXVIII.

The queen commands her subjects to give ear to her law, and says she will utter dark sayings of old, which appears to be the truest story she hath told throughout the work she left. she refers to her fable of a sea being divided, and the waters standing up, and also to her fable of god commanding its fabled servant moses the murderer to strike a rock and bring water out of it, and treats of the doors of her fabled heaven being opened, and corn from thence being given, altogether from

that imaginary region, without any assistance of earth or bright sol, and of manna and flesh reigning down on people, and of man eating angels, food ; and states her imaginary spirit slew the fattest of them ! and when it slew them, then they sought him ; but this imaginary being, being full of compassion, forgave them. surely such compassion would not have been any advantage to dead bodies ! but the composer assumes to know what her invisible remembered, and states it remembered the people, it had fed with corn and flesh of heaven, so that they got fat ; some of them so much so, that it slaughtered the fattest of them, and that it said they were but flesh ! the queen attributes another cruelty to this invisible that she states is full of compassion, that it smote all the first-born in the land of egypt, which is like the rest part of this psalm, repetition of some of her fables written under the title of her hero moses. her work in many other parts also abounds with repetitions, showing her lack of memory, and answering the purpose to confuse and tire readers. god, she states, was wroth, and gave his people over to the sword ; fire consumed the young men, and the maidens were not given in marriage. the state of celibacy often appears to have troubled the queen. in her fond recollection of wine, she states the lord awoke, like a mighty man that shouteth by reason of wine.

PSALM LXXIX.

The queen tells her god the heathen have laid jerusalem in heaps, and given the dead bodies of its servants to be meat to the fowls of heaven, and the flesh of its saints to beasts, and have shed blood like water ; and asks her lord if its jealousy shall burn like fire ! and wherefore the heathen should say, where is god ! let him be known among the heathen.

PSALM LXXX.

David asks the lord how long it would be angry against the prayer of its people, and tells it that it feeds them with the bread of tears, and gives them tears to drink, and again commands it to cause its face to shine.

PSALM LXXXI.

Sing aloud ! blow up the trumpets in the new moons. this was a law of the god of jacob ; so states the composer.

PSALM LXXXII.

God judgeth among the gods ! and the composer asks her god how long it will judge unjustly, and accept the persons of the wicked, and commands it to defend the poor and the fatherless, and to do justice to the afflicted and needy.

PSALM LXXXIII.

The composer requests her god not to keep silence, and not to hold its peace, and not to be still.

PSALM LXXXIV.

The sparrow had found a house and the swallow a nest: these two birds abound in and around the city of london, where stands st. james's palace, the court or residence of both queen elizabeth, the writer of the bible, and the first king james of england, under whose auspices elizabeth's work was published, and who also cherished and maintained the teacher thereof.

PSALM LXXXV.

David tells his supposed lord that it hath turned from the fierceness of its anger, and also asks it, if it will be angry forever, and offers to condescend to hear what it will speak.

PSALM LXXXVI.

Again david tells his lord that he is poor and needy, which shows the fable-composer needed better memory ; for through a long career of her hero david's pedigree she hath pictured him as possessing incredible wealth, and bestowing enormous bequests to his son solomon.

PSALM LXXXVII.

Some statement is made that the lord loveth gates ; and that it shall count when he writeth up the people, that this and that man was born in zion.

PSALM LXXXVIII.

David tells the lord he hath cried day and night before it, and again requests it to incline its ear unto his cry, and tells it he is as a man free among the dead whom it remembereth no more ; which sentence is full of contradiction to the latter part of the queen's writings under the

title of the new testament, as that part of her work treats of the same supposed spirit sending human bodies into a fire that is never to be quenched, and where the sufferer never dies ; and that they had better enter into the kingdom of god with one eye, one hand, one foot, rather than their whole body should be cast into the unquenchable fire to burn forever. yet, notwithstanding the insertion of these bold, dismal threats in the preceding chapter to this, it is also inserted that the same spirit is full of compassion, plenteous in mercy, and of long-suffering, and gracious.

PSALM LXXXIX.

It is stated the lord says it hath sworn to david its servant that it would build up his throne to all generations, and will beat down his foes before his face. i have anointed him with oil : this is a repetition, and shows the want of memory or sober reflection in the composer of the fable.

PSALM XC.

David tells his lord that it turneth man to destruction, for we are consumed by thine anger, and all our days are passed away in thy wrath, and tells it that even according to its fear so is its wrath. surely mankind would make themselves more happy by abandoning [such irrational imaginations of ancestors, and turn their attention wholly to the affairs and things that are demonstrably proven to them to be to their advantage to cultivate.

PSALM XCI.

David says the lord shall cover with its feathers, and some shall tread on the lion and adder, and trample the young lion and dragon under foot. surely no sane sober person would write so unreasonable and wild.

PSALM XCII.

David tells his lord it shall exalt his horn, like the horn of an unicorn. although this hero required for himself so dashing a horn, he would not let uriah live to have the repute of wearing the humblest of all horns ; and, in addition to his self-aggrandizement thus far, declares he shall be anointed with oil. surely if the king was oiled many times, as hath been stated, he must have been a slippery thing.

PSALM XCIII.

David tells his lord that it hath girded itself, and its throne is established.

PSALM XCIV.

It is twice stated david tells the lord vengeance belongeth to it.

PSALM XCV.

It is stated the lord sware that a generation that had vexed it forty years should not enter into its rest. this number of forty hath often been uppermost on the composer's mind, as she stated mores was forty days and nights on a mount, without eating bread or drinking water. and jesus fasted forty days and nights, and then was hungry.

PSALM XCVI.

David says his god is to be feared above all gods ; bring an offering and come into his courts.

PSALM XCVII.

David repeats that a fire goeth before the lord, and the hills melted like wax at his presence ; and tells it that it is exalted far above all gods.

PSALM XCVIII.

David tells people to make a loud noise, and sing with harp, trumpets, and cornet before the lord the king. so the queen shows thought for kings and musical instruments, which she, of course, was not a stranger to.

PSALM XCIX.

The composer states the lord sitteth between cherubims ; and treats of kings, which she knew considerable about, without doubt.

PSALM C.

David commands all lands to come before the lord. surely if a lord is every where, the land might as well keep in its place. but the fabled david commands that the land make a joyful noise, and enter into its gates and courts.

PSALM CI.

David asks his lord when it will come to him, and tells it where it

may find him. and the king tells his lord he will cut off all the wicked of the land. this looks as though the composer would again allow this hero axes, saws, and iron harrows, to cut people up with, as before.

PSALM CII.

David again tells his lord not to hide its face, and to attend to his call, and speedily answer; and that his bones are burned, and they cleave to his skin by reason of his groanings; and that he is as a sparrow on the house-top. here david is represented in great contradictory style in this fable, as well as both himself and the supposed invisible god in numerous other parts of the queen's work, as may be seen at a glance; where it is pretended a man with his bones burnt, and they also cleaving to his skin, is to be compared to the small nimble sparrows that constantly flit and skip through saint james's park, where stands the former residence of queen elizabeth, the composer of the present bible.

PSALM CIII.

The composer states the lord made its ways known unto moyses. she made a sad blunder about this hero in the first chapter that treats of moyses, by her record of forgetfulness, as that was the fifty-second chapter she had attributed to him as being author of; and gave an account in that he was then just born, and, before finishing the chapter, stamps this hero with the character of a murderer; and through the rest part of her work styles him the servant of her god, and places him, by trusts she reposes in him, as its principal agent. and also represents him as a great robber and murderer.

PSALM CIV.

The composer states the lord covereth itself as with a garment, and stretcheth out the heavens like a curtain, and maketh the clouds its chariot, and watereth the hills from its chambers, and causeth herbs to grow for man, that he may bring forth food out of the earth, and wine that maketh the heart glad, and oil to make the face shine. the queen represented moyses, the fabled murderer and servant of the lord, got his face to shine during his forty days on the mount, so that people were afraid of him, and he was ashamed, and wore a vail. and david, another fabled murderer, says, let sinners be consumed out of the earth, and let the wicked be no more: praise ye the lord.

PSALM CV.

The composer treats of a time when there were very few men, and when they went from one nation to another, and from one kingdom to another; thus showing she strove to make her subjects believe a time was known when but few men existed, when she knew of many nations and kingdoms. kings were reprov'd by the lord, she states, and said touch not mine anointed, and called a famine, and broke the whole staff of bread; joshua's feet, she states, were in irons; the king loosed him. abraham, alias abram, and the lord's oath to isaac, are treated of. also god's servant, moyses the murderer, and his brother that was decorated with short holy breeches, and an embroidered robe hung round with bells of gold, that his sound might be heard when he came into the holy place, to minister to the lord: all stated to be commanded by the lord. several other characters that have been treated of in the books of moyses are also referred to, their actions also showing plain as need be that one person of disordered imagination fabricated all those fables.

PSALM CVI.

The composer revives her fable of people passing through the red sea, and appears to have forgotten part of her first story, as that she states the waters stood up like two walls, and one nation passed through its midst on dry ground. the present story represents that sea to have dried up for the accommodation of one nation, and the waters covered the other; aaron, the saint of the lord, and his murdering brother moyses; the molten calf, for the formation of which people were deprived of their gold jewels by these two cunning priests, according to elizabeth's wild fancy, who here states god said it would destroy people, had not moyses his chosen stood before him in the breach to turn away its wrath. repetition is made of former plague stories, and a man staying a plague, and of a nation being given into the hands of heathens; the chapter being principally repetitions of former parts of the works, showing nothing more than the composer's wild imaginings frequently returned.

PSALM CVII.

Contains a reference to the fable of a nation wandering in a wilderness, as stated in that part of the work called the book of moyses.

PSALM CVIII.

Repetition is made that god says moab is its wash-pot, and that it will

cast out its shoe over edom. this is strong circumstantial proof that the composer was an inebriate.

PSALM CIX.

King david commands god not to hold its peace, which drunkard-like story hath been previously stated in a former psalm. the fabled psalmist also requires god to let another man's days be few, and let his children be fatherless, and his wife be a widow, and let their children be begging vagabonds, and let the extortioner catch all that he hath ; let there be none to extend mercy to him. had the composer been sober, she would probably have first cut off mercy before taking the man's life : but she continues exhibiting disordered imagination, and states the man after god's heart says, neither let there be any to favor his fatherless children, let his posterity be cut off, and let the name of the following generation be blotted out. let the iniquity of his fathers be remembered of the lord, and let not the sin of his mother be blotted out ; let this be the reward of mine adversary, for I am poor and needy. some of the above hath been previously inserted in the work called the holy bible, and much more similar composition is in this chapter and many others. this one shows the composer's mind was lumbered with the same imaginings as when she fabricated that part of her work under the title of the books of moses, (see twentieth of exodus,) where she states god said it would visit the sins of fathers to the fourth generation.

PSALM CX.

The composer states the lord hath sworn and will not repent, thou art a priest after the order of melchizedek. the lord shall judge among the heathen ; he shall fill places with dead bodies ; he shall wound the heads over many countries ; he shall drink of the brook in the way ; which story doth about plainly say the composer was not sober on the day she fabricated this fable.

PSALM CXI.

The murderer david declares he will praise the lord with his whole heart in the congregation. this shows the composer knew praying people preferred to have their prayers made known to many hearers.

PSALM CXII.

The composer allows the fearful to possess wealth.

PSALM CXIII.

The childless queen treats of barren women, and requires her subjects to praise her lord all day.

PSALM CXIV.

It is stated mountains skipped like rams, and little hills like lambs, and the sea saw it and fled; and reference is made of a flint rock turning to water.

PSALM CXV.

Wherefore should the heathen say, where is their god? and the composer informs her subjects that idols of gold have mouths, but speak not; and eyes, but they see not; feet, but they walk not; which looks as though she was so much overpowered with inspiring stimulus as to suppose gold and silver idols were not known to be inanimate. the dead, and those who go down into silence, do not praise the lord.

PSALM CXVI.

The composer allows that her lord preserveth the simple.

PSALM CXVII.

Praise ye the lord, praise ye the lord, is the theme of this psalm.

PSALM CXVIII.

Is composed of the same theme, with the word lord inserted twenty-four times; the composer, beyond doubt, knowing from experience that free and bold use of that word caused weak-minded, credulous persons to be struck with awe, by which means they could be held tributary to rulers and their aids, the priests.

PSALM CXIX.

David tells his lord that he hath rejoiced in its testimonies, as well as in riches, and commands it to remove reproach from him, and declares he hath kept its testimonies; and tells his lord that he declared his ways, and that it heard him. again the fabled david requires his lord to turn reproach from him, and promises to speak of his lord's testimonies before kings, and to lift up his hands. in fifty-second verse

the composer states this hero declared he was comforted ; in next verse she allows him to say horror hath taken hold of him. at midnight david says he will rise to give thanks, and tells his lord it had dealt well with him. he also tells his supposed invisible lord that the proud have forged a lie against him, and that their heart is as fat as grease ; but the law of his god was above thousands of gold and silver. the composer must have known that laws enacted under hereditary monarchies had brought under her control thousands of gold and silver. david tells his supposed lord that he is like a *bottle* in smoke, and hath more understanding than all his teachers, and hath refrained from evil. the composer showeth she had forgot all the cruel murders and adulteries she hath attributed to the hero of the psalms, and she represents this hero as having found a soul belonging to him in his hand, verse 109, and that the lord is his hiding-place. and david commands it to hold him up, and repeats the flattery that he loves the lord better than gold, and praises it seven times a day, and prevented the dawning of the morning; and again directs his lord to plead his cause. numerous are the repetitions in this chapter of the fabled david talking to a supposed invisible spirit, telling it flattering tales that he kept its testimonies and statutes, and that he loved it.

PSALM CXX.

King david says he cried to the lord and it heard him, and that he is for peace, but others are for war ; and talks about sharp arrows of the almighty, with coals of juniper.

PSALM CXXI.

In the first verse david says his help cometh from hills. in next verse he says his help cometh from the lord.

PSALM CXXII.

King david treats of the thrones of the house of david.

PSALM CXXIII.

The composer shows that she knew the proud and those who were at ease viewed others with contempt.

PSALM CXXIV.

The composer tells her subjects, if the lord had not been on our side,

when men rose up against us, they would have been swallowed up. but she always approved of having large, well-equipped armies to prevent any swallowing up, or riot.

PSALM CXXV.

David commands his god to lead people from their crooked ways.

PSALM CXXVI.

When the lord turned the captivity of zion, then our mouths were filled with laughter. so states the composer.

PSALM CXXVII.

The composer states, except the lord keep the city, the watchman wakes in vain. but experience shows monarchs and rulers of cities are not willing to trust their royal persons and property to the care of imaginary aid for protection, but take special care to have strong, able body guards in constant attention, close around both their persons and property; the same attempt at delusion hath been generally practised to persuade the subjects of monarchs to be brave in war, that god would protect them in their just cause, while their rulers were the cause of many thousands slaying each other.

PSALM CXXVIII.

The composer states some wives shall be fruitful. this is a subject the queen hath treated of from the first chapter of the work she left, and hath often shown herself nearly wild, because she had no child.

PSALM CXXIX.

Many a time have they afflicted me; many a time have they afflicted me. this style of composition abounds in the bible, sufficiently to tire most who attempt to read it, as observation will inform those who notice the members of families that have bibles in their houses, but seldom read them, although they may strictly attend church.

PSALM CXXX.

The composer aims to make it appear that her hero david cried to a supposed invisible spirit.

PSALM CXXXI.

The composer tells her imaginary invisible spirit that her heart is not

haughty, and that she does not exercise herself in things too high for her, and that she hath behaved and quieted herself, as a weaned child. but the bible she left doth in numerous instances plainly show that she exerted herself to make her subjects believe that as holy truth which she did not know had existence ; which attempt, it appears, she did not keep herself from, but exercised, after commencing the fiction, as long as she was able, leaving the sprig of royalty she made choice of to succeed her to publish it, as acknowledged in the bible preface that he did so, and was the principal mover of the work queen elizabeth, his predecessor, left ; and those who introduce the work when it was first printed in 1539, tell the young monarch works of the sort meet with censure, and humbly crave his patronage and protection.

PSALM CXXXII.

The hero of the psalms tells his lord to remember how he sware unto it, and tells it, surely he will not go to bed, nor give sleep to his eyes, nor slumber to his eyelids, until he finds out a habitation for it, and tells it to arise and let its priests be clothed. and it is stated the invisible spirit tells this murdering david it will clothe his enemies with shame, that his crown shall flourish. thus a sprig of royalty bestows incredible honors on one of her fabled kings.

PSALM CXXXIII.

Repetition is made of a part of the fable previously stated, about precious ointment that ran down aaron's beard and the skirts of his garments, even as the dew. surely the composer must have written each time about this greasy fable under the inspiration of wine ; for she hath represented this fabled priest as being bedecked with an embroidered coat, short, holy linen breeches, bonnet, and mitre topped off with an embroidered robe hung around with gold bells ; all stated by the impudent composer to have been commanded by her imaginary lord, that aaron's sound might be heard when he comes into the holy place to minister unto it ; setting out the most flagrant encouragement of folly and deception in a book, called the word of the lord by some who live by preaching from the few decent parts of it.

PSALM CXXXIV.

People are directed to lift up their hands.

PSALM CXXXV.

The lord, who smote the first-born of both man and beast, hath chosen jacob to himself, and israel for his peculiar treasurer. such absurd tales, in more than a thousand instances, strongly indicate that the composing queen could not have been, in suitable condition to have been seen, while writing them.

PSALM CXXXVI.

Contains as wild an inconsistency as any inebriate could imagine to write and palm on their fellow-beings as holy truth. thanks are commanded to be given to the composer's imaginary invisible spirit, on twenty-six different accounts, by separate commands each time, most of which are absurd, and one of them dedicated to the being who smote all the first-born of both man and beast.

PSALM CXXXVII.

The composer represents that some people sat down by rivers, and hanged their harps on willows, for others required them to sing a song.

PSALM CXXXVIII.

David says, when he cried to the lord it strengthened him; but experience shows moderate living, and exercise in pure air, strengtheneth man much more than crying. yet this hero states god will perfect all that concerns him, and it is not wonderful the composer should bestow such peculiar favors on this fabled murderous king, if she still imagines him to be a man after the heart of her god.

PSALM CXXXIX.

David tells his supposed lord that it knows every word of his tongue altogether, and that it hath beset him behind and before, and asks, where shall he flee from its presence? such wild questions must be natural accompaniments to wild imaginations.

PSALM CXL.

David entreats his imaginary lord to let burning coals fall on the head of those who compass him about, and to let them be cast into fire. this request agrees with the declaration that david is a man after the

heart of the god who the composer hath been bold enough to try to make her subjects believe would cast those into fire who did not believe her fabled illegitimate child would save them by its blood being shed, atoning to his father, god, or ghost.

PSALM CXLI.

The fabled david again requires his fabled god to make haste and give ear to his voice.

PSALM CXLII.

David again commands his lord to come down and touch the mountains, and promises it they shall smoke, which, from all that hath been known of such an imaginary spirit, might be promised by every one that can speak, and no one's word would be forfeited, or conscience smitten on such an account.

PSALM CXLIII.

Again the fabled david tells his supposed lord to give ear to him, and tells it he stretcheth out his hands to it, and commands it not to hide its face.

PSALM CXLIV.

David bestows the credit to his lord of teaching his hands to war and his fingers to fight, and again commands it to come down and touch the mountains, and tells his god he will sing a new song to it on a psaltery, an instrument of ten strings; all of which doth only show, that the composing queen did of musical instruments know, and had her mind distracted by too much indulgence and voluptuous living, which had disordered her imagination.

PSALM CXLV.

The composer states the lord is full of compassion, slow to anger, and of great mercy, which are over all, and that it is good to all; but in the early part of her work, styled the first book of moyses, she appears to have imagined she knew a god of very different character and disposition to the one pictured forth in the above flattering tale, and writes a dismal fable of a god that declared it would destroy all that drew the breath of life, and in the seventh and eighth chapters of that

book states it did so. thus in this inconsistent style hath she striven both to alarm and soothe the minds of her subjects.

PSALM CXLVI.

Man's thoughts perish on the day he returneth to the earth. this statement holds forth no false delusion, as man literally, and his parents are from the earth ; and it is continually demonstrably shown that all breathing beings derive their support from the production of the earth, and that not one could be brought forth unless their parents had been sustained in same manner, and so on forever, in this world without beginning and never ending, always rolling on, tides ebbing and flowing, sun and moon appearing and disappearing.

PSALM CXLVII.

The composer states the lord delighteth not in the strength of the horse. surely this is poor logic, after having stated the same invisible made the horse, and that his spirit was an almighty one, as in that case it could have made the horse weak enough to have suited its fancy.

PSALM CXLVIII.

The composer shows she felt much inclined to persuade her subjects to submit to a ludicrous course of adoration and praise to a supposed spirit, or to make them believe that such a thing was wonderfully excellent above all real things.

PSALM CXLIX.

The composing queen recommends people to be joyful in their king, and praise him in their dance, with musical instruments and song let the saints sing aloud on their beds, with two-edged sword in hand. no sober person would pretend to know such a dashing show.

PSALM CL.

Praise god with dance, trumpet, psaltery, harp-stringed timbrel instruments, loud cymbals, and organs. praise, the composer recommends, in hundreds of instances, to some invisible spirit that she strives to make her subjects believe hath all control over them but when she sets about to enforce any measure, dependant on them, requires large numbers.

PROVERBS: CHAPTER I.

My son, hear the instruction of thy father, and forsake not the law of thy mother.

CHAPTER II.

My son, if thou wilt, receive and hide my commandments with thee, thou shalt understand the fear of the lord.

CHAPTER III.

Forget not my law, but keep my commandments.

CHAPTER IV.

Hear the instruction of a father.

CHAPTER V.

My son, attend to my wisdom.

CHAPTER VI.

My son, if thou be surety for thy friend, make sure thy friend.

CHAPTER VII.

My son, keep my words and commandments.

CHAPTER VIII.

This writer doth say, the lord possessed me in the beginning of his way before his works of old.

CHAPTER IX.

A foolish woman is simple, and knoweth nothing.

CHAPTER X.

He that winketh with his eye causeth sorrow.

CHAPTER XI.

An hypocrite with his mouth destroyeth his neighbor.

CHAPTER XII.

A slothful man roasteth not that which he took in hunting.

CHAPTER XIII.

He that keepeth his mouth keepeth his life.

CHAPTER XIV.

The simple believe every word ; the simple and prudent are both twice treated of.

CHAPTER XV.

He that hateth gifts shall live

CHAPTER XVI.

The preparations of the heart in man, and the answer of the tongue, is from the lord ! according to this statement of the said-to-be holy scriptures, man is not a free agent to answer or act for himself.

CHAPTER XVII.

The fining-pot is for silver, and the furnace for gold.

CHAPTER XVIII.

Those who find a wife, find a good thing. solomon had seven hundred such good things, and three hundred concubines also.

CHAPTER XIX.

Verse 5, a false witness shall not be unpunished, the kings wrath is as the roaring of a lion

CHAPTER XX.

The fear of a king is as the roaring of a lion. a king sitting in the throne of judgment scattereth all evil away with his eyes. so the queen strives to make kings appear a great prize.

CHAPTER XXI.

It is better to dwell in a corner of the house-top than with a brawling woman in a wide house ; the composer states the king's heart is in the hand of the lord, but experience hath taught man that kings generally have hearts to oppress their subjects according to the armies they have at command, to enable them to do so.

CHAPTER XXII.

The composer states, by humility and fear are riches and honor of life ; others say, a faint heart never wins a fair lady, and without venturing boldly but little can be obtained ; v. 13, the slothful man says,

there is a lion in the street, i shall be slain ; so this fearful person could not get a rag into his bag

CHAPTER XXIII.

When thou sittest to eat with a ruler, consider what is before thee ; and put a knife to thy throat, if thou be a man of appetite ! and desire not the ruler's dainties, and labor not to be rich ; be not among wine-bibbers or riotous eaters ; look not on wine when it moveth aright, when it giveth color. this advice appears to have been given by a ruler living voluptuously, who was unwilling others should live as well or become rich, and who had been too much of a wine-bibber herself to compose with reason.

CHAPTER XXIV.

My son, eat honey because it is good, and the honey-comb because it is sweet to thy taste, and thy expectation shall not be cut off ; fear the lord and the king. thus hath the queen blended kings, lords, dukes, and princes, in numerous instances through the work she left.

CHAPTER XXV.

The glory of god is to conceal, and honor to a king is to search out, and the hearts of kings is unsearchable ; so writes the queen, who treats of gold rings ; a prince, she states, is persuaded by long forbearance. repetition is made about a brawling woman and house-top, and large house.

CHAPTER XXVI.

Repetition is made about the slothful man saying there is a lion in the street, and about his turning on his bed, and the door on hinges, &c. according to the two last verses, it is best to be slothful, as it is stated in them that he who diggeth a pit, shall fall therein, and he that roll-eth a stone it will return on him.

CHAPTER XXVII.

The well-known fact is recorded that stone is heavy and sand weighty, and that the full *soul* loatheth honey-comb. here the word *soul* is referred to as being a well-fed body, which is generally the case where that word is used in the bible ; it refers to the well known substance of the body, and not to anything imaginary ! repetition is made about taking pledge of a strange woman ; and in genesis, ch. xxxviii., a

woman took a pledge of the good man judah, and although he had promised to give her his son, he did not know her, as she hid her face with a veil.

CHAPTER XXVIII.

The prince that lacketh understanding is also a great oppressor. where hereditary monarchs rule, and have large armies supported by extortions from the rest of their subjects, much more is generally exacted to pay the extravagances of such rulers and their hosts of attendants.

CHAPTER XXIX.

The king that faithfully judgeth the poor, his throne shall be established forever! probably the queen's whim of the moment was, that she thought her father or herself ought to reign forever.

CHAPTER XXX.

An interrogatory is put to know who gathered the wind in his fists: four things are specified as never being satisfied. the queen composer possessed the one most noted.

CHAPTER XXXI.

King lemuel's words; a prophecy that king lemuel's mother taught him; she tells him not to give his strength away; and his mamma also tells him it is not for kings to drink wine. by this it appears as though queen elizabeth thought that both king henry the eighth, her father, and self would have led a better life had they drank less! give wine, she states to those who are of heavy heart.

ECCLESIASTES: CHAPTER I.

Generations pass away, but the earth abideth forever, and the wind whirleth and returneth, and rivers ebb and flow; all things are in motion, and there is no new thing. these statements man hath constant demonstrable proof of, and they are a part of the few truths contained in the work.

CHAPTER II.

A man states that he made great works: he built houses, and planted vineyards, gardens, orchards, and all kind of fruits, and made pools of water, and got him servants and maidens, and had servants born in his

house, and had more cattle than any one of his neighbors, and silver and gold, and the peculiar treasure of kings. this fable indicates that its composer also wrote the fable of abraham, alias abram, who, it hath been stated, was so nobly fated to have a peculiar fair wife, and that he traveled with her, under the pretence that they were brother and sister, into the presence of two rich kings, who gave him great abundance of servants, cattle, and gold, so that he afterward lived in such style, and in such a monstrous house, as to have three hundred and eighteen servants, all trained for war that were born in his house.

CHAPTER III.

It is stated there is no good, but for a man to do good in his life ; this appears as one honest confession. thus far it is stated that that which befalleth men befalleth other animate beings, that all die alike ; they all have one breath, and man hath no pre-eminence ; all go to one place, all are from the dust, and all return to the dust, and there is nothing better than that a man should rejoice in his own works ; for who shall bring him to see what shall come after him, and who knoweth of the spirit of man or of beast, whether they go up or down.

CHAPTER IV.

It is stated that it is vanity to bereave the soul from good by labor, showing, as previously, that the substance of the body which would become wearied with labor was considered the only soul.

CHAPTER V.

The abundance of the rich will not allow sleep, and beyond reasonable doubt, the composer of the fable had often experienced this difficulty.

CHAPTER VI.

Statement is again made about great abundance not being enjoyed, and lack of appetite of the rich, and what hath the wise more than the fool, all appearing as though the composer was cloyed with riches, learning, and sumptuous living.

CHAPTER VII.

It is better to go to the house of mourning than to the house of feasting ; this also looks as though the composer felt sick of feasting.

CHAPTER VIII.

The queen blends king and god in this fable, counseling people to keep the king's commandment in regard to god's oath ; and adds, where the word of a king is, there is power, and who may say unto him, what doest thou ! an impression must have been naturally made of this kind on the mind of elizabeth when her father henry the eighth had the beautiful and amiable anne bolyn, her mother, beheaded, because he fancied another.

CHAPTER IX.

States there is one event to all, and the dead know nothing, neither have they any reward. this appears like an honest confession founded on conviction, for there is not knowledge in the grave ; a great king, it is stated, besieged a little city. surely he was a great robber, but to make the fable romantic, it is stated a poor man delivered the city.

CHAPTER X.

Dead flies cause apothecaries' ointment to send forth a bad smell. a wise man's heart is at his right hand, a fool's at his left ; sure anatomists would find the heart of all on the same side. servants have been seen on horses, princes walking as servants ; this all must have doubt about. blessed is the land that hath a noble's son for king. such stories, surely, could only have proceeded from the mind of one who had lived in a noble manner, and probably was in expectation of a throne.

CHAPTER XI.

Because the preacher was wise, he taught people knowledge, he sought to find out acceptable words. as long as the bible or testament are preached as being sacred and holy, the principal search of preachers must be to select moral sentences, and avoid rudeness, inconsistency, and folly.

SOLOMON'S SONG: CHAPTER I.

The song of songs, which is solomon's ; the composer in this commencement evidently shows she felt doubt of her rudeness being received by her subjects for what she pretended it was ; for she begins in a style showing the composition to be made by a female addicted to pleasure and levity ; to wit, let him kiss me with the kisses of this mouth ; and although elizabeth bore the reputation of being fond of wine, she

allows that the love of this imaginary king were better than wine ; and says the king hath brought her into his chamber, and says a bundle of myrrh is her beloved unto her. he shall lie all night between my breasts ; and considerable many more amorous expressions are stated.

CHAPTER II.

The composer states her beloved brought her to the banqueting-house, and his banner over her was love ; his left hand is under her head, and he embraced her with his right ; and states he told her to rise, telling her the flowers appear, and birds are heard.

CHAPTER III.

The composer acknowledges that she sought on her bed for him she loved, and found him not ; and says she will arise and seek after him, and that she found him, and held him until she brought him to a chamber in her mother's house. behold his bed, she states, which is solomon's ; sixty valiant men are about it, sword in hand, expert warriors. and the composer gives evidence of distracted mind in this wild part of her fable about swords, as she states the men had their swords on their thighs, and also states they held them ; and states king solomon made him a chariot with pillars of silver, with bottom of gold, the midst paved with love, and his mother crowned him on the day of his espousal.

CHAPTER IV.

Awake ye winds, and blow on my garden, let my beloved come into his garden and eat pleasant fruit. this appears as though the queen, in her romantic ideas, wished she had such a companion as her enthusiastic imagination portrayed to her mind.

CHAPTER V.

I sleep, but my heart waketh ; it is the voice of my beloved, saying, open to me my love, I have put off my coat, and washed my feet. I rose up to open, but my beloved was gone ; I called, but got no answer ; my beloved is white and ruddy, the chiefest among ten thousand. his locks are bushy and black, his legs as pillars of marble, his mouth is most sweet, yea, he is altogether lovely ; this is my beloved, and this is my friend. the reader may probably know, and if he does not, history will inform him so, that the queen who left the writings which form the bible and testament never had a husband, but she had a handsome

friend and companion in the earl of essex, who the ministers of the british government chose to have beheaded, rather than he should reign with elizabeth.

CHAPTER VI.

Whither is thy beloved gone, thou fairest among women ; my beloved is gone to his garden. I am my beloved's, and he is mine ; return, return, that we may look upon thee.

CHAPTER VII.

I am my beloved's, and his desire is toward me. come, my beloved, let us go forth to the field, and let us lodge in the villages. let us get up early to the vineyards, there will I give thee my loves ; I have laid up all manner of pleasant fruits for thee, my beloved.

CHAPTER VIII.

Oh that thou were as my brother ; when I should find thee, I would kiss thee, and should not be despised ; and I would bring thee unto my mother's house ; set me as a seal on thy heart ; many waters cannot quench love, neither can floods drown it. all know that floods destroy all power of love from inhabitants of the earth when they are overwhelmed with water, but some allowance need be made for the theatrical style of expression of a queen, or any one that had indulged themselves in visiting theatres. the queen insinuates that when her breasts were like towers, then she found favor in her lover's eyes, and states, solomon had a vineyard ; and says to him, make haste, my beloved, and be like a roe, or a young hart. surely such levity, to be palmed on mankind as the word of a universal creator, or as that of any invisible spirit, or as having been written by men inspired by such a supposed spirit, must soon be discountenanced in this age of science and improvement ; and the only way it can be satisfactorily accounted for how it ever deluded man is, that a large portion of people could not read when it was introduced, and kings combined with priests to enforce observance and respect for it by means of wealth, and gained victory over those who would not examine for themselves.

ISAIAH: CHAPTER I.

The queen appears to be conscious that she hath made by far too many statements about sacrifices, as she states the lord says, to what purpose is the multitude of your sacrifices unto me ; I am full of the

burnt-offerings of rams, and the fat of fed beasts ; I delight not in the blood of bullocks, lambs, or he-goats. who hath required this at your hands ? bring no more vain oblations to me, your appointed feasts are a trouble to me, and I will hide mine eyes when you spread forth your hands. thus it appears the queen, in an hour of soberness, had considered spreading forth hands and offering sacrifices were useless.

CHAPTER II.

The queen appears to have been somewhat distracted with profusion of wealth, and treats of land being full of silver and gold, and having treasures without measure, and being full of horses, and having chariots without end ; and treats of men casting silver and gold to moles and bats.

CHAPTER III.

The queen attributes to her imaginary invisible spirit, who she hath assumed to know was full of loving kindness, taking away from a nation the stay and staff of bread and water. also, the mighty man the prophet, the prudent, and the ancient, the captain of fifty, and the honorable man, the counselors, the cunning artificer, and the eloquent orator ; and that it says people shall be oppressed every one by another, and every one by his neighbor. moreover, the queen states her lord says, the daughters of zion are haughty, and walk with stretched forth necks and wanton eyes, walking and mincing as they go, making a tinkling with their feet ; therefore the lord will smite with a scab the crown of their head, and discover their secret parts, and take away their tinkling ornaments, the chains, bracelets, mufflers, bonnets, leg-ornaments, head-bands, tablets, ear-rings, nose jewels, the changeable suits of apparel, mantles, wimples, crisping-pins, the glasses, the fine linen, hoods, vails ; and instead of sweet smell there shall be stink, and instead of a girdle a rent, and baldness instead of well-set hair, and instead of a stomacher, a girding of sackcloth, and burning instead of beauty. thus the queen hath shown a vast variety of superfluous articles to her were known, and that she must have been under the inspiration of strong drink, to have been bold enough to have treated of them as being spoken of by an invisible spirit. she surely must have considered her subjects simple, credulous, deluded beings.

CHAPTER IV.

The queen again shows she considered celibacy a subject of reproach,

and states seven women shall take hold of one man and say to him, they will eat their own bread and wear their own apparel, only let them be called by thy name, to take away our reproach.

CHAPTER V.

The queen states her beloved planted a vineyard with the choicest vines, and made a wine-press. she says, wo unto them that join house to house. surely people in cities have not dreaded this part of the fabled word of the lord. she treats again of musical instruments and wine.

CHAPTER VI.

The queen states king uriah died, and in that year she also saw the lord sitting on a throne. the fair reference to be drawn from this statement is, that the queen endeavors to make her subjects believe she saw this fabled king die, and a lord on a throne, and the great probability is, that she knew of one throne, and called it her own. she shows herself extremely wild in this fable, and states, above the lord stood seraphims: one had six wings, with twain it covered its face, and with twain it covered its feet, and with twain it did fly, and one cried unto another, holy, holy, holy is the lord of hosts! and the posts of the door moved at the voice of him that cried, and the house was filled with smoke. surely the composer must have been strongly inspired with wine to have caused her to imagine so wildly. she states one of the seraphims flew to her hero isaiah, having a live coal in his hand, which it hath taken with the tongs, and laid it on isaiah's mouth, thus blending earthly articles with imaginary invisible spirits. the lord, it is stated, asked who it should send, and who would go; and that sam said, here am i! send me! and it said, go and make the heart of people fat, and their ears heavy, lest they see with their eyes, and hear with their ears, and understand. here the queen manifestly doth show that she did wish her subjects should nothing but labor know. the fabled prophet asks the lord how long! it tells him until the cities be wasted without an inhabitant, and the land be utterly desolate, and the houses without man.

CHAPTER VII.

It is stated the lord told this fabled prophet to meet a king's son at the end of the conduit of the upper pool, in the highway of the fuller's field, and tell him not to be faint-hearted for the tails of smoking fire-

brands. let us go against judah, and make a breach in it, and set a king therein. the virgin queen states the lord shall give a sign by a virgin bearing a son, which prophecy she remembered to state was fulfilled in a later part of her work, under the title of her fabled saint matthew, in the first chapter, making use of the same style of levity in the last verse of that chapter that she hath often done in the part of her work under the titles of her fabled prophets, in the said-to-be holy bible. she states, the lord shall hiss for the fly and the bee, and on the same day shall shave with a hired razor. this is evidently as wild a fable as any inebriate could fabricate, after having attributed to the same fabled spirit the skill and power to create all things in six days, to pretend such an incredible almighty spirit had suddenly become so poor that it was under the necessity of hiring a razor to shave with. head and feet, she states, are to be shaven, and the beard to be consumed.

CHAPTER VIII.

It is stated the lord tells this fabled prophet to write in a great roll with a man's pen ; and he went unto a prophetess, and she conceived, and bare a son, and the lord told sam what name to call it, and commanded people to associate themselves, telling them they shall be broken in pieces. surely the composer shows lack of sober reflection.

CHAPTER IX.

It is stated the zeal of the lord will cause no end to the throne of david, and will establish it with justice forever ; and the composer states, therefore the lord *shall* set up adversaries and prophecies that it will cut off from israel, head, tail, branch and root, ancient and honorable, in one day. therefore she does not allow her fabled lord to have joy in young men, nor mercy on the fatherless or widows, and strives to frighten her subjects with stating to them that through the wrath of the lord, the land is darkened, and people shall be as fuel, and that no man shall spare his brother, which story shows the cruel-minded, unrelenting monarch had the same kind of disordered imaginings ruminating in her mind as she exercised while writing the third chapter of this book wherein she states every neighbor and brother shall oppress each other. she states every man shall eat the flesh of his own arm.

CHAPTER X.

The queen treats of fabled kings in Iudicrous style, and tells her sub-

jects the lord shall send among its fat ones leanness, and shall kindle a burning-like fire, and his holy one for a flame ; and it shall burn, devour, and consume the glory of his forest and fruitful field, both soul and body, in one day. this does not correspond with the fable in matthew and other parts of her new testament, where she recommends her subjects to cast away one eye, one hand, and one foot, and enter into the kingdom of god thus maimed, halt and blind, rather than their whole body should be cast into hell, where she states the fire is never quenched and the sufferer doth not die.

CHAPTER XI.

The queen assumes to prophecy that the wolf shall dwell with the lamb, and the leopard shall lie down with the kid and the calf, fatling and lion together, and a little child shall lead them ; and the cow and bear shall feed together, and their young lie together. The queen probably formed these ideas from seeing her keeper of wild beasts in the tower of london hold those animals in perfect control.

CHAPTER XII.

The queen directs her subjects to say, o lord, i will praise thee, though thou wast angry with me.

CHAPTER XIII.

The queen appears to have been in a spirit for war, and states the lord mustereth the host of the battle, and that they come from the end of heaven, even the lord and the weapons of his indignation, to destroy the whole land ; and all hearts shall melt, they shall be in pain as a woman that travaileth : this term the virgin queen often treats of in many parts of the work she left. she strives also to alarm her subjects, and fill their minds with dread, by boldly declaring the day of the lord cometh with cruel, fierce anger, to destroy and lay the land desolate ; and that it will make a man more precious than fine gold, even than the golden wedge of ophir, in the day of its fierce anger. surely the composer must have been too strongly inspired with wine that hath caused her to lose recollection of the character she bestowed on her lord in the books of moses, that it was full of mercy and loving-kindness ; she states every one that is found shall be thrust through ! their children shall be dashed to pieces before their eyes ! their houses shall be spoiled and their wives ravished. this cruel, terrifying composer must have been intoxicated and somewhat insane, to fabricate such improbable fables.

CHAPTER XIV.

The queen asks lucifer how he hath fallen from heaven, and styles him son of the morning, and tells it that it said in its heart i will ascend into heaven ! i will exalt my throne above the stars of god ! i will be like the most high. the queen appears to show that she fancied she was holding conversation with an imaginary devil ; telling it, who shall say, is this the man that made the earth to tremble ! that did shake kingdoms ; that made the world as a wilderness, and destroyed the cities thereof ; and tells it, it hath been cast out of its grave, as the raiment of those that are slain and thrust through. fabled kings, chiefs, fiery flying serpents, and slaughters are treated of, which have been favorite topics with the queen from the beginning of genesis to the end of revelations, coupled with other imaginary prodigies calculated to make her work puzzling and marvellous.

CHAPTER XV.

The queen shows that her imagination of the moment was ridiculously wild, and states moab shall howl, and on all heads shall be baldness, and every beard shall be cut off. had it been as fashionable in her day for men to have worn as much beard as they do at the present period, many active clippers would have found something to do. she states people shall gird themselves in the streets, and on the tops of houses with sackcloth, and every one shall howl and weep abundantly. surely her whim of the moment must have been a desire to have every one but crowned heads and their attendants perfectly humbled.

CHAPTER XVI.

The queen commands that a lamb be sent to the ruler of the land ; and says the throne shall be established. this is the word that the lord spake.

CHAPTER XVII.

Woe to people who make noise. surely the queen was determined to have people both quiet as well as humble.

CHAPTER XVIII.

Woe to the land shadowing with wings, that sendeth ambassadors by sea in vessels of bullrushes. the composer must have been intoxicated or insane, to have been willing to have written so mildly, and left it for the successor of her choice to publish ; and the greater part of her work indicates, in the strongest and clearest manner, that she indulged herself with profusion of stimulating drink during the period she devoted to writing it.

CHAPTER XIX.

The queen states the lord rideth on a swift cloud, and it shall come into egypt, and set the egyptians against the egyptians, and every one shall fight against his brother and neighbor, and the heart of egypt shall melt; and the lord will give the egyptians into the hand of a cruel lord, and a fierce king shall rule them, saith the lord; and the waters shall fail from the sea. surely such composition doth afford the clearest evidence that the composer of it wrote under the inspiration of strong drink.

CHAPTER XX.

The queen states, the lord told isaiah to loose the sackcloth from his loins, and put off his shoe. the fabled isaiah says, he did so walking naked and barefooted; and the lord said, like as his servant isaiah walked naked and barefooted three years (in egypt and ethiopia), so shall the king of assyria lead the egyptians and ethiopians captives, young and old, naked and barefooted, with their buttocks uncovered, and they shall be ashamed. here it is plain to be seen that the composing queen was in too droll and merry a mood to bestow the credit of fair treatment on her lord towards its fabled naked and barefooted servant; for she states the lord knew its servant was exposed in this shameful manner 3 years, and that it did not lend him any relief, which is bad logic in the queen, to pretend that the one and the same spirit was full of kindness, and yet to let its prophet and servant suffer the same discomfort so long.

CHAPTER XXI.

This fabled prophet tells princes to arise, eat and drink, and anoint the shield, for the lord had told him to set a watchman, and let him declare what he seeth. the fabled watchman says he saw a chariot of asses, and a chariot of camals, and he cried, a lion, my lord. oh my threshing-floor and corn.

CHAPTER XXII.

The burden of the valley of vision, a day of perplexity by the lord in the valley of vision, breaking down the walls, and of crying to the mountains. surely the queen had partaken too freely from her wine fountains. she writes, it shall come to pass that choice valleys shall be full of chariots; but her subjects it is by no means likely found chariots so plenty as she did, nor wine, which she records fond recollection of in most parts of the work she left termed the holy bible. the composer writes, in that day the lord will call to baldness, and to girding with sackcloth, and adds, behold slaying oxen and sheep, eating flesh and drinking wine.

CHAPTER XXIII.

Howl, ye ships of tarshish ; be still, inhabitants of the isle ; be thou ashamed, o zidon, for the sea hath spoken, saying, I travail not, nor bring forth children. this was the case with the queen of the fable, who states she does not nourish up young men, nor bring up virgins. and repeats, howl, ye ships of tarshish ; and tyre, she states, shall sing as an harlot, which character she often treats of in her said-to-be holy bible. and now commands that the harlot go about the city making sweet melody with harp, that she may be remembered ; and adds, her merchandise and hire shall not be laid up, it shall be for food and durable clothing ; it shall be for them that dwell before the lord ; it shall be holiness to the lord.

CHAPTER XXIV.

Behold, the lord maketh the earth empty. had this ever been the case, no one could have told the tale so frail ; but the queen assumes to know it shall be so, and states the land shall be utterly emptied and spoiled, for the lord hath said so ; and those who do suppose the bible through every line to be sacred and divine, will find it not so true as the song of dandy jim of caroline, whose master told him he was the most handsome nigger of caroline ; he says he looked in the glass and he found it so. but let those who advocate the bible as true and useful, look in the book and they will not find it so ; and most of those who praise it but seldom read in it, and probably have never read the whole. this is the case with most of its advocates, excepting those who are interested in pecuniary point of view to make the most favorable exposition of it their ingenuity enables them to do. the curse hath devoured the earth, the queen of the fables states ; the mirth of tabrets ceaseth ; strong drink shall be bitter to them that drink it ; they shall not drink wine. this looks as though the queen of the fable felt like the dog in the manger, who would not let the cow eat hay, though he could not eat it. and as she had said the new wine mourneth, it appears she did not feel able to drink any at that time, yet she coveted the good article too much to be willing to let others drink it. there is a crying for wine in the streets, she states, and the earth is clean dissolved. surely this adds to the numerous proofs that the queen of the bible seldom composed any of the fables contained in that book except when she was under inspiration of wine, which she in this fable expresses herself unwilling should be partaken of by others. and had she been sober, surely she would not have

tried to terrify her subjects with declaring the earth was devoured, and afterward treat of streets.

CHAPTER XXV.

The queen of the bible tells her lord she will exalt it, for it had made a city an heap of ruin! and says it shall never be built! therefore shall people glorify thee, the city of the terrible; and tells her lord it shall make a feast of fat things to all people. is not wonderful that the queen should imagine this to be needed, after she had imagined such incredible numbers of the firstlings of flocks and herds had been sanctified unto it in addition to the many thousand animals she allowed to be her lord's portion, that the army of the lord's servant moses the murderer had taken from the slain midianites. the queen of the fable states the lord shall spread forth its hands as he that swims.

CHAPTER XXVI.

The queen commands a song to be sung, and tells her lord that other lords have dominion over people, and flatters her lord with telling it the other lords are dead! continuing the same style of doubly defining her story as she hath through her books of moses, adding to the word of information dead; dreadeth like a woman with child, that draweth near the time of her delivery, is in pain, and crieth out in her pangs, so she tells her lord people have been in its sight! we have been with child, we have been in pain! and adds, dead men shall live, and shall rise with her dead body. women being with child, and some being nearly wild because they had no child, is often treated of by the virgin queen elizabeth in the bible she left.

CHAPTER XXVII.

The queen states the lord will punish leviathan with his sore and great strong sword! and slay the dragon that is in the sea; and treats of singing, of red wine, and a great trumpet.

CHAPTER XXVIII.

Wine and drunkenness are treated of; diadems, crowns, priests, tables, and strong drink, and many other realities and imaginary ones also.

CHAPTER XXIX.

Woe to the city where david dwelt, the queen of the fable states, i

will camp round thee, and lay siege against thee ; stay yourselves, and cry, they are drunken, but not with wine ; they stagger, but not with strong drink ; and the book is delivered to him that is not learned. this beyond doubt the queen of the bible knew was the case in the city of london, where she wrote the book, that there were vast numbers of unlearned people ; and it is now known that bibles are delivered among the unlearned, that plan answering the purpose best to keep the book in some respect, while such people could hear discourses from the few reasonable parts of it, without knowing any of its innumerable inconsistencies. the queen of the fable states, the meek shall increase their joy in the lord ; she of course preferred to have her subjects meekly to submit to the grievous taxations imposed on them by herself and her aids, without more outbreaks, the fear of which appears to have distracted her mind, and driven her to form the bible now in use, as its principal theme is a pretence that numerous kings, queens, and princes had ruled over fabled ancestors in a much more tyrannical manner than she did, and that former rulers of the people were also maintained in greater grandeur than the government under her control ; all apparently for the purpose of making her subjects believe she treated them more kind than their ancestors had been by their governments. and as she did not fully lay down in her bible any doctrine of people living eternally in either ecstatic bliss or cruel torment, in a fire that was never to be quenched ; she boldly lays the foundation of such in the first chapter of her testament, and in that first strives to make her subjects believe their bodies would be burnt forever if they did not believe the son of a mary was miraculously contrary to her other children, and to all born children of other women. but in an hour of sobriety she appears to have discerned this impropriety, and contends it as a soul that the body cannot find to control, one that is to have such an everlasting roasting, for the deeds done by the material body ; particularly if the body with its mind did not believe the story she told in her testament respecting her fabled illegitimate child of mary, her first attempt to frighten her subjects into such a difficult belief. she must of course soon consider, in a sober hour, that it would be out of her power to frighten her subjects into belief that they might hop into heaven, or the kingdom of god, as she states in her testament, with the loss of an eye, a hand, and a foot, rather than their whole body should be cast into a fire that is never to be quenched, and where the sufferer never dies. this dismal, threatening tale she of course could not impress on the minds of her subjects as truth while they had an opportunity of

seeing the bones of their deceased neighbors remained after their flesh had incorporated with earth or turned to vegetation ; hence must have arose the necessity in her mind of boldly stating bodies of flesh and bones, had an invisible appendage that would last forever, which of course would fill all space in time, leaving not elbow-room for the phantom itself.

CHAPTER XXX.

The queen states, thus saith the lord, in returning and rest, shall ye be saved, but ye said no ! we will flee upon swift horses ; she adds, the lord said one thousand shall flee at the rebuke of one, until ye be left as an ensign on an hill ! moreover, the light of the sun shall be seven-fold ! and the name of the lord comes burning with anger, its lips are full of indignation, and its tongue as a devouring fire ; the breath of the lord, as an overflowing stream doth kindle it ! this shows the queen of the fable continued her desire to terrify and confuse the minds of her subjects, and that she was not in a suitable condition to fabricate any story bordering on probability.

CHAPTER XXXI.

The queen informs her subjects that men and horses are flesh, and not spirit ; which appears as though she was so stupefied with exciting stimulus, that her whim of the moment was her subjects did not know that ever demonstrable fact ! she adds, the lord said something about lions roaring.

CHAPTER XXXII.

The queen states a king shall reign, and princes shall rule, and commands women to give ear to her speech, because the palaces shall be forsaken and the multitude of a city shall be left ; the forts and towers shall be dens for wild asses forever ! strip ye, and make ye bare, and gird sackcloth on your loins.

CHAPTER XXXIII.

Now will i rise, saith the lord, now will i be exalted, now will i lift up myself ; your breath shall devour you as fire ! and people shall be as the burning of lime, and be burnt as thorns cut up. the first part of this fable suggests a query how far the disordered imagination of the queen had led her to suppose where her imaginary lord would lift itself

to, when no such being with tongue like a devouring fire, as stated in twenty third chapter of this fabled prophet, can be discerned within billions of miles.

CHAPTER XXXIV.

The queen states the indignation of the lord is on all nations, and he hath utterly destroyed them, and delivered them to the slaughter, and the mountains shall be melted with their blood, for my sword shall be bathed in heaven ! the sword of the lord, this cruel monster states, is filled with blood ! the lord hath a great slaughter in the land, and the land shall be soaked with blood, and become burning pitch ; it shall not be quenched night or day ! surely every well-wisher of mankind ought to exert themselves to expose this fiction and the whole of the work queen elizabeth left.

CHAPTER XXXV.

The lame man shall leap as an hart, and the dumb shall sing ! and parched ground shall become a pool ! and thirsty land springs of water. surely no one hath any reason to believe this fable, as no such unnatural occurrences have ever been shown to occur, and no person would be willing to write such wild fiction while sober.

CHAPTER XXXVI.

The king sends an army against all the cities of judah, and he stood by the conduit of the upper pool, in the highway of the fuller's field. the fabled dead pharaoh is introduced in this fable ; something is said of people trusting in him, and direction is given that the people on the wall have the syrian language popped in their ears ; who are allowed the privilege of eating and drinking what had passed through their bodies, in company with the king's messenger who brought the message. the queen of the fable treats of gods, kings, recorders, and a scribe and a company of other odd-fellows with their clothes rent.

CHAPTER XXXVII.

A king rends his clothes, puts on sackcloth, and honors the house of god with his presence, and sent priests dressed in the same fashionable style to the fabled prophet isaiah, whose daddy's name is recorded. a king of ethiopia and other fabled kings are treated of, and the lord is told to incline its ear and open its eyes, and see the words of sennacherib ! the queen states the lord talked about cities, arrows, shields and a bank,

and its servant david. the queen of the fable also states the angel of the lord smote in the camp one hundred and eighty-five thousand, and when they arose they were all dead! surely nothing more need be said to show that the queen of the fable was not at the time able to compose with reason.

CHAPTER XXXVIII.

A man is commanded by the lord to set his house in order, who tells him he shall die. the man tells the lord he had done that which was right in its sight; then the lord says it will add fifteen years to this man's days, and will bring again the shadow of the degrees, which are gone down in the sun-dial ten degrees backward! so the queen states the sun returned ten degrees. yet after this special favor, so contrary to nature and all well-known organization, this fabled favored man is represented as mourning about the cutting of his days, and being deprived of the residue of his years and going to the gates of the grave, and of not seeing the lord or beholding man any more.

CHAPTER XXXIX.

A king shows his house of precious things, silver, gold, &c., to the messenger of another king; and they were soon stolen.

CHAPTER XL.

The queen prophecies that every valley shall be exalted, and every hill and mountain shall be laid low! behold, she adds, the nations are but a drop of a bucket, and are counted as less than nothing and vanity. to whom, then, will ye liken god, or compare him to? the suitable answer to this interrogatory is, according to what the queen of the fable hath portrayed her god, that it is immutable, fickle, merciful, cruel, a creator, a destroyer, like man in form, size, and likeness, yet with hand large enough to hide a man that it had clapt into the cleft of a rock as it passed by, only allowing the man to see its hinder parts, and although it told the man that no man should see its face and live. yet, after this statement in the said-to-be holy bible, in same book it is represented in numerous instances, this same portrayed invisible talks with many men on trifling occasions.

CHAPTER XLI.

The queen treats of carpenters, gold-smiths, hammers, nails, anvils,

princes, and war ; and pretends to know that a lord said it would make a new sharp threshing instrument with teeth. produce your cause, saith the lord ; show your strong reasons ; show *us* what shall happen, that *we* may consider them, that we may know that ye are god ! here the composer manifestly shows distraction of mind.

CHAPTER XLII.

Behold mine elect, he shall not be discouraged : no justification is shown for the fabrication of this partiality, and the queen of the fable allows that the lord said, i am the lord ! that is my name ! and i will not give my glory to another. and the queen of the fable commands her subjects to sing a new song to the lord.

CHAPTER XLIII.

The queen states the lord told jacob and israel it hath called them by name, and that it claims them as its property, and that it gave egypt, ethiopia, and seba for these two men, for they were precious in its sight ; therefore it declares it would also give people for their life, which statement adds to the innumerable proofs already given by the queen in her work, that she was generally too strongly inspired with wine to compose with reason, or to remember that she had attributed to her lord the trait of being equitable and just, even through a fable where she bestows on her fabled lord a variety of titles, whom she now states, says, i, even i, am the lord, and there is no saviour. this is in verse 11 ; and in verse 3 it is stated it says, i am thy saviour. in verse 28 it says, i have profaned the sanctuary, and given jacob to the curse and israel to reproaches. well might the genius and talents of the illustrious and noble philanthropist, thomas jefferson, after reading the wild fables contained in both bible and testament, express the sentiments of his belief, that in fifty years christianity would become defunct, and the bible unknown in this country except as a curious old book ; and the vast improvements in arts and sciences now constantly progressing, are sufficient to astonish all the prophets and apostles that ever existed from the fabled murderer moses to the well-known miller and joe smith, with his chambered female saints and spiritual wives ; and general education must inevitably aid in putting wild fables out of use, although by means of money and the organizing interested missionary forces the last struggle may continue a few years.

CHAPTER XLIV.

The queen again appears to have imagined her lord said that it had chosen jacob and israel, and that it also said one shall say i am the lord's, and another shall call himself by the name of jacob, and another by the name of israel, and that it declared i am the first and the last, and beside me there is no god! such statements do not prove that the composer of the fable knew of any power higher than herself, or that she believed in any such; but in order to frighten her subjects into belief that such a terrible capricious power held constant control over them, that this power puts the interrogatory to them, is there a god beside me? and that it declares, yea! there is no god, i know not any. this last sentence appears to be one of the few truths of the impressions of the queen's mind, inadvertently or thoughtlessly fallen from her pen.

CHAPTER XLV.

The queen states the lord anointed a man, and told him it would go before him and break the brass gates, and that the gates should not be shut, and it would cut asunder the iron bars, that this man might know that it is the lord who calls him by name cyrus. for the sake of its elect, jacob and israel, i am the lord, and there is no god beside me. thus it is plain to be seen that the wild composing queen, while feeling doubtful of frightening her subjects into belief that such a comical, unnatural prodigy existed, considered it necessary to make many bold declarations of its power, which she might have done with better grace had she kept with temperance only apace. The queen still continues striving to amaze and stupefy her subjects, by stating the lord said the merchandise of two nations, men of stature, shall come to its elect people, who, it is stated in chapter xliii., it had given to the curse, and in chapter xlii. it had given to robbers. and it also declares according to the queen's pretences, that these nations shall come to its elected jacob and israel in chains, finishing the drunken-like statement with, surely god is in thee, and there is none else, there is no god; showing that she still considered herself the highest power known. in next verse she appears to have considered this acknowledgment of her sentiments would not answer so well to humble her subjects, as it would not be so likely to depress their spirits; and states, verily thou art a god that hidest thyself, o! god of israel, the saviour! and beyond all doubt, her subjects considered it more necessary to try to save

themselves from the clutches of this cruel, unrelenting queen, with all her formal pretences of belief in an hidden god, more than they did from any such imaginary cruel power. twenty-five insertions are made of the words lord and god. additional titles are also bestowed on the same supposed invisible, many of them with the bold pretence that it gave itself the titles, and that in truly ridiculous style, while treating of trifles.

CHAPTER XLVI.

The queen for a moment appears to have allowed a sensation of compassion to have engrossed her feelings, and states heavy-laden carriages are a burden to wearied beasts. this of course might have happened once on a time when she had more lords than was reasonable, riding with her in a coach and four over the twenty miles between buckingham palace in london and the royal castle on windsor terrace. she treats of the belly, womb, old age, and that i, even i, will carry and deliver you, and asks to whom will ye liken and compare me to? and further states, they lavished gold, and hired gold-smiths. it is well known that the royal palace and windsor castle have profusion of gold, and that the gold-smith had toiled to furnish various forms of gold, to satisfy the stretch of fancy for queen elizabeth and other rulers of the people, when the people were deprived of the right of choosing as rulers.

CHAPTER XLVII.

The queen commences this fable rather rudely, showing want of respect to her sex, as she hath generally done in her fables respecting them, and now commands a virgin to grind with mill-stones, and make bare her legs and thighs, and states there is no throne, and that this virgin shall no more be called tender and delicate. and as elizabeth passed by the title of virgin queen, it appears that this fable in her mind referred to herself, during fearful apprehensions she entertained of the safety of her throne, while a serious outbreak among her dissatisfied subjects was progressing. but after a while she appears to regain courage, and boldly states, again and again, i am god, and there is none like me.

CHAPTER XLVIII.

The queen pretends that a lord told the man jacob that it had declared from its mouth former things from the beginning, and that this

fabled lord had declared it to her fabled man jacob from the beginning. but what imperfect logic the queen composer makes use of here, while she only allowed the solitary man adam was in existence for the first time on the sixth day after her fabled beginning, in the beginning of her first chapter, the first chapter of genesis, which she wrote under the title of her hero moyses, and fifty more before she became thoughtfully sober to enable her to notice she had been pretending her hero had been writing more than a period of two thousand years prior to her fabrication of his birth; and now, striving again to alarm and intimidate her subjects, states god says it will defer its anger, thus continuing a scheme of deception to depress their spirits by aiming to hold them in terror and dismay; stating again the oft-repeated authoritative sentence, i am the first and the last, and that there is no peace unto the wicked, when but few more wicked could be found than the composer of the fables she left.

CHAPTER XLIX.

The queen boldly states the lord hath called me from my mother's womb. this of course arose in her mind on account of experience proving to her that she was chosen to rule, whether she was jade or fool, according to the laws of hereditary monarchy. she states her mouth is like a sharp sword, and says she has labored in vain, and spent her strength for naught; and adds, yet surely my judgment is with the lord, thus striving to make her subjects believe a cruel lord might destroy them in a moment if they rebelled against her judgments, and states god shall be her strength, and i will be glorious in the eyes of the lord. kings and princes, she states, shall worship. this of course she had learned from experience would be a sure, delusive means to cause her subjects to pray, while the kings and princes could dissemble any way.

CHAPTER L.

The queen states the lord asks where is the bill of your mother's divorcement, or which of my creditors is it to whom i have sold you; for your transgressions is your mother put away! this fable is on a par with the first commandment the queen wrote under the pretence that they were graven on stone with the finger of a lord, wherein she states it declared it would visit the sins of fathers to the fourth generation. she states that she gave her cheek to them that plucked off the hair, and hid not her face from shame. this was generally

known that she was shamelessly bold, and although she might have submitted to having the hairs plucked off her cheeks, her appearance did through many years show that that process was no go as respects her lip, as that was known to be bearded. she states the lord hath given her a learned tongue, and opened her ear, and that it will help her, which she repeats, and those who condemn her shall become like an old garment.

CHAPTER LI.

The queen boldly commands her subjects to hearken unto her, adding, a law shall proceed from me, and i will make my judgments for a light of the people. she had only treated of her own nation in a previous verse of this fable, who she again strives to alarm by the dismal threat that the earth shall become as an old garment, and its inhabitants shall die in like manner. finally, in the midst of these wild imaginings, the queen appears to have become frantic, and inquires of her supposed invisible lord if it was not he that dried the sea, and refers to one of her former fables that represented the waters of a sea being divided, and standing up like two walls, while a nation of people passed through its midst on dry ground, and also treats of drunkenness and wine.

CHAPTER LII.

The queen treats of beautiful garments and of loosing neck-bands, and of people being sold and of their being redeemed, and of money, and of the beautiful feet of him that bringeth good tidings ; and directs watchmen to lift up their voices and sing, and says her servant shall deal prudently ; and treats of kings.

CHAPTER LIII.

The queen, treating of a man, states he hath no form, or comeliness, or beauty, that we should desire him ; when he is seen, we hid our faces from him. therefore will i divide a portion with the great ! of this, beyond reasonable dispute, her subjects knew well, and that there was no need for her to tell of it. she also treats of dividing spoil with the strong.

CHAPTER LIV.

The queen again shows her mind was troubled about barren women,

and states desolate women have more children than the married, and from her general calculation it appears as though it might have been the case with herself; and if so, she must have managed shrewdly to have concealed the real proofs of that circumstance so corresponding with her own assertion. she treats of having the tent enlarged, with addition of plenty of curtains, and to strengthen the stakes, and encourages those who she states have more children than the married, stating their seed shall inherit cities, and tells them not to fear, and they shall forget the shame of their youth and the reproach of widowhood.

CHAPTER LV.

The queen treats of wine, and asks her subjects why they spend their money for that which is not bread, and recommends them to eat that which is good, and to delight in fatness. she ought to have considered it was out of the power of her subjects to procure good fat things, and extorted much less from them. she treats of the sure mercies of her fabled king david, who she hath previously portrayed cruel as herself, and declares the word that goeth out of her mouth shall accomplish what she pleaseth.

CHAPTER LVI.

The queen treats of the eunuch being a dry tree, and forbids them to say so; and proposes to have them made amends for the deprivation of having sons and daughters, by giving them place in her house, and a name that shall not be cut off; which idea of the queen doth strongly indicate that some youths had been compelled, through the cruel caprice of this lewd queen, to submit to such injury. the queen treats of watchmen being blind, ignorant, dumb dogs, adding, yea! they are greedy dogs, which can never have enough; every one looks for his own gain. surely it was ungenerous to stigmatize watchmen thus, even in a period when they might have humbly requested as many more farthings per night as she states in her testament five sparrows were sold for, while she was revelling in wealth extorted from the earnings of her industrious subjects.

CHAPTER LVII.

The queen appears to be in a cross humor, and commands the sons of the witches and lewds to draw near, and asks them, against who do they sport and make a wide mouth? which doth appear as though the

queen had on some occasions conceited she saw such persons making fun of her. she asks them if she did not hold her peace; and they feared her not, and had lied, and remembered her not.

CHAPTER LVIII.

The queen treats of her people and a trumpet, and tells them they find pleasure in labor on the fast-day, and that they debate and smite with the fist, and asks them if it is such a fast as she hath chosen, telling them they should bow down their heads as a bull-rush, and asks again, wilt thou call this a fast-day that i have chosen?

CHAPTER LIX.

The queen tells the people their god hath hid its face and will not hear, and that they hatch eggs, and weave nets, and there is no judgment in their goings, and states we grope for the wall as if we had no eyes; we stumble at noon-day. if the queen stumbled, she still ought to have kept sober enough to be conscious that but few of her subjects could get as much strong wine as herself. truth, she states, is fallen in the streets, which indicates that she could not refrain from acknowledging the conviction that she did not make much use of truth with her pen. yea, truth faileth, she states, and he that departeth from evil maketh himself a prey. no one with reason can advocate such doctrine as being true or useful.

CHAPTER LX.

The queen strives to make her subjects set but little value on themselves, by stating gross darkness shall cover them, and that their hearts shall fear and be enlarged, because of the abundance of the sea shall be converted unto them, and a multitude of camels shall cover them; and the queen suddenly tells a flattering tale, as though she had considered her dismal, threatening stories had too far exceeded the bounds of nature and probability, and states the dromedaries of three nations shall bring gold, which she probably dreamed she should hold, as she does not bestow it on any fabled king in this instance. she treats again of gold, also of silver, brass, iron, officers, kings, and many other real things.

CHAPTER LXI.

The queen states the lord hath anointed her to proclaim liberty to

captives, and to open prisons. this hath occasionally been done when monarchs first assume power; and the queen appears to have some glimpse of charitable emotions aroused in her breast while writing this fable, and tells her subjects that strangers shall feed their flocks, and aliens shall be their ploughmen and vine-dressers; but ye shall be named the priests of the lord. thus, while striving to show kindness for her own subjects, shows that she was willing to rule unjustly.

CHAPTER LXII.

The queen treats of a man who, she states, shall have a new name, which the mouth of a lord shall name. she also rewards this fabled hero with a crown and diadem, and tells him his land shall be married. surely the queen ought to have bestowed plenty of good seed on this said-to-be married land. she tells the hero of this fable she hath set watchmen on walls, who shall never hold their peace, and states the lord had sworn by its right arm that he would not any more give their corn and meat to their enemies. the insinuation that an invisible spirit had formerly done so, could scarcely fail to cause credulous persons to live in dread of starving, while they were simple enough to retain belief of the existence of so capricious an almighty invisible spirit; as they never could feel safe in limb, property, or life. the queen, as usual, treats of wine, and drinking in courts, and says something about standards.

CHAPTER LXIII.

The queen treats of dyed garments, and glorious apparel, and of the wine-press, and of making people drunk, and about some people having rebelled, and having had outbreaks among her subjects. it is likely fear and the use of strong drink may have distracted her mind, and she tells her lord that people have trodden down its sanctuary.

CHAPTER LXIV.

The queen pretends to inform a lord that men have not seen or heard, since the beginning of the world, what had been prepared for them that wait, and also tells it that our righteousness are but as filthy rags, and that the house in which their fathers praised is burnt, telling it also with fire. then, of course, the queen would content herself with the belief that her illiterate and credulous subjects would not entertain a belief that the building was burnt with water, which she had good reason to believe they might be as easily trained to believe as that her

fabled hero moses wrote the account of his birth, death, and burial, and a multitude of marvellous stories before he was born.

CHAPTER LXV.

The queen states she hath spread out her hands to a rebellious people, a people that provoked me before my face, who eat swine's flesh, and broth of abominable things in vessels, and declares she will recompense them. it is to be hoped she did not put these pork-eaters to torture in any of her cruel contrivances in the tower of london.

CHAPTER LXVI.

The queen pretends a lord said the heaven is my throne, and the earth my footstool; but had she been sober enough to remember her flood fable, where she made it to appear her lord's footstool was under water two years, she would have needed to have portrayed her lord as being the same composition as the big fish she stated it provided to swallow a man, retaining him in its belly three nights and days, and that there he prays, and the fish became able to live awhile in the same element with the warm-blooded inhabitants of the air and earth, and left the man on dry land. the queen hath laid down some laws that people do not respect or be guided by. she states, he that killeth an ox is as he that slew a man, he that sacrificeth a lamb as if he cut off a dog's neck. several more absurd statements are added. finally, the queen concludes, i will choose their delusions, and bring fears on them, for they choose that which i did not delight in, and boldly calls on her subjects, particularly those who tremble, to hear the word of the lord that rendereth recompense to enemies, and flies directly into wild imaginings respecting travailing pairs, and of a man child being delivered, and asks if a nation shall be born in one day, and shall i not cause to bring forth? and treats of mothers giving suck and comfort to their children, and of dandling them on their knees, adding, when you see this your heart shall rejoice. this last is a theme that the queen frequently revives.

JEREMIAH: CHAPTER I.

The queen treats of an unborn child, of various fabled kings, and pretends to know that a lord asked the fabled prophet jeremiah, what seest thou? and that jerry told it, a seething pot with its face towards the

north. then the lord tells jerry, out of the north an evil shall break forth on all the inhabitants of the land, and every one shall set his throne at the entrance of gates and against walls. therefore gird up thy loins, and speak to them all that i have commanded thee ; be not dismayed at their faces, for i have made thee this day a defenced city, and an iron pillar, and brazen walls, against kings and the whole land, and the people of the land. surely it is not wonderful that the illustrious jefferson should have prophecied the bible would only be known in this age of science and improvement as a curious old book.

CHAPTER II.

The queen treats of loving espousals when some one went after her on land that was not sown. the probability is that a fond ramble of that description might have suited her ladyship when she was in her bloom, but the law that gave her power to reign allowed her no other helpmeet than royal blood, while she was a princess. she finds fault with the priests, but the law would not allow them to unite a royal princess to girls who jumped over styles, and strolled with her over unsowed ground. the priests, she states, said not, where is the lord ?

CHAPTER III.

The queen treats of a harlot having many lovers, and of her husband putting her away with bill of divorce. lewdness is portrayed to as great an extent as it could possibly be by the most profane writer, in the general style of queen elizabeth, when treating of the female character, to wit : the fair sarah, alias sarai, lot's two daughters, joseph s mistress, and several others. the queen treats of standards, trumpets, priests, princes, kings, and many other gay things.

CHAPTER IV.

The queen states, this jerry tells the lord it had greatly deceived the people, saying they should have peace ; whereas the sword reacheth to the soul, which is a different course of logic to what the queen pursues, after attempting, in her writings in the early part of her testament, to persuade her subjects into belief that their bodies would be burnt if they did not believe her fable, for in the course of a few chapters she boldly assumed to know, or strove to make her subjects believe so, that they had some inconceivable invisible appendage that was to suffer excruciating torments without reprieve, if the body did not believe what

she had written. the queen treats of trumpets, swords, standards, chariots, priests, princes, kings, and many other visible things, and refers to her fable in the first chapter of genesis, of the earth being without form and without man, and of the heavens being without light, showing plainly that one person wrote both fables. the queen states, the lord said the whole land shall be desolate ; i have purposed it, and will not repent ; not a man shall dwell in any city ; all shall be broken down by the fierce anger of the lord ! though thou clothest thyself with crimson, bedecked with gold, and scentest thy face with painting, thy lovers will despise thee. surely every reader of this fable hath a chance to see that it must have been composed by a gay female, living in magnificent style at the head of society. the last verse adds to the numerous circumstantial proofs that have been treated of, that the gay queen of the fable being frequently troubled in mind, because she did not a suitable husband find, and of her being nearly wild for want of a child, for she again treats of having heard a voice as of a woman in travail, and as the anguish of her that bringeth forth her first child. surely no person who strives to form a reasonable opinion of the various stories inserted in both bible and testament of this nature can ever have an impression formed in their minds that they were written by any superior power to an educated female, living in ease and in splendid state of celibacy.

CHAPTER V.

Run ye to and fro through the streets, and see if there be a man that seeketh truth, for though they say the lord liveth, surely they swear falsely ; which statement indicates that the composer was conscious she had too often boldly asserted that such a being existed, while her steadfast conviction was that she knew nothing of such an invisible lord. the queen of the fable declares she will get to the great men and speak to them, for they know something ; and treats of adulteries and harlots' houses, and says, full-fed men were as fed horses, every one neighing after his neighbor's wife, and pretends that an invisible lord asks some questions concerning such levity ; and that it says it will make people wood, and it shall devour them, and one nation shall eat up the harvest of another, and their herds, flocks, vines, and fig-trees ; and the queen appears to imagine she can make her subjects believe what she hath written, and that they are foolish, and addresses them as such characters, commanding them to hear this ; and, lastly, acknowledges the prophets prophecy falsely ; and the priests bear rule by their means, and

that her people love to have it so. the same is seen in the pursuit of many follies ; such as partaking of destroying liquors, tobacco, opium, frequenting theatres, and yielding to injurious excesses ; after people have habituated themselves to these injurious courses, experience and observation show that the sufferers love to have it so, and find it difficult to abandon the delusions, while the rosy-cheeked healthy agriculturist proves to the world that his toils bring health, strength, and comfort.

CHAPTER VI.

The queen states, the lord told people to hew down trees, and to turn back their hand as grape-gatherers, and ask for the old paths ; and told them to hearken to the sound of the trumpet, and that it would lay a stumbling-block before them, and people should fall and perish.

CHAPTER VII.

Thus saith the lord, trust not in lying words, saying, the temple of the lord, the temple of the lord ; behold, ye trust in lying words that cannot profit, while ye steal, murder, swear falsely, and commit adultery. therefore, saith the lord, my anger and fury shall be poured out upon man and on beast, and on trees, fruit, and the ground. it shall burn, and not be quenched.

CHAPTER VIII.

The composer states, the lord said the bones of the inhabitants of a city should be brought out of their graves, and be spread before the sun and moon, they shall not be buried, and death shall be chosen rather than life. it also said, wise men are dismayed, therefore I will give their wives to others ; there shall be no grapes on the vines, nor figs on the fig-tree ; I will surely consume them, saith the lord. or so the queen composer doth state.

CHAPTER IX.

Thus saith she lord, I will make jerusalem a den of dragons, and the cities of judah desolate without an inhabitant, and will feed people with wormwood, and send a sword after them, until I have consumed them ; and commands that mourning and cunning women be called to take up a wailing, that our eyes may run with tears, and our eyelids gush out. the lord also commands that these women teach wailing. surely as mr. jefferson remarked, the bible is a curious old book.

CHAPTER X.

The queen states that the lord said it would sling out the inhabitants of the land and distress them ; the queen says, her children are gone forth from her, and are not ; there is none to set up her curtains ; and pastors have become brutish, and their flocks shall be scattered.

CHAPTER XI.

The queen treats of her lord swearing an oath about land flowing with milk and honey, which is a repetition of an oft-repeated story in her fables, under the title of her hero moses ; she also makes pretence of knowing of a lord that talked about rising early, and of a conspiracy among men, and asks, what hath my beloved to do in mine house, seeing lewdness hath been wrought with many, and the lord hath given me knowledge of it ; then when i knew it, thou showedst me their doings, but it was like a lamb ! a curious old book surely.

CHAPTER XII.

The composer tells her lord that it is righteous when she pleads with it, and requests it to let her talk with it, and asks it why the wicked prosper and the treacherous are happy ; and tells it, under the title of her hero jerry, that it knoweth her and hath seen her heart, and tells her lord the beasts and birds are consumed, and also asks her lord if it had run with footmen and they had wearied it. it could not contend with horses, which interrogatory can prove nothing more than elizabeth never knew any lord that could contend with her coach horses, and that she was conscious that was the case. she also shows but little faith in preachers, or pastors, by her statement that many pastors have destroyed her vineyard, which appears as though she considered she had treated the multitude of pastors with too much wine to feel satisfied.

CHAPTER XIII.

Thus saith the lord to me, put a linen girdle on thy loins, put it not in water ; and the queen follows up this fable by repetition to her former fables, the word of the lord came a second time, &c., and this fabled prophet is told by the fabled lord to hide the girdle in a hole of a rock, and behold, when the prophet jerry sought for his girdle, it was marred, and profitable for nothing ! adulteries, lewdness, and indecencies are treated of.

CHAPTER XIV.

It is acknowledged the prophets prophecy lies in the name of the lord, and that it says it sent them not, neither spake i unto them ; they prophecy deceit, and a thing of naught ! which proves nothing more than that the composing queen's belief was, that no one knew any future events.

CHAPTER XV.

The queen, under the title of jeremiah, states, the lord said it would appoint the sword to slay, the dogs to tear, the fowls and beasts to destroy, and would bereave people of children and declares itself weary of repenting, and would destroy its people ! and directly complains, their widows are increased to me above the sand of the seas ; and the residue of them will i deliver to the sword before their enemies, saith the lord ; for a fire is kindled in mine anger ! yet this fabled lord's long-suffering is treated of in this chapter, and the queen hath previously portrayed it as being full of mercy and loving-kindness, all forming as great contradictions as any inebriate could be expected to fabricate in their most excited moments ; and the title given to the book by mr. jefferson, if curious, is certainly more mild than it deserves.

CHAPTER XVI.

The queen states, the lord told this fabled prophet he shall not take a wife, or have sons or daughters in this place ; for the parents of those born in this place should die grievous deaths, and should not be buried ! but should be as dung on the earth, and be consumed by the sword ! neither shall men tear themselves for them, and i will cause the voice of the bride and the bridegroom, and mirth and gladness to cease. here it is seen the composing queen would fain cause her hero jerry to remain in celibacy's gloom instead of being merry ; and also that she makes an inconsistent fable about people being left on the earth to incorporate with it, and afterward slain with the sword. she also states, the lord says it will send fishers to fish the people and hunters to hunt them.

CHAPTER XVII.

The queen composer appears to have imagined some people's sins were written with a pen of iron on their hearts, and says the heart is deceitful, and asks, who can know it ? which indicates she knew her

heart was so, and supposed but few knew it! she states, they say, where is the word of the lord? let it come; probably while conscious she had never heard the word of any other lord than those who attended her courts and palaces, which style of places she frequently treats of; and in order to make a serious melancholy impression on the minds of her subjects that one day out of seven must be adored more than the six others, although not an element maketh any distinction, pretends that a lord said, if ye bring no burdens through the gates of the city that day, but hallow it and do no work, then kings and princes sitting on the *throne* of david, riding in chariots and on horses, shall remain forever. this fable manifestly exhibits a silly, inconsistent attempt of recommending adoration of one day out of seven.

CHAPTER XVIII.

This fabled prophet is represented to require a lord to give ear to him, and to remember that he stood before it to turn away its wrath from some people; and, after informing the lord of this, commands it to deliver up their children to famine, and pour out their blood, and let their wives be bereaved widows, and men be slain! let a cry be heard from their houses when thou suddenly bringest a troop on them. this is keeping up the character previously given by the queen to her lord, that our lord is a man of war.

CHAPTER XIX.

The queen assumes to know that a lord gave directions for an earthen bottle to be got, also ancients of people and priests, and proclaim in a valley what it would tell; and say, hear the word of the lord! behold, i will bring evil on this place; whosoever hears it, his ears shall tingle; the queen hath previously made this same jingle; and adds another of her former silly sentences; i will make this city desolate, and an hissing; every one who passeth by shall be astonished and hiss, and i will cause them to eat the flesh of their sons and daughters, and every one to eat the flesh of his friend! well might the illustrious statesman thomas jefferson, after reading the bible, be impressed with belief that it would become absolute in this age of science and improvement, and the doctrines supported by its confusing mass be defunct! surely the reverend who revived this prediction on thanksgiving-day must have felt delusion from the great success of contribution and adoration paid to his profession.

CHAPTER XX.

The lord's prophet jerry is smote by a man and put in stocks, and kept in them till the morrow ; and jerry tells the lord it had deceived him, that he was in derision, and every one mocked him, for he cried out violence and spoil, because the word of the lord was made a daily reproach to him ; cursed be the day of my birth, cursed be the man who told my father a man child was born unto him, making him very glad, and let that man be as the cities the lord overthrew and repented not. surely this is poor logic to thus represent a prophet, and shows lack of sober reflection in the composer of the fable.

CHAPTER XXI.

The queen states under the title of this hero that the lord said it would fight in anger, fury, and wrath, and would smite the inhabitants of the city, both man and beast ; and they shall die of pestilence, and those that are left I will deliver into the hand of a king that seeks their life ; he shall smite them with sword, he shall not pity or spare them ; he that abideth in the city shall die by the sword, pestilence, and famine. thus it doth appear the cruel unrelenting queen delighted in ruminating over cruelties in her imagination. the fable is similar to the one she fabricated under the title of her hero king david, who she styles a man after god's own heart ; yet she stamps him with the disgraceful, horrid cruelty of commanding a nation of people to be slain, and ordering those who hid themselves to be brought out and put under iron, axes, saws, and harrows, and drawn through a brick-kiln. many other cruel and unjust deeds she also attributes to him, as well as stating he kept from iniquity and obeyed the commands of god ; all of which statements prove nothing more clear than that the queen wrote the work she left under the inspiration of wine, making the book worse than curious.

CHAPTER XXII.

The lord says, go to the house of a king and say to him, hear the word of the lord, o king ! thou that sittest on the throne of david, thou and thy servants that enter in at these gates ; to which story is added a repetition of one in seventeenth chapter of kings, sitting on the throne of david, riding in chariots and on horses ; both inconsistent alike, and nearly verbatim ; and nearly as plain a proof that one person of disordered mind wrote both, as though it had been respectably testified to as being so. the queen again refers to a travailing woman being in pain.

CHAPTER XXIII.

The queen acknowledges she is like a man whom wine hath overcome, and that the land is full of adulteries, and both prophet and priest are profane ; yea, in my house have I found their wickedness. the prophets commit adultery, and tell lies ; every one walketh after the imagination of his own heart. surely the queen must have felt dissatisfied with ecclesiastics while writing this fable.

CHAPTER XXIV.

Two baskets of figs were set up ; a king carried away princes, carpenters, and smiths, and the lord asked jerry what he saw, jerry says figs—the invisible puts the same interrogatory to jerry again, and again promises to send swords, famine, and pestilence.

CHAPTER XXV.

Repetition is again made of the crazy-like story, that the lord saith it will utterly destroy nations, and make them an astonishment, and an hissing, and perpetual desolation, and take them from the voice of the bride, and bridegroom, mirth, and gladness, and the nations shall serve the king of babylon seventy years. the most astonishing of all considerations is, that people will contribute such immense sums, and make such large bequests to support and propagatesuch books and the various doctrines preached from it. it really appears as though all who can read were never willing to bestow one attentive perusal on the confusing, worse than useless mass.

CHAPTER XXVI.

It is pretended the lord talked to the fabled jeremiah about repenting of the evil it had proposed to do. and after this, it talked of making a city a curse to all the nations of the earth ; so the priests and prophets took the fabled jerry, who spake this in their ears, and told him he should surely die. jerry tells them of a truth the lord hath sent him to speak, and got a short reprieve.

CHAPTER XXVII.

It is pretended a lord told jerry to make bonds and yokes and put them on his neck, and also send them to five kings ; and command that those trammeling contrivances be put on the necks of those who would not serve a certain king. it is also pretended that the lord says it will con-

sume them with the sword, pestilence, and famine ; which is curious logic, that people should be first slain, then made sick, and afterward starved to death.

CHAPTER XXVIII.

It is stated the lord says he will break the yoke of the king of babylon ; and the prophet jerry said, amen ; the lord do so. the yoke of another king is also promised to be broken ; then jerry went his way, and the yoke was broken off his neck by another prophet ; but the the lord commands yokes of iron to be made instead of the broken wooden ones, and declares it hath put iron yokes on nations, that they may serve king nebuchadnezzar, and they shall serve him ! and i have given him the beasts of the field also. here it is again plain to be seen that the composing queen continues desirous that kings and rulers should be invested with absolute power, and people should serve them in the capacity of humble slaves.

CHAPTER XXIX.

The king, queen, eunuchs, princes, carpenters and smiths departed from jerusalem by the hand of a grandson of a man, and it is stated god told those it had caused to be carried away to build houses, take wives and be fathers, which last command the queen describes in her usual rude style that she uses throughout the work she left. sword, famine, and pestilence are again treated of by the unrelenting composer.

CHAPTER XXX.

Thus saith the lord, write in a book the words i have spoken, ask if a man doth travail with child ; why do i see every man with his hands on his loins, as a woman in travail ? here it is plain to be seen that the virgin queen, who composed the fable, continued meditating on the circumstances attendant on those of her sex who were blessed with the natural progress of being fruitful, which she treats of from the first chapter to nearly the close of the work she left for her chosen successor to publish, who was simple enough to do so, and cherish and maintain the teachers thereof, by which means the inconsistent and curious book hath been palmed on man.

CHAPTER XXXI.

It is stated the lord says, the lord hath appeared unto me of old, saying, i loved thee, sing with gladness ; behold, i will bring the blind, lame,

the woman with child, and her that travaileth with child together, a great company: this hath thus far been a favorite theme with the queen. she also treats of wine, her favorite article; and from the inconsistency of the fable, it doth appear she was inspired by too free use of it while composing this, as well as the preceding fables; and she states, that after i was instructed, i smote on my thigh: i was ashamed, because i bore the reproach of my youth.

CHAPTER XXXII.

A king shuts jerry up in the court of a prison, the son of jerry's uncle pays him a visit, and told him to buy a field. jerry says, then he knew that was the word of the lord, and bought the field of this youth, and weighed him the money; and the lord told jerry to take the evidences of the purchase, and put them in an earthen vessel, and jerry told the lord there was nothing too hard for it. four times jerry boasts of having taken the evidence of purchase before the composer of the fable concluded, to attribute that careful management to her lord. she again treats of the lord swearing about land flowing with milk and honey; also of sword, pestilence, and famine, and of the lord directing to have a field bought for money, and evidences subscribed.

CHAPTER XXXIII.

It is stated the word of the lord came to jerry a second time, while he was shut up in the court of a prison, saying, the kings houses which are thrown down by the sword, fill them with the bodies of the men I have slain in mine anger and fury. surely the cruel, unrelenting monarch who fabricated such dismal fables must have been desirous to intimidate and stupefy the minds of her subjects, in order to hold them in humble surveillance.

CHAPTER XXXIV.

A king is promised to have a city given him by a lord, who commands him to burn it. this lord also commands that bought servants shall go free at the end of seven years, which statement plainly shows it is the expressed and encouraged opinion and sentiment of a person possessing power, who calculates on both living and dead, men, women, and children, being subject to her purposes, in like manner as she would carriages, jewelry, or wine; and treats again of sword, pestilence, and famine, and of princes, priests, and eunuchs, and a story about a calf, as a comedy to cause laugh.

CHAPTER XXXV.

It is stated the lord tells jerry to bring some people into a chamber and give them wine, and jerry sets pots-full before them ; the lord complains that the people obey not its word, but obey the word of a man who told them to drink none.

CHAPTER XXXVI.

A lord tells jerry to take a roll of a book, and write the words it had spoken against all nations. jerry commands another man to read the roll he had written from his mouth ; the words were read in a chamber, at the entry of a new gate. then went the reader into the king's house, to the chamber, to the scribe ; all the princes sitting there, the words made them afraid, and they said, we will tell our dada, the king ; and told jerry and the reader to hide, and let no man know where ye be. the king sat in the winter-house, with fire before him ; and when three or four leaves were read, he cut the roll with his penknife and cast it in the fire, and it was consumed ; yet neither the king or his servants were afraid, or rent their garments ; then the word of the lord came to jerry, saying, take another roll and write the words that were in the first roll. this is a similar fable to that of the two stone tables, showing that they have both been composed by one person of distracted mind.

CHAPTER XXXVII.

The drowned king pharaoh and his army are revived again in the imagination of the composer, or for the purpose to confuse and puzzle the minds of her subjects, and to add more terror ; she states again, more inhabitants are to be slain, by having their city burnt ; and that the lord tells the people not to deceive themselves, for every man of another nation should rise up in their tents and burn the city ; princes put jerry in prison, and in a dungeon many days. it is reasonable to believe that queen elizabeth, after having had some of her fellow-beings confined in dungeons in the tower of london, should feel occasionally conscience-stricken on that account, and ruminate on those unjust, cruel deeds.

CHAPTER XXXVIII.

A dismal fable of pretence that a lord said, he that remaineth in the city shall die by the sword, famine, and pestilence ; the composer not showing herself to have been sufficiently sober, throughout the period

she wrote the numerous statements of this nature, to consider it would have appeared rather more probable to have used the sword on the multitude of dead bodies that she strove to terrify her subjects with, statements of an invisible lord having destroyed by famine and pestilence, rather than to continue making statements that they were destroyed by sword, also by pestilence, also by famine. princes require the king to let jerry be put to death, for he seeketh the hurt of the people. the king tells them he is in their hand ; then they let him down in a dungeon, and jerry stuck in mire. the king is told jerry is like to die, for there is no bread in the city ; then the king commanded an ethiopian and thirty men to take jerry out of the dungeon, and they took old cast clouts and old rotten rags, and told jerry to put them under his armholes, under cords, and they drew jerry out of the dungeon. this is surely logic too inconsistent to have been used or fabricated by any sober person, to pretend that an invisible spirit who the composer strove to make her subjects believe she knew was all wise and mighty, should have a man attendant on it as an agent and prophet to issue its commands, and yet be so much in the power of other men as that they could severely afflict such prophet. the whole fable, like those that have preceded it, manifestly, thus far, showeth the work queen elizabeth left to be a much worse book than a curious one, as mildly spoken of by the illustrious statesman thomas jefferson.

CHAPTER XXXIX.

One king puts the eyes of another king out, and slays his sons, and bound the blind king in chains ; and the word of the lord came to jerry while he was in prison, saying, tell the ethiopian, thus saith the lord, I will bring my words on this city for evil, and not for good, thy life shall be for a prey. frightful, as usual, doth the queen's imaginations continue.

CHAPTER XL.

The captain of the guard gives jerry victuals, a reward, and lets him go.

CHAPTER XLI.

Eighty men, with their beards shaven and their clothes rent, and having cut themselves, came into the city ; and a man slew them, and cast them into a pit ; but ten of them said, kill us not, for we have treasures. kings, governors, and eunuchs are treated of.

CHAPTER XLII.

Jerry tells people he will pray for them, and it is stated the lord tells people not to be afraid of the king of babylon. a lord's anger and fury, also sword, pestilence, and famine, are all again treated of, and again with the assurance that ye shall die by them. cruel and unrelenting assurance.

CHAPTER XLIII.

It is stated the lord told jerry to take great stones in his hand, and hide them in the brick-kiln, at the entry of pharaoh's house. monarchs, since queen elizabeth's reign, do not allow brick-kilns near their houses. see the piece on that subject by peter pindar ; but here the king is to spread his royal pavilion.

CHAPTER XLIV.

Thus saith the lord, ye have seen the evil I have brought on the cities of judah, and they are a desolation ; no man dwelleth within them, my fury and anger was poured forth and kindled in their streets. the queen of heaven and drink-offerings are treated of.

CHAPTER XLV.

The words of jerry are written in a book, who tells the lord said, that which I have built will I pull down, and that which I have planted will I pluck up.

CHAPTER XLVI.

It is stated the lord says, order ye the buckler and shield, and draw near to battle ; harness the horses, and get up, ye horsemen, and stand forth with your helmets ; furbish the spears, and put on the brigandines ; let not the swift flee away, nor the mighty escape. well might elizabeth term her lord a man of war in the early part of her work, as she hath shown herself disposed to bestow such a trait of character to it from the beginning to the present fable.

CHAPTER XLVII.

The queen shows herself to be inclined again to terrify her subjects with a threat of drowning, as being again declared by her lord, by pretence that it saith the land and all that is therein shall be overflown, and all the inhabitants shall howl.

CHARTER XLVIII.

No city shall escape the spoiler, vessels shall be emptied, and bottles broken ; I have caused wine to fail from the presses, every head shall be bald, and every beard clipped. upon all hands shall be cuttings, and sack cloth on all loins, saith the lord.

CHAPTER XLIX.

It is stated the lord saith it will cause an alarm of war to be heard, and daughters shall be burned, and commands people to clothe with sack-cloth, and run to and fro by the hedges, for kings, priests, and princes, shall go into captivity together. although elizabeth and her father, henry the eighth of england, escaped captivity, they both must have known many rulers went into captivity during their reigns. every one who passeth by edom shall be astonished, and shall hiss. this last oft-repeated finish to sentences that have no meaning in them, only conveys the same uselessness that reprobate men frequently make use of to garnish their silly and oftentimes rude language.

CHAPTER L.

Jerry, it is stated, was told by the lord, babylon should be made desolate, and no man should dwell in it, neither should beast ; and commands all inhabitants to remove out of babylon, and be as he-goats ; I will cause a great nation to come against babylon. the character of a man of war is here kept up.

CHAPTER LI.

The lord again commands that all in babylon be destroyed ; set up the standard on its walls, make the watch strong, prepare the ambushes ; thou art my weapons of war ; I will break nations in pieces, and destroy kingdoms, and the horse, chariot, and rider, the maid and the man, old and young. This, surely, is too absurd a fable to have been composed by a sober person, and ought not to implant dread in the mind of any person, although more cruel threats are added to the fable, such as breaking in pieces the shepherd and his flock, the husbandman and his oxen.

CHAPTER LII.

A king reigns, a name is given to him, and his name is also recorded in this said-to-be holy chapter ; which trifling kind of fable hath frequently aided in lumbering pages, but not very often the memory, as

other statements more prominently terrifying, have generally made more serious delusive impressions on young minds, where the task hath been imposed ; the fabled king of this story is the same one whose eyes were put out, and his sons slain by another king, in chapter thirty-nine ; the same cruel story is also inserted in this chapter, and numerous repetitions can be found of other fables in various parts of the said-to-be holy bible, strongly indicating lack of sober reflection in the composer of the whole fiction. specified days and months have been occasionally affixed to fabled occurrences from the beginning to the present chapter ; most of them inconsistently wild and contrary to all well-known regular courses of nature, and far beyond the bounds of probability, serving only to confuse and stupefy the mind of readers, or to discourage reading, by which means most of those who are under necessity of devoting their time to some industrial pursuit leave the confusing mass to the care of those who make their living by preaching sermons from the most decent parts.

LAMENTATIONS: CHAPTER I.

How hath the city fallen that was great among nations ! how is it become tributary ! the lord hath trodden under foot all my mighty men ! for these things i weep. i called for my lovers, but they deceived me ; my priests and elders gave up the ghost. i am in distress ; my bowels are troubled, and there is none to comfort me. this mourning style of composition appears as though the queen must have written it after she lost her favorite earl.

CHAPTER II.

The lord slew with his right hand all that was pleasant to the eye ; he poured out his fury like fire, and swallowed up places ; and hath violently taken away his tabernacle, cast off his altar, and despised the king and the priest, and made the wall and the rampart to lament. this appears as though it was written during some violent outbreak of the people against their rulers, and that the queen laid the blame to some supposed higher power than herself.

CHAPTER III.

Surely against me is he turned, my flesh and skin he hath made old ; when i cry, he shutteth out my prayer ; he hath made me as a bear and a lion, and hath broken my teeth ; i forget prosperity. The queen had

no right to expect prosperity forever, nor to keep her teeth, nor to always appear young, any more than the rest of her race. she complains that she was a derision to all her people ! and tells her lord it had seen their vengeance and imaginations against her.

CHAPTER IV.

How is the gold become dim ! the daughters of my people have become cruel ; they that fed delicately are desolate in the streets, and those who were clothed in scarlet embrace dung-hills ; the lord hath accomplished his fury, poured out his fierce anger, and kindled a fire for the sins of the priests and the prophets. by this statement it appears as though the composer of the fable was conscious she had supported some wicked false men, and acknowledged they had shed the blood of the just in her midst ! our persecutors, she says, are swifter than eagles.

CHAPTER V.

Remember, lord, what is come upon us, and consider our reproach. our inheritance is turned to strangers, our houses to aliens ; servants have ruled over us ; we get our bread with the peril of our lives ; women and maids are ill-treated, and princes are hanged. the joy of our hearts hath ceased ; our dance is turned to mourning. the crown has fallen from our heads ; thou hast utterly rejected us. thus it is plain to be seen that the disconsolate queen felt unhappy while she wrote this mournful fable, which hath an appearance of having been composed during an outbreak among her subjects.

EZEKIEL : CHAPTER I.

It is stated the word of the lord came expressly to the priest ezekiel, and that its hand was on him ; and a whirlwind, cloud, and fire, enfolding itself in brightness, came out of the north as the color of amber ; out of it came four living creatures in the likeness of man, each had four wings and four faces, with straight feet ; yet the sole of their feet, it is also stated, was like a calf's hoof ; sparkling like burnished brass ! with the hands of man under wings on their four sides ! one face like man, one like a lion, one like an ox, one like an eagle. thus were each one's four faces, and their appearance was like burning coals ! when they traveled they went on their four sides, and wheels went with them ; all were lifted up from the earth together ; and the likeness of the firmament on

those four-headed non-such monsters was as the color of the terrible chrysal ; when they went, this fabled priest and prophet says, he heard a noise of their wings, as the voice of the almighty above the firmament, the queen states for the purpose of stupefying her subjects, above them was the likeness of a throne, as the appearance of sapphire, and of amber, this was the appearance of the glory of god ; and i fell on my face when i saw it ! of this last sentence being true, no one can doubt ; that the composing queen, or any scribe or hero that she might enlist in the service of her fiction, would fall on their faces if they should see such terrible nondescript, animate, and inanimate, and probably meant by the fabricator of them, spiritual also.

CHAPTER II.

The queen, under the title of this fabled prophet, writes, the spirit entered into me when it spoke, and set me on my feet ! by which statement, it appears, the composer of the fable scarcely felt herself able to stand on her feet without help. the spirit is stated to have told this priest to open his mouth and eat what it gives him, and that he saw a roll of a book, with lamentation and woe written therein, and the spirit spread it before him.

CHAPTER III.

The spirit tells the man to eat the fabled roll ! and caused the man to obey its command ; who states it was like honey ! and the spirit tells the man, it had made his face and forehead strong, and took him up, and heard the noise of the living creatures' wings, and the wheels ; and the lord told him he had made him a watchman, and to go to the plain, and it would talk with me there. the composing queen appears, again, to have needed aid to set her upright ! as she again states the spirit set me on my feet : the great probability is, if she had not been in daily practice of stupefying herself, she never would have been bold enough to have let such fabrications remain in manuscript so long, as to leave them for her chosen successor to publish ; and it cannot be anything more than reasonable to decide, that as the composition of the work she left, under the titles of old and new testament, show their composer could but seldom have been in a suitable condition to compose with reason, the writing could only have been transcribed a letter at a time, by the printer or any other person.

CHAPTER IV.

It is stated, a lord told a man to portray a city on a tile, and lay siege to it, and build a fort against it, and set battering-rams around it, and set an iron pan for a wall ; for i have laid their iniquity on thee, and will lay bands on thee ; thou shalt not turn until thou hast ended the siege. and this lord directs (ezekiel) the fabled priest to make bread of ridiculous mixture, according to the number of days he lays on his side, and commands that he eat it three hundred and ninety days, and bake it with man's dung. the lord also commands that its own chosen people should eat it ; then the fabled prophet tells the lord abominable food hath not entered his mouth from his youth ; then the lord condescends to allow cow's dung instead of man's, and commands that the bread be prepared with it. surely this fable palpably proves it hath been fabricated by a person under inspiration of strong drink, who was of tyrannical disposition, thinking nothing too repulsive or severe for her deluded, uninformed subjects.

CHAPTER V.

And thou, son of man, take thee a sharp knife, a barber's razor, and cause it to pass on thy head and beard ; and weigh the hair, and smite it with a knife, and bind a small number on thy shirt, and scatter some to the wind, and cast some in the fire. this lord also commands that fathers eat their sons, and sons eat their fathers ; and says, as it lives, it will not have pity ; i the lord have spoken it, i will break your staff of bread. thus hath a cruel queen strove to terrify her subjects, and at same time exposed her lack of sober reflection.

CHAPTER VI.

The queen pretends, under the title of this hero, that a lord directed him to tell mountains, hills, valleys, and rivers it would destroy them by sword, and scatter bones and dead bodies, and lay waste dwellings and cities. in ninth verse, indecency is added ; sword, pestilence, and famine, are again treated of, showing that the queen composer still continued inclined to alarm her subjects.

CHAPTER VII.

It is stated, the lord said, its eye shall not spare, neither would it have pity, and that it would pour out its fury, and accomplish its anger on people ; and all hands shall be feeble, and all knees weak as water, and bald-

ness on all heads. and they shall cast their silver into streets, and the worst of the heathen shall possess their houses ; none shall find peace, and they shall know that i am the lord ; which fable doth manifestly show that the composer did neither know or believe in the existence of any power higher than herself.

CHAPTER VIII.

Under the title of this fabled prophet, it is pretended the hand of a god fell, appearing like fire, from its loins downward and upward ; and it lifted this hero up by a lock of his head, to the door of the inner gate of the altar of jealousy. it also brought this hero to the door of the court, by a hole in the wall, and told him to dig in the wall, and a thick cloud of incense went up, and women sat weeping ; the composer showing she still felt cruelly inclined, again stating, the lord said its eye should not spare, neither would it pity.

CHAPTER IX.

It is stated god called to a man clothed in linen, who had an ink-horn by his side, and told him to set a mark on the forehead of men that sigh. by this it appears the queen did try to increase the fears of those who were already unhappy ; and, doubting the effect of such threat, states, the lord commanded all to be slain, young maids, women, and little children. this hero says, while they were slaying, he asked god if it would destroy all the residue in its fury ; and it repeats the oft-told cruel story, that its eye shall not spare, neither would it pity. adding to the numerous proofs that have preceded this fable, that the queen compose ruminated on deception and cruelty.

CHAPTER X.

The fabled linen-attired man is brought into requisition again. he is commanded to go in between wheels under the cherub, whose wings, it is stated, were heard as the voice of the almighty. a cherub took with its hand, and put into the hands of the man clothed in linen, fire that was between the cherubs ; four such nondescripts are treated of as were in first chapter, and in the same crazy-like style, every one having four faces bestowed on them again ; and when they went, they went on four sides, as before stated, and each one also had four wings ; and their bodies, hands, and wings, the queen of the fable allows, were full of eyes, and even the wheels that these four had. here it doth appear that the

composer had made too free use of wine to remember she had written the fable before.

CHAPTER XI.

The east gate of a lord's house is treated of, and that a city was a cauldron, and people the flesh, which sentence hath been inserted in a former fable of the queen's work ; streets being filled with the slain is also again treated of, and that the lord says it will bring a sword again on people.

CHAPTER XII.

This fabled prophet is again commanded to dig through a wall, and he says, he dug through with his hand ; and the lord tells him, to people he was their sign. the net of the lord is again treated of ; also the sword, famine, and pestilence, and of cities being laid waste ; and prophecies, and visions are renewed again and again.

CHAPTER XIII.

Prophets are compared to foxes ; and the lord says, it will rend the wall in its fury, when it is finished ; so will i break down the wall ye have daubed with untempered mortar, that it shall fall, and ye shall be consumed ; and know that i am the lord. thus queen elizabeth doth continue to expose her desire to terrify her subjects, and at the same time showing she was not sober enough to do so in a skilful manner.

CHAPTER XIV.

It is stated the lord said, if a prophet be deceived, i the lord have deceived him, and will destroy him, that the house of israel shall go no more astray from me. the cruel threat of breaking the staff of bread, and of pestilence, sword, and famine, and of neither son or daughter being saved, are all treated of again.

CHAPTER XV.

It is stated the lord asks a man if men will take a pin of the grape to hang a vessel on, telling the men, behold it is cast into the fire, it is burned, it is meet for nothing. and the queen again states, the lord says it will make the land desolate.

CHAPTER XVI.

The lord is stated to have told this fabled prophet to cause something,

and informs him he was not washed to supple him, on the day he was born ; and that it had washed him with water, and had anointed him with oil, and clothed him with broidered work, and shod him with badgers' skins, and girded him with fine linen, and covered him with silk, and decked him with ornaments, bracelets, and gold chains, jewels, ear-rings, and top-knot of beautiful crown ; but thou didst trust in thy beauty, and played the harlot, all of which doth show the composer did more know of tawdry, senseless ornaments than she did to any superior power to herself. much indecency is added.

CHAPTER XVII.

It is stated the lord talked about an eagle, and the drowned king pharaoh, and his mighty army, and about its own oath, and that it said, all the trees of the field shall know it hath brought down the high tree, and made the dry tree to flourish.

CHAPTER XVIII. |

It is pretended a lord talked about sour grapes, and children's teeth being set on edge ; and of people eating on a mountain, and of a man being put in chains.

CHAPTER XIX.

An interrogatory is put of an unnatural and absurd kind, without direction to any body, or to any spirit, either visible or invisible. and it is not pretended that any lord or god spoke one word, which is the case in many chapters.

CHAPTER XX.

The fabled land flowing with milk and honey is again treated of ; and that a lord says, as it lives it will rule over people with fury, and bring them into the wilderness, and there plead with you face to face.

CHAPTER XXI.

The lord, it is stated, tells ezeziel to tell people it will draw its sword out of its sheath, and that it shall not return any more, that all flesh may know it is the lord. it is plain to be seen, that a tyrannical, cruel queen continued thus far, while writing the work she left, steadfastly inclined her subjects to affright, in order to hold them in surveillance. much more is stated about sword, bright sword, &c.

CHAPTER XXII.

It is stated a lord tells ezeziel people hath become tin, brass, iron, and lead, and says it will blow on them in fury, and they shall be melted ; it also says, there is a conspiracy of prophets, like a roaring lion. this appears as though the queen entertained fears of some such kind of characters conspiring against her, during a period of dissatisfaction or outbreak among her subjects. priests, she states, have violated my law ; i am profaned among them.

CHAPTER XXIII.

It is stated a lord tells ezeziel a woman had two daughters, who were not virtuous ; their names are recorded in the said-to-be holy chapter ; and much indecency is added in the fable, the queen generally derogating the female character when she treats of them.

CHAPTER XXIV.

Ezeziel ; it is stated the lord tells this hero to tell people to set on a pot, and pour water into it, and gather into it the thigh, shoulder, choice bones, and every good piece, and burn the bones under it, and make it boil well ! it again tells the people, ezeziel shall be a sign unto them.

CHAPTER XXV.

It is stated a lord tells ezeziel that it will make rabbah a stable for camels, and that one set of people shall eat the fruit of another, and drink their milk, and it says, i will destroy them, and they shall know it is the lord. here the queen doth appear to have been too much overpowered with wine, while writing the fable, to be able to consider slain bodies could not know who was lord or duke ! man and beast are all to be cast off, which is similar composition to the flood fable, (see genesis chapter vii.)

CHAPTER XXVI.

This chapter begins in the same manner as statements in the fable of the flood, specifying year and day ; it is stated a lord says, it will cause many nations to come against one ; it shall be spoil for the nations, and a place for spreading nets in the midst of the seas ; daughters shall be slain in the field ; and twice this lord promises to make people like the top of a rock.

CHAPTER XXVII.

Ivory benches are treated of, and sails of fine embroidered linen ; many ships, merchants, mariners, and caulkers also.

CHAPTER XXVIII.

It is stated the lord tells ezeziel it will send pestilence and blood into streets, and the wounded shall be judged by the sword.

CHAPTER XXIX.

Day and month are again specified, and the drowned king pharaoh is to be told by ezeziel that a lord is against him, and will put hooks in his jaw, and will leave him thrown in the wilderness.

CHAPTER XXX.

It is stated that the lord told ezeziel to howl, for the day of the lord is near, and the sword shall come on egypt, and great pain in ethiopia ; and they that uphold egypt shall fall, and her foundation shall be broken down, and they shall know that i am the lord ! and messengers shall go forth from me in ships, to make the ethiopians afraid ; and i will make the rivers dry, and sell the land ! and set fire in egypt ; young men shall fall by the sword, and they shall know i am the lord ! the continuance of cruel dismal threats have been a favorite theme with the queen, thus far, through the work she left.

CHAPTER XXXI.

In the eleventh year, third month, and first day, ezeziel doth say, the word of the lord came to him, (for about the hundredth time this hath been pretended). he is commanded by a lord, according to what the queen aims to make her subjects believe, to speak to king pharaoh ; apparently forgetting all her fables in exodus she had written about this fabled king, wherein she treated of him and his army having the waters of a sea that had been standing up like two walls brought over him, and also thrown in the sea, ages ago.

CHAPTER XXXII.

In the twelfth year, twelfth month, and first day, it is pretended the word of a lord came to ezeziel, telling him to take up a lamentation for king pharaoh, and say unto him, thou art like a young lion, thou art as a whale in the sea. surely this is bad logic throughout, to portray

pharaoh as possessing the greatest powers that are known on land and in the seas, and yet to take up a lamentation for him : as he is also represented large enough to fill all the beasts of the earth.

CHAPTER XXXIII.

Now will i rise, saith the lord, now will i be exalted ; ye shall conceive chaff, ye shall bring forth stubble ; your breath as fire shall devour you, and people shall be as burnings of lime, and be burnt as cut-up thorns. the terms conceive and travail are frequently inserted in the work the virgin queen left ; which appears as though she was dissatisfied with leading a life of celibacy, and thought much on the courses of the married and mothers.

CHAPTER XXXIV.

The reputed word of the lord ; let all hear that is in the world, for the indignation of the lord is on all nations. he hath utterly destroyed them, and the mountains shall be melted with their blood, for my sword shall be bathed in heaven, and all the host of heaven shall be dissolved ; the sword of the lord is filled with blood, it is made fat with fatness. the cruel-minded composer, in twelfth chapter of revelations, also endeavors to terrify her subjects by stating there was war in heaven.

CHAPTER XXXV.

The said-to-be word of the lord ; behold, mount seir, i will make thee desolate, and lay thy cities waste, and thou shalt know that i am the lord. this last sentence is inserted in such numerous instances, that it would be difficult to enumerate them ; and they certainly show that the composer of the various fables, in which such bold declarations are made, knew nothing of such a portrayed power, and that she was afraid she should not make her subjects believe her stories about it. the sentence is repeated, also the threat of the mount being made desolate.

CHAPTER XXXVI.

The said-to-be word of the lord ; in the fire of my jealousy have i spoken against the heathen and all idumea, to cast it out for a prey ; and it says, the way of israel was like the uncleanness of a removed woman ; wherefore i poured my fury on them, but i had pity for my holy name, which israel had profaned. thus the composer strives to confuse her subjects, and shows want of sober reflection in the attempt.

CHAPTER XXXVII.

The said-to-be word of the lord : speaking to bones, tells them it will cause breath to enter into them, and it will bring sinews, flesh, and skin on them, and they shall know that i am the lord. and the fabled eze-kiel, like a faithful priest and aid in the assumption, declares he heard a noise, and saw a shaking, and the bones came together, bone to his bone ; and the sinews, flesh and skin came on them, and breath came into them, and they lived ; and the lord tells this man friday that the bones were the whole house of israel, and commands him to inform these lively old dry bones that it will cause them to rise out of their graves. surely if the queen of the fable had kept sober, she would have first risen the bones out of their graves.

CHAPTER XXXVIII.

The reputed word of the lord : o gog, i will put hooks into thy jaws, and bring thee and thine army, clothed with all sorts of armor, and with bucklers and shields, all handling swords ; be thou prepared for thyself and company, and thou shalt say, i will go to the uncalled villages that are at rest, to take spoil. the city where elizabeth resided, and many towns of her realm, had walls, towers, and gates, during the period of her writing, and long after.

CHAPTER XXXIX.

The reputed word of the lord : behold, i am against thee, o gog, i will smite thy arrows out of thy left hand, and cause them to fall out of thy right, and i will give thee to beasts ; thou shalt fall on the field, for i have spoken it, saith the lord. surely the present generation need to be thankful every day that all such cruel lords keep out of their way, and have nothing more to say ; but the composing queen goeth to greater extent with her fiction, boldly stating, the lord commanded the fabled eze-kiel to tell the feathered tribes, and every beast, to assemble at a great sacrifice on the mountain, that they may eat flesh, and drink blood till they be drunken ; ye shall be filled at my table with horses and chariots, saith the lord. surely here is greater proof that the queen of the fable was in a condition that rendered her unable to compose with reason, than that the writing proves any deity was known.

CHAPTER XL:

On a specified day this fabled priest doth say, the hand of a lord, in

the vision of god, set him on a very high mountain ; where was a man looking like brass, standing by a gate, with line and reed in hand ; then he came to the gate, and went up stairs and measured the threshold of the gate. according to this part of the fable, it appears the composing queen was not, at the time of writing it, able to soberly reflect her statements about the gate made it necessary it should possess locomotive power, to enable it to travel with the man of brass. surely she was not a sober old lass. forty verses are mostly filled with statements about the gate.

CHAPTER XLI.

Contains twenty-six verses of descriptions of posts, doors, chambers, and ornaments of a fabled temple, cherubims, palm-trees, &c. &c.

CHAPTER XLII.

Contains twenty verses, mostly filled with ludicrous descriptions of chambers for priests, who are allowed to eat in the holy chambers ; but they are commanded to pull off their holy garments. so, of course, must come off the holy short linen breeches, and the embroidered robe that was hung round with gold bells, which the queen bestowed on them in exodus, twenty-eighth.

CHAPTER XLIII.

Ezekiel wants people to put away their kings, and then he will condescend to dwell among them forever. the glory of the lord, it is stated, came into the house by way of the gate, but it is not pretended that either a visible or an invisible lord spake a word. several verses are filled with inconsistent stories about offerings and sacrifices, of bullocks, &c.

CHAPTER XLIV.

The story of the gate continued : a lord commands it to be shut, and people are forbid entering it, because a lord passed through ; but the prince is allowed to sit and eat therein, which looks as though the queen of the fable had not lost hope of being mother to a prince. about twenty verses are mostly filled with nonsense about gates, chambers, priests, and their ordinances.

CHAPTER XLV.

A portion of land is commanded by a lord to be offered as an oblation

to itself, and measurement specified by it ; and the queen of the fable, commands that a portion shall be for the prince, indicating she still retained hopes of giving birth to a young prince.

CHAPTER XLVI.

The reputed word of the lord : the gate of the inner court shall be shut on the six working days, and be opened on the day of the new moon and sabbath ; and the prince shall enter by the way of the porch of that gate, and the priest shall prepare burnt and peace offerings, and worship at the gate's threshold ; and people shall worship at the door of the gate before the lord ! it is much to be hoped that the rising generation will read and inform themselves of the necessity of discontinuing the further use of the inconsistent fables left by queen elizabeth, that were published by her successor to the throne of england, and palmed on mankind by their aids as the word of a lord. a place for the priests to boil offerings is stated to have been four buildings in a row.

CHAPTER XLVI.

The fable of the gate continued : the man of brass, with reel and line in hand, brings the fabled ezeziel out of the way of the gate ! again and again he measured, and told ezeziel it should come to pass that everything which liveth where rivers come shall live, because the waters shall be healed ; but the mine and marsh shall not be healed, but by the rivers trees shall grow, and their leaves shall not fade. it is stated a lord describes the border. surely a great improvement in mind, manners, and comfort might reasonably be expected, if all mankind would devote their study to useful improvements of the realities they know, instead of distracting their minds about imaginary spirits and regions.

CHAPTER XLVIII.

The queen of the fable commands that a large oblation of land be offered to her lord, and allows sanctified priests a large portion, and commands that over against the border of the priests, the levites shall have large possessions also. these are the fabled servants, given by the lord to do the work of the fabled sanctuary, in first of numbers. repetition is again made about oblation, with command that it be twenty-five thousand square cubits, and that the residue shall be for the prince.

many more gates are treated of in the fable, ending with the declaration, and the name of the city, from that day, shall be—the lord is there! evidently a tipsy-like imagination.

DANIEL: CHAPTER I.

This chapter treats of the captivity of a king, and of the prince of the eunuchs giving daniel and some others names; and daniel, it is stated, had understanding in all visions and dreams! and the king, it is stated, found daniel, and the other children that he had taken care of, ten times better, in matters of wisdom and understanding, than all the astrologers and magicians of the realm. nothing more holy in this chapter.

CHAPTER II.

This chapter commences employment for the faculty the writer has represented Daniel to possess. a king dreams, and calls the magicians, astrologers, sorcerers, and the chaldeans. the chaldeans request to know the dream of the king; he tells them it is gone from him, and if they do not make the dream known unto him, with the interpretation, they shall be cut in pieces. the chaldeans request again to have the dream shown to them, and say they would interpret it; but the king orders all the wise men of babylon to be destroyed. daniel tells the king, if he would give time, that he would interpret his dream; then, it is stated, was the secret revealed to daniel in a night-vision! daniel tells this king that he is a king of kings, for the god of heaven hath given the power and glory. daniel tells the king that god hath given him the children of men, the beasts of the field, and the fowls, and hath made him ruler over all, and that he is the head of gold! and that after him shall rise another kingdom inferior, and a third kingdom of brass. this i should think brazen enough for any reader, without repeating the rest of the nonsense contained in the chapter, as not a particle of any thing more holy can be found within its forty-nine verses.

CHAPTER III.

Nebuchadnezzar, the king alluded to in the two previous chapters, it is here stated, made an image of gold, sixty cubits high. It is not probable such an image was ever seen; and even if it had once been, it could not be sacred or holy, and a story about it could not be needed

in holy writ. then a long detail of officers, and their titles, is stated, that the king sent for to come to the dedication of the monstrous image. all these personages' titles are specified in full detail again, as having arrived ; all precisely in the style that is used from the beginning of the bible to this story ; proving to the attentive reader of the different stories that they have all been written by one person. the king makes daniel a chief of the governors over the wise men of babylon, in last chapter. and daniel set shadrach, meshach, and abed-nego over babylon. these are the men whom fire could not injure, and are, by this statement, brought forth in readiness for another wild story, which is preceded by the statement that a herald cried aloud to all nations, that at the time they heard the sound of a variety of musical instruments, which are specified, all should fall and worship the golden image that the king had set up, and those that did not should be cast into a burning furnace the same hour. the three men named above refused, and were cast into a furnace, when it was heated to seven times its usual degree of heat, and not an hair of their heads was singed, it is stated. but as mankind of the present age have not known of evidence of any such unnatural occurrence as consumable substances not being affected in the midst of fire, they have sufficient reason to be convinced the statement is false ; and none but an insane person would tell such a tale as truth, for every one of sane mind would be aware such an account could not be believed to be true.

CHAPTER IV.

This chapter consists of a statement made by king nebuchadnezzar of his dream, and his thoughts, and his visions, and that these made the king afraid. then repetition is made of his sending for the wise men, that they might make known to him his dream, which he did not appear to have ingenuity to invent, or memory to enable him to relate it, if he had dreamed any. much nonsense is stated about a tree that reached to heaven. daniel tells the king that his greatness reacheth to heaven ! and his dominion to the end of the earth ! but it is not probable that daniel knew the location of any heaven, nor the end of the earth, the powers of flight and travel not being equal to what they are at the present time. in verse thirty-three, it is stated nebuchadnezzar the king was made to do a queer thing ; he eat grass, and his nails grew like birds' claws, and his hair like eagle's feathers. probably he might have dreamed this, or thought it was so while in a state

of insanity ; for he states that his understanding returned to him. but all the wild statements, thus far through the bible, appearing exactly in the same style of composition as they are commenced in, proves more convincingly that they are the work of one wild head.

CHAPTER V.

But the king makes a feast to a thousand of his lords. according to the manner this statement is made, it is reasonable to infer he had many more lords: probably the thousand were the favored half. but at all events, one thousand would answer the purpose of having one in a thousand different places, with the aid of magicians, to pretend to work miracles, and by skill, practice, and quick movements, might deceive and delude vast numbers of credulous persons. the king drinks wine before his one thousand lords, and orders the golden and silver vessels to be brought that his father, king nebuchadnezzar, had taken from the temple, that he and his princes, wives, and concubines might drink ; a long story is given, that the several personages drank, and praised the gods of gold, silver, iron, and brass, and those of wood and stone. thus it appears gods of many kinds were plenty, as well as living lords. next in order is an unnatural story of the fingers of a man's hand writing on the wall of the king's palace ; and the king saw the part of the hand, and his joints were loosened, and his knees smote each other, and he cried aloud to have the astrologers, chaldeans, and soothsayers brought ; and said, whosoever shall read this writing, and show me the interpretation of it, shall be clothed with scarlet, and shall have a chain of gold about his neck, and shall be the third ruler of the kingdom ; in similar manner to this extravagant story, as the writer composed his books under the various titles he has given to them from moses to the present daniel, making the principal theme throughout as an inducement and example for people to submit to and follow, scarcely a particle amounting to any benefit to community, and only forming golden harvests for kings and priests.

CHAPTER VI.

This chapter continues the statements of kings possessing great power, by stating, king darius set over the kingdom an hundred and twenty princes, and three presidents over them, that the princes might give account to the presidents, and the king have no damage. this story forms, as a preliminary to one that is to come of daniel being cast into

the lions' den ; all the presidents and princes assemble and tell the king to live forever. if their word could have been of any avail, it would have made an important tale ; and that they have consulted to establish a royal statute, that whosoever shall ask a petition of any god or man but the king shall be cast into the den of lions, and the king signed the writing and decree : the writer here makes kings as well as priests the lions of the day. and daniel afterward being caught praying, the king commanded, and the others took daniel and cast him into the den of lions. thus this tale addeth to the numerous ones that have preceded it of the same meaning, and end and aim evidently to impress on the minds of mankind that kings and priests, with their officers, were endowed with great power and wealth, in order, beyond a doubt, that the same extravagant extortions might be exacted from the people as is represented to have been taken from their ancestors ; and it is natural to suppose a writer of such extended imagination as the author of the bible must have possessed would have been bountifully provided for by almost any monarch in power at the time. the next part of the story is altogether in favor of those who live by preaching about an invisible spirit, which no material being can know of its existence ; that is, that such a spirit preserved the praying daniel from the voracious lions, by the angel of god being sent into the den and shutting the lions' mouths. no man would be willing to trust to such imaginary help and take the risk.

CHAPTER VII.

The unimportant tale is here told that daniel spake ; surely it could not be sacred or holy that a man should speak : and he said, he saw in his vision four great beasts come up from the sea. this surely could not be an holy truth, as beasts are not yet known to come out of water. the first was like a lion, and it had eagles' wings, and the wings were plucked, and it was made to stand up like a man, and a man's heart was given to it. twenty-seven verses compose this chapter of similar nonsense.—the thirteenth of revelations corresponds with this.

CHAPTER VIII.

Is a continuation of daniel's vision, and is a suitable subject for derision.

CHAPTER IX.

It is stated, daniel tells the lord much, and beseeches him to let his

fury and anger be turned away from the city of jerusalem. and while he was praying, it is stated gabriel, whom he had seen in his vision, being caused to fly swiftly, touched daniel about the time of the evening oblation, and said he had come to give him skill and understanding. most men have understanding sufficient to know that such acquirements are not obtained in such short notice, neither do they ever form part of a man's character without his efforts to obtain them, and train them into his habits by custom and attention.

CHAPTER X.

Daniel states he saw the vision, but the men that were with him did not : surely this is neither sacred or holy. and he mourned three weeks, and did not eat bread or flesh, neither did wine come into his mouth until the three full weeks had expired. of such starvation he must have been tired, had he gone without food the time he pretended he did, or the half of the time. from the knowledge mankind have of what starvation the human form can bear, they know he never could have told another false tale. but he states that he alone saw the vision ; and a man appeared whose loins were girded with gold, with body like a beryl, his face like lightning, eyes as lamps of fire, and arms and feet the color of polished brass. this is certainly brazen enough not to be sacred or holy.

CHAPTER XI.

This contains the unimportant prophecy that three kings shall be in persia, and a fourth shall be far richer than all they. the writer might have known that four had reigned, and how their circumstances had been when she wrote the story of them ; and whether he did or did not, it cannot be of any consequence to the present generation whether any such kings ever existed ; it is of much more importance to them to lend their aid in promoting the growth and increase of what is necessary for their support and comfort at the present period, than it is to puzzle themselves about that which hath turned into dust, and cannot at this period even enrich the soil. daniel pretends, or so it is stated he says, one touched him, and he retained no strength ; and there remained neither strength nor breath in him. another touched him, and strengthened him. daniel appears to have several lives ; he neither eats nor drinks during three full weeks ; he of course must have been dead at the end of that time. next he states, no breath was left in him ; of course he could not have either written or spoken. this only corresponds with

the story in the last book. the same writer undoubtedly wrote under the title of moses, whose death and burial, and the time people mourned for him, is stated in the writing attributed to him. it is stated, the king of the south shall destroy many ten thousands, but the king of the north shall return with a greater multitude, and the robbers shall stand up against the king of the south. this is certainly a wild tale, that a king who could have many ten thousands destroyed should have robbers stand up against him. in twentieth verse it is stated, a vile person shall obtain the kingdom by flattery. many more wild prophecies are stated in this chapter, and are of no consequence to any one: all that they show is, that the writer was a crazy shrew.

CHAPTER XII.]

It is stated, daniel looked, and behold! there stood other two; one on this side of the bank of the river, and the other on that side of the bank of the river. and one said unto the man clothed in linen so and so, this is a continuation of his whimsical vision, and only shows that the style is the same the writer has used thus far through the bible, holding to the doctrine of supporting kings and priests in ease and luxury, and filling other pages with wild nonsense.

HOSEA: CHAPTER I.

The queen of the fable states, the lord told this hero to take a wife and children of whoredoms; the wife bears hosea a child, the lord tells him to call him jezreel; the wife bears a daughter, and god names this child; the wife bears another son, and god names this son also; thus, of course, saving the man the customary christening fees, particularly if he was to have all his children christened in the same manner, and had them proportionably fast as the israelites, of whom, it is stated, their children should be as the sand of the sea, which cannot be measured or numbered.

CHAPTER II.

Plead with your mother, for she is not my wife; neither am i her husband. surely this cannot be the word of so wise a spirit that could make the earth and seas in a day! wine, licentiousness, indecency, and lewdness are treated of in bold style, showing the queen of the fable was not able to compose with reason while writing it.

CHAPTER III

It is stated, the lord told hosea to love an adulteress ; so the hero of the fable says he bought one, and told her she should not play the harlot. this term elizabeth hath often inserted in her work.

CHAPTER IV.

The reputed word of the lord : thou shalt fall in the day, and the prophet in the night, and i will destroy thy mother ; my people are destroyed for lack of knowledge ; they shall commit whoredoms, and not increase ; whoredom and wine take away the heart. surely no person but a dissipated, licentious reveller would have thought of writing this, and they only in a period of remorse that their own course of conduct had caused. the word of the lord, or so reputed to be : my people ask counsel, for the spirit of whoredom hath caused them to err, and they have gone a whoring ! your daughters shall commit whoredoms, and your spouses adultery, and i will not punish them. much indecency of gross nature is added, such as no sober person would be likely to have boldness enough to declare to be the word of a lord.

CHAPTER V.

Hear this, o priests ! blow ye the cornet ! cry aloud ! i will pour out my wrath like water, and will be as a lion. surely there is nothing worthy of adoration portrayed here.

CHAPTER VI.

What shall i do unto thee, o judah ? for your goodness is as the morning cloud ; therefore i have hewed them by the prophets, and slain them by the words of my mouth. they have dealt treacherously ; and as troops of robbers wait for a man, so the company of priests murder in the way by consent, for they commit lewdness. the queen of the fable appears to be in an unusual ill mood toward priests, for she generally bestows honors and rewards on them throughout the work she left.

CHAPTER VII.

They are all adulterers, as an overheated oven. the princes have made the king sick with bottles of wine. here it is again seen that the composing queen retained her fond recollection of wine, and knew the effects of intemperance.

CHAPTER VIII.

Set the trumpet to thy mouth ; mine anger is kindled ; israel is swallowed up.

CHAPTER IX.

The wine-press will not feed them, and the new wine shall fail. thou hast gone a whoring, and loved a reward on every corn floor. they shall not offer wine to the lord. though they bring up their children, i will bereave them, that there shall not be a man left. the queen of the fable requests her lord to give them a miscarrying womb and dry breasts, which condition she appears to consider a great punishment ; and many parts of her work correspond to prove she had long considered such condition a reproach and punishment.

CHAPTER X.

The queen of the fable prophecies, people shall say they have no king. of course she must have been conscious that neither jew nor gentile in england had a king over them during her reign. the king of samaria, she states, is cut off ; therefore a tumult shall arise among people, and fortresses shall be spoiled, and mothers shall be dashed in pieces on their children in the day of battle ; the fabrication only showing its composer naturally cruel inclined, and lacking sobriety while composing it.

CHAPTER XI.

They shall walk after the lord ! he shall roar like a lion ! the children shall tremble, and i will place them in their houses, saith the lord.

CHAPTER XII.

The lord hath a controversy with judah, and will punish jacob, who took his twin brother by the heel in the womb ; which unborn babe is stated to have had strength and power with god, and power over an angel.

CHAPTER XIII.

It is pretended an invisible spirit tells people, i am the lord thy god ! and says there is no saviour beside it, and that it did not know them in the land of drought, and that it will be unto them as a lion, and meet them as a bear bereaved of its whelps, and rend the caul of

their hearts, and devour like a lion ; i will be thy king ; i gave thee a king in mine anger, and took him away in my wrath. travailing women are treated of ; the fable ending with, children shall be dashed in pieces, and women with child ripped up ; showing that the motherless monarch of the fable felt envious of mothers with babes, and that wine had emboldened her to show her envy.

CHAPTER XIV.

We will not ride on horses. the probability is, the composer felt herself too old to ride on a saddle. the wise, she states, shall understand these things. from this we may suppose, elizabeth thought the redness of her nose would let the wise understand why she preferred riding in a carriage.

JOEL: CHAPTER I.

The reputed word of the lord : tell your children, that which the palmer-worm hath left the locust hath eaten, that which the locust hath left the canker worm hath eaten, and that which the canker worm hath left the caterpillar hath eaten. awake, ye drunkards ! and weep and howl, ye drinkers of wine ! surely, every reader of this fable who strives to be guided by reason, must discern that the queen of the fable was not able to compose rationally at the time of writing it, and that she must have been strongly inspired with the fumes of wine to have been bold enough to have fabricated the wild nonsense ; and that her continuing to fabricate so much shameful inconsistency, and to leave it for her successor to publish, conveys strong proof that she was but seldom sober during the period she composed and wrote the whole fiction that forms the bible, testament, and apocrypha. to aid her in this work, she had the advantage of whatever bible might have been in use during her father's reign, to extract from.

CHAPTER II.

The queen of the fable tells us to blow the trumpet and sound an alarm, and let the inhabitants tremble, for the day, she doth say, of the lord is nigh at hand ; a fire devoureth, a flame burneth before them ; their appearance is as horses, and as horses they shall run ; like the noise of chariots on the tops of mountains they shall leap, as a strong people set in battle array ; all faces shall gather blackness ; they shall run like mighty men, and climb the wall ; they shall run on the wall, and

climb on the houses, and enter windows like a thief. the earth shall quake, and the lord shall utter its voice before his army, for his camp is very great. blow the trumpet, sanctify a fast, let the priests weep : i will remove the northern army with his face toward the east sea, and his hinder part toward the outermost sea. fats shall overflow with wine and oil. this appears as though the composer wrote it after she did dine on rich fare, and filled all the space she had to spare with overflowing plenty of strong wine.

CHAPTER III.

The reputed word of the lord : they have given a boy for an harlot, and a girl for wine, that they might drink ; age hath taken my silver and gold. i will sell your sons and daughters to people who will sell them again. the mountains shall drop new wine, and hills shall flow with milk, and the earth shall shake, so ye shall know that i am the lord. the composer shows, throughout her work, that she doubted of making her subjects believe her inconsistent stories about a lord or god, by the innumerable declarations she makes of those words, while attributing incredible transactions to such a supposed spirit.

AMOS: CHAPTER I.

The reputed word of the lord : who, it is again stated, will roar, and send fire into a man's house, and cut off inhabitants, and send fire on a wall, which shall devour palaces, and will send fire in another place, and in yet another, and will kindle fire in yet another. the queen of the fable manifestly pictures in her imagination a very fiery lord.

CHAPTER II.

The reputed word of the lord : it says it will send a fire on moab, and moab shall die with shouting and sound of trumpet, and it will slay the judge and princes. it complains that israel sold the righteous for silver, and the poor for a pair of shoes, and that father and son would make free with the same maid, and lie down and drink wine. thus, it is plain to be seen, the wild composing queen retained fond recollection of wine throughout the work she left, and that its inconsistency shows she was in the practice of distracting her mind by partaking too freely of it.

CHAPTER III.

The reputed word of the lord : shall a trumpet be blown, and the

people not be afraid? shall there be evil in a city, and the lord hath not done it? the lion hath roared, who will not fear? as the shepherd taketh two legs, or a piece of an ear, out of a lion's mouth, so shall the children of israel be taken from a corner of a bed or couch; and i will smite the winter-house with the summer-house, and the houses of ivory shall perish. there cannot exist a reasonable doubt but that queen elizabeth of england knew more about ivory, and other valuable realities, than she did of any invisible lord, god, or ghost.

CHAPTER IV.

The reputed word of the lord: it says it will take you and your posterity away with fish-hooks, and give cleanness of teeth, and want of bread; and commands people to bring sacrifices every morning, and tithes after three years. it also says, it hath sent pestilence among people, and slain their young men with the sword, and taken away their horses. cruel ideas are exhibited in the work queen elizabeth left, from the beginning of genesis to the end of revelations, which can be discerned by perusal; and in her apocrypha the same style of composition is predominant also.

CHAPTER V.

The reputed word of a lord: who is said to be invisible, and beyond reasonable doubt will never be anything more. but here it is stated, seek ye me, and ye shall live; and to make the sentence impressive, the queen of the fable repeats it; and also inserts, seek him that maketh the stars, and poureth the waters of the sea on the earth. the lord, she states, is his name; who says, wailing shall be in all streets and vineyards, and commands that husbandmen be called to mourning, and the skilful to lamentation.

CHAPTER VI.

The reputed word of a supposed invisible lord: woe to them that are at ease, lying on ivory beds, and stretching on couches, and eat lambs and calves, chant music, drink wine, and anoint themselves. the lord god hath sworn, saith the lord, by himself, it would deliver up the city and all therein; and if ten men remain in one house, they shall die; and a man's uncle shall take him up and say, hold thy tongue. surely this fable contains proof that its queen lacked sober sense while fabricating it.

CHAPTER VII.

The reputed word of a lord: this lord repeats having made grass-

hoppers in the latter part of the king's mowings, which statement contradicts the queen's declarations in genesis, that all hopping, leaping, creeping, and flying things were made before she drowned them in the flood fable. now she states, fire devoured the great deep, and eat up a part; and again states, the lord repented, which she also states previous to her flood fable; that the lord repented it had made man, and that it said it would destroy him, the beast, and creeping things; all showing, as innumerable other statements do throughout the work, that it hath been fabricated by one person, who lacked sobriety while writing the various fables which form the bible, testament, and apocrypha. the story of the fabled lord standing on a wall with plumb-line in hand is revived, and the queen of the fable adds, the lord said, thy wife shall be an harlot, and thy sons and daughters shall fall by the sword, and thy land shall be divided by line, and thou shalt die in a polluted land.

CHAPTER VIII.

The lord, it is stated, showed a man a basket of fruit, and asked him, what seest thou? and it tells the man the songs of the temple shall be howlings, and many dead bodies shall be in every place. repetition is made of buying the poor for a pair of shoes, and of turning feasts into mourning, and songs into lamentations, and every head being made bald, and sackcloth being brought on all loins, and of famine being sent, and of people running to and fro, and wandering from sea to sea to seek the word of the lord, and of young men and virgins fainting with thirst. here the queen manifestly makes a crazy kind of an attempt to impress on the minds of her subjects that a cruel invisible lord held arbitrary power over them.

CHAPTER IX.

The reputed word of the lord: this lord, it is stated, said, smite the lintel of the door, that the posts may shake, and cut people in the head, and i will slay the last of them with the sword, though they be hid from my sight in the bottom of the sea; i will command the serpent, and he shall bite them; and will command the sword to slay them, and set mine eyes on them for evil. here miserable logic is exhibited, as it hath been in numerous instances in various parts of the work; for it could not be of any use, either as punishment or reward, to dead bodies to have evil eyes set on them. repetition is made that land shall melt, and shall be drowned; again it is stated, hills shall melt, and mountains

drop wine ; but the queen of the fable could drink as much wine as she was able, without scrabbling, like her fabled king david, when he sham-mad, and let his spittle fall on his beard.

OBADIAH: CHAPTER I.

It is stated, the lord said it had heard a rumor from the lord ; and an ambassador is sent among the heathen ; shall i not, saith the lord, destroy the wise, for the day of the lord is near unto all the heathen. ye have drank on my holy mountain, so shall the heathen drink continually ; and the house of jacob shall be a fire, and the house of joseph a flame, for the lord hath spoken it, and the kingdom shall be the lord's. the queen of the fable, as usual, hath made free use of the word lord ; and she also, as usual, hath shown lack of sober reflection.

JONAH : CHAPTER I.

In the first chapter it is stated, the lord tells this fabled prophet to go to the great city nineveh ; but jonah fled in a ship to tarshish, and paid for his passage. a mighty tempest arose, so that the ship was like to be broken ; the mariners cried with fear, but the bold runaway prophet slept soundly, so that the shipmaster asked the sleeper what he meant, and commanded him to arise. then lots were proposed to be cast, in order to find who was the cause of the hurricane. the crew manage to have the blame placed on the sleepy-headed jonah, and ask him why he had done so ; for they knew he had fled from the lord : so states the composer of the fable. jonah tells the mariners to cast him into the sea, and it should become calm, for he knew the tempest arose on his account. so the men cast him into the sea, and it ceased its raging, and jonah was swallowed by a great fish, and remained in its belly three days and nights, which fish was prepared by the lord for the purpose, according to the bold pretence of the composer, who hath, from the first of genesis to the last of revelations, shown a wild inconsistent attempt to stupefy the minds of her subjects.

CHAPTER II.

It is stated, jonah prayed to god out of the belly of a fish, and told god that it heard him out of the belly of hell ! which wild statements indicate that the queen of the fable was only able to partially reflect that she had given her hero of the fish story a dreadful berth. weeds, this hero tells god, were wrapped about his head, and the bars of the earth were forever about him ; and informs god that his prayer came

into its holy temple ; and the lord spake to the fish, and it vomited jonah on dry land. surely no person, while sober, would pretend that a man could live so long where he could not draw the breath of life ; neither would any sane person, while sober, pretend that a fish capable of accommodating a man with prayer-room, bed-room, kitchen, and parlor could travel with its load to dry land, and there leave the inmate of its prison, safe and sound, on dry ground. the queen leaving this fable, with numerous others equally inconsistent, for her chosen successor to publish, appears as strong circumstantial proof that she did not exercise sober reflection sufficient to examine in mornings what she had written in evenings, while strongly inspired with wine ; and had the pretended translators of her work been willing and able to have read her manuscript, they could not have failed discerning that it would have been better to have discarded more than the apocrypha.

CHAPTER III.

It is stated, the lord told jonah a second time to go to the great city of nineveh and preach unto it. jonah cries, and prophecies that in forty days nineveh shall be overthrown ; so the people put on sackcloth and proclaimed a fast, even to babes ; and the king decreed neither man or beast should taste anything, or drink water ; and the queen of the fable, like an inebriate, doth again state man and beast were to be covered with sackcloth, and cry mightily unto god ; and treats of god turning from its fierce anger and repenting ; and finally, is bold enough to state god repented of the evil it had said it would do.

CHAPTER IV.

The queen of the fable states, her hero jonah was exceedingly displeased and angry ; at the same time, she represents him so calm as to pray to her invisible lord, and put interrogatories to it, informing her supposed spirit that it was gracious, merciful, and slow to anger. these are the precise traits of character the queen hath bestowed on her invisible in many parts of her work, commencing with the flattery in her books of moses. the lord, she states, talks more to jonah, and jonah talks more to the lord. god prepares a gourd to shade jonah ; god also prepared a worm that smote the gourd, killing it the next day ; and when the sun arose, it beat on jonah's head, causing him to faint ; and the composer assumes to know that he wished to die, and that god, for the second time, talked to jonah about his anger, and asks him if he

should spare the great city, wherein are more than 120,000 persons that cannot discern between their right and left hand, also much cattle.

MICAH: CHAPTER I.

The lord, kings, and baldness are treated of in this fable. mountains are to be molten, and valleys cleft. hire of an harlot is also again treated of, and of one going naked and mourning like an owl, and wailing like dragons. declare it not in gath.

CHAPTER II.

It is stated, the lord says it will devise evil against a family, and commands a cord to be cast by lot in its congregation. statement is also made about prophecy of strong drink and wine. a king is to pass, and the lord at the head.

CHAPTER III.

The fabled word of a lord: the prophets make my people err, they prepare war, and flay the skin of my people, and chop them in pieces; therefore ye shall not have a vision, and shall not divine, and the sun shall go down over the prophets, and day shall be dark over them. this appears as though the queen of the fable felt somewhat ashamed of having bestowed unreasonable rewards and power to her fabled prophets she acknowledged divined for money, and says, the lord is among us.

CHAPTER IV.

Repetition is made that the mountain of the house of the lord shall be established in the top of mountains, and be exalted above the hills; and the queen asks, why do you cry? is there no king? this interrogatory would make it appear her subjects mourned when her father died without leaving a legitimate male heir to the crown of england. she treats of brass hooks and iron horn, and of women travailing with child, as she hath often previously done.

CHAPTER V.

It is stated, the lord says he will cut off horses and cities, and destroy chariots, and pluck up groves, and execute vengeance, in anger and fury, on the heathen; which statement shows the queen of the fable was not yet able to refrain from contradicting her oft-repeated assump-

tion of knowing that her fabled invisible lord was full of mercy and loving-kindness, and slow to anger.

CHAPTER VI.

The queen of the fable tells the mountains to hear the lord's controversy, and that it will plead with people, and that it asks them what it had done to them, and tells them to testify against it if it had wearied them, and asks them if it will be pleased with thousands of rams, or with ten thousand rivers of oil. surely here is proof that the composer lacked sobriety.

CHAPTER VII.

The prince and judge ask for reward, the son dishonoreth the father, the daughter riseth against the mother; therefore, this fabled prophet says he will look to the lord, and my god will hear me. then she that is mine enemy shall see it, and shame shall cover her; she shall be trodden down as the mire of the streets. the queen composer treats of her fabled prophet abraham, alias abram, the vile impostor who represented his wife as being sister to him, only before two rich kings, who rewarded him profusely. the queen also treats of her invisible god swearing.

NAHUM: CHAPTER I.

It is stated god is jealous; he maketh the sea dry, and drieth up all rivers; this statement is also previously inserted in the queen's wild fiction. she states, the mountains quake at him, the hills melt, and the earth is burned at his presence, yea, the world, and all its inhabitants. these same dismal tales and threats are many times inserted in the work. drunkards are again referred to; which kind of character, it doth appear, the authoress of the various fables that form the bible, testament, and apocrypha knew considerable of by experience.

CHAPTER II.

It is stated the lord hath turned away who the fair damsel rachel condescended to let kiss her by the well. red shields, men in scarlet, chariots with flaming torches in the day, raging and jostling against each other in the streets, and to run like lightning, are treated of, showing that the composer recollected some pageant show in honor or flattery of royalty, or some costly parade that her subjects had toiled by compul-

sion to pay the expenses of, while they were not allowed the privilege of choosing who should rule and reign over them.

CHAPTER III.

The authoress of this fable showeth what she hath done in most of the fables throughout the work she left, that she was well acquainted with extravagant grandeur, and treats of prancing horses, jumping chariots ; and shows she noticed her coachmen used the whip, and that her horsemen lifted up the bright wands and the glittering spear ; and she appears to know that a multitude had been slain, and that dead bodies were stumbled on ; and rudely treats of well-favored harlots and mistresses, and again of children being dashed in pieces at the top of all streets. great men, she states, were bound in chains ; of course she considered her favorite, the earl of essex, was a great man, as it was her intention to save his life had she known he wished her to use her influence to save him, while he was bound in chains in the tower of the city of london ; she having in a moment of opportunity handed him her ring of great value, telling him to send it to her if he should desire her aid ; but as the queen was not admitted to visit the earl in prison, he gave the ring to the countess of suffolk, an intimate friend of the queen, to return it to her, which she neglected ; and the queen, on account of not receiving that token of the earl wishing her to intercede for him, did not do so, and the earl was beheaded.

HABAKKUK : CHAPTER I.

It is pretended this fabled prophet asks a lord how long he shall cry, and that he charges the lord with not saving ; when he cries of violence, and asks the supposed invisible lord why it doth show him iniquity, and cause him to see grievance. horses swifter than leopards are treated of ; but if the composer had seen her leopards run out of their cages, the probability is, her prancing horses would not have been able to have kept pace with them ; horsemen, she states, shall fly as the eagle that hasteth to eat. this sentence indicates as though the queen had been delighted by seeing a review of swift light-horsemen, or her body-guards who, by severe training, had become expertly swift. more interrogatories are put to the supposed invisible lord, and more flatteries are bestowed on it.

CHAPTER II.

This hero says, he will stand on his watch and set him on the tower,

and watch to see what *he* shall say to me, and what *i* shall answer ; but does not state who he expects to speak, or who he expects to answer. the authoress states, the lord told this fabled prophet to write the vision plain on tables, that he may run that readeth it ; which story indicates that the composer had some thoughts of her fable of stone tables, that she fabricated in the books of moses, running in her mind. the vision, she states, is for an appointed time ; but at the end it shall speak, and not lie ; though it tarry, it will not tarry ; he who is lifted up is not upright, because he transgresseth by wine. this statement describes queen elizabeth's character and conduct precisely when the trait of cruelty is added.

CHAPTER III.

This fabled prophet tells a supposed-to-be-invisible lord he had heard its speech, and was afraid ; it is also stated he said, god came from teman, and that he had horns coming out of his hand ; before him went pestilence, and burning coals at his feet ; he stood and measured the earth, he drove the nations asunder ; mountains were scattered, hills did blow ; which statements manifestly do show the authoress wrote more than she did ever know ; who adds, the mountains saw thee and trembled ; the deep uttered his voice and lifted his hands high ; the curtains of the land of midian did tremble in connection with these statements. the adjoining interrogatories are put to the supposed invisible lord : was the lord displeased against the rivers ? was thy wrath against the sea, that thou didst ride on thy horses and chariots ? thou didst walk through the sea with thine horses ; when i heard, my belly trembled in myself. this fable, like most of the preceding ones of the work, plainly prove that the authoress of them must have been under inspiration of strong drink, so to write or think. she adds, the lord god will make my feet like hinds' feet, and make me walk to the chief singer on my stringed instruments : all of which add to the numerous proofs in the work that the composer reveled in wealth and power.

ZEPHANIAH : CHAPTER I.

The reputed word of the lord : i will utterly consume all things from off the land, man and beast, fowls and fishes of the sea. this is a more cruel decree than the one fabricated in genesis, that is styled the first book of moses, although evidently written by the same eauthorss, who neglected to fabricate any account of his existence until

she was writing the second chapter of the second book of moses, and then forgetting all she had attributed to her hero moses, as being his writings, gives account that he was then just born, although she had pretended he had been writing all about the beginning of every known thing, and much that hath not yet been discovered to be, in either earth, air, or sea. the composer further states, the lord said it would cut off them that worship on the house tops, and that swear by the lord. according to this decree, woe be to those who swear in courts of justice. the lord also decrees there shall be a cry from the fish-gate, and a howling from the second; and i will search with candles, and punish the men that are settled on their lees; which doth show the composer did of wine lees know. their goods shall become booty, and their houses a desolation; they shall plant vineyards, but not drink wine. the queen composer often objects to others drinking wine, although she bore the reputation of taking it freely herself.

CHAPTER II.

The fierce anger of the lord, and the day of the lord's anger are treated of; and the meek of the earth are commanded to seek the lord; and the ethiopians are told they shall be slain by the sword of the lord, who will make nineveh a desolation; to which statement is added the oft-repeated silly story, that every one that passeth by shall hiss and wag his hand. nineveh is the great city treated of in last verse of jonah, having more than six score thousand persons that cannot discern their right hand from their left.

CHAPTER III.

Princes like roaring lions, judges like ravening wolves, light treacherous prophets, violent priests; this motley group are all treated of in this said-to-be holy chapter, and it is pretended a lord said, i have cut off nations, and made streets waste, towers are desolate, cities are destroyed, so that there is not an inhabitant. i will leave in the midst of thee an afflicted poor people. here it is seen, the queen had disordered imaginings while writing the fable.

HAGGAI : CHAPTER I.

Thus saith the lord : bring wood from the mountain and build the house. ye looked for much, and it came to little, and when ye brought it home i did blow on it. i called for a drought on new wine.

CHAPTER II.

It is stated, the lord tells people to be strong, and that the silver and gold are his, and that it tells people to ask the priests, if one bear holy flesh in the skirt of his garment, and touch bread or wine with his skirt, shall it be holy? the priests say no. thus the queen, as usual, bestows honor and power on her priests.

ZECHARIAH: CHAPTER I.

It is stated, a lord asks this fabled prophet where his fathers are, and if the prophets live forever; and that it tells this hero of the fable it saw by night a man riding on a red horse, standing among myrtle trees, and behind him there were red, speckled, and white horses; and an angel, it is stated, told this man (when it was transmogrified into a man), standing, also, among the mulberry trees,—these are sent to walk to and fro through the earth. the angel is also represented to have talked to the lord, and the lord, also, to the angel, and the man is twice commanded to cry, thus saith the lord. the queen composer uses this style of making free use of the words lord and god on all manner of fables and declarations throughout the work, manifestly for the purpose of intimidating her subjects, that they might be the more easily kept in surveillance by their rulers. the lord showed this man four carpenters, it is stated.

CHAPTER II.

Repetition is made about the fabled man with measuring line in hand, and of angels, and of one angel telling the measurer to run, and that the lord saith, he that toucheth you toucheth the apple of his eye; and a man tells people he will shake his hand on them, and they shall know that the lord hath sent him. such and similar declarations are numerous in the work, and many chapters have not a pretence in them that any superior power to man spake a word of them; and surely, the contents of both bible and testament indicate their authoress was rarely, if ever, sober while fabricating the fiction.

CHAPTER III.

It is stated, joshua, the high-priest, was shown standing before an angel, and satan by his side; and the lord said to satan, the lord rebuke thee, o satan! even the lord rebuke thee. joshua was clothed in filthy garments. the angel commands that a fair mitre be set on joshua's

head, and stood by while he was clothed, and protested to him that the lord said, that the stone it had laid before joshua should have seven eyes on it, and that the lord said it would engrave the graving thereof. this fabled joshua hath been long dead. surely here is an exhibition, again, of a lack of sober sense in the composer.

CHAPTER IV.

And the angel that talked with me came again, and waked me, and said, what seest thou? the fable makes it appear the prophet gave a long answer, in similar style to answers stated to have been made to similar interrogatories of former fables.

CHAPTER V.

A similar story to a former fable of the kind, about a roll, is repeated, with the addition that the lord says he will bring the roll into the house of a thief, and that the roll shall consume a house, timber, stones, and all. and the fabled prophet says he saw women with wings like a stork.

CHAPTER VI.

Brass mountains, and four chariots, are treated of; and repetition is made of a part of a former fable in first chapter, about red, black, grisled, and white horses, and crowning joshua with silver and gold crowns. priests and crowns are, also, again treated of; and again the declaration is made, ye shall know the lord hath sent me.

CHAPTER VII.

This fabled prophet, it is stated, had the word of the lord come to him on a certain day, and in a specified place. this hath been the fashionable mode with the queen composer, ever since she finished her fables under the title of the books of moses. by referring merely to jeremiah, there it will be seen that the queen hath changed from her mode of declarations she used numberless times in both those parts of her writings, attributed to moses as his writings before he was born, as well as the four books she attributed to that hero after she bestowed birth on him, such as at the beginning of chapters, god spake to moses! and frequently several times in the body of the chapters; but in jeremiah she states, in the beginning of the chapters, the word of the lord came to jeremiah, saying! and in the same manner often in the body of the chapters; also showing that she approved of changing her fashion of fab-

ricating wild stories, as well as changing the fashion of her garments. fasting seventy years is treated of ; and it is stated the lord asked a man, when ye did eat and drink, did ye not do so for yourselves ? surely no sober being would ask such a question, or pretend that it ever was asked, and if they had written such inconsistency while not in a state of reason, if ever they became sober, would they not destroy such disgraceful fabrication ?

CHAPTER VIII.

It is pretended an invisible lord declared itself jealous ! and that it said old men and women should dwell in streets, every man with staff in hand for age ! and the streets should be full of playing boys and girls, which does not make the appointment or office of the old people appear as a loving, kind, or even a merciful one, as the young folks would be apt to jostle the old folks' staffs and leave them all sprawling, and then run off bawling for fun !

CHAPTER IX.

It is stated silver was heaped up as dust, and fine gold as mire of the streets. thus the composer hath often shown that silver, gold, and streets to her were well known, as it is natural they should be to a monarch revelling in wealth in a city so large as london, where queen elizabeth, he fabricator of the fiction, resided. she here again treats of kings, bastards, battles, trumpets, crowns, and wine ! her favorite article, which emboldened her to write so absurdly.

CHAPTER X.

The queen of the fable declares, the lord shall make bright clouds, for the idols have spoken vanity, and the diviners have told false dreams ! and this fabled invisible lord, it is stated, said its anger was kindled against the shepherds, and i punished the goats ! and hath made the house of judah his horse in the battle ; and the riders on horses shall be confounded, they shall be as though i had not cast them off, and their heart shall rejoice as through wine. by this statement it appears the queen's fondness for wine caused her to be unwilling to spare any for her horsemen, but strove to persuade them to rejoice with loyalty while fighting, which she treats of, finishing with the declaration, i will strengthen them in the lord !

CHAPTER XI.

Howl, ye fir-trees, for the cedar is fallen ; howl, ye oaks, for i will not pity the inhabitants of the land, and i will deliver every man into the hand of his neighbor and king ! this does not appear to be a cruel decree, because each neighbor and king would be in friendly attitude, doing a friendly thing, by joining hands. It is also stated, the lord said, i took my staff, even beauty, and cut it in two, that i might break the covenant i had made with all the people, and said, if ye think good, give me my price ! this kind of composition can be found in numerous parts of the work queen elizabeth left, plainly showing the composer of the various fables knew more of precious metals, precious stones, money, and the generality of good and pleasant realities, than she did of any thing invisible ; and living in the height of luxury and extravagance appears to have distracted her mind, by causing wild imaginings, and by having bountiful supply of wine, that she so frequently treats of, kept constantly bold enough to reserve her wild fabrications for her chosen successor king james the first to publish.

CHAPTER XII.

It is stated a lord said it would make a nation a cup of trembling when they should be in the siege against themselves, and would make this besieging and besieged nation a burdensome stone for all people ; and all that burden themselves with it shall be cut in pieces, and the governors of judah shall eat up all the people around about ! this said-to-be holy chapter appears to contain the greatest and highest authority for cannibals to satisfy their voracious appetites, of any history either what is called sacred or profane, and surely could not have been written by a sober person.

CHAPTER XIII.

A fountain of sin is promised to be opened ; and it is stated in rude style, a lord said, if any one prophecy, his parents shall tell him he speaketh lies and he shall not live, and they shall thrust him through ! and two parts of all the people shall be cut off, saith a lord. surely the composer fancied she knew lords of different dispositions at different periods, some loving and kind, others capricious and cruel.

CHAPTER XIV.

Behold, the day of the lord cometh ; the city shall be taken, spoil di-

vided, houses rifled, women ravished, and half of the city go into captivity ; and the lord shall fight, as when it fought in the day of battle ! and its feet shall stand on the mount of olives, and the mount shall cleave, half shall remove northward, and half southward ; all land shall be lifted up from benjamin's gate to the corner gate, and to the king's wine-presses ! this fable must, like most preceding ones through the work, show to the observing reader that it hath not been written by any superior power to an inebriate who appears to be inclined to hurl all lords out of power, but one declaring there shall only be one, and he with only one name. jerusalem, she prophecies, shall be safely inhabited, and a lord shall smite people, that their flesh shall consume away while they stand on their feet, their eyes out of their holes, and their tongue from their mouth, every one shall rise against his neighbor, and lay hold on him ; gold, silver, and apparel shall be gathered in abundance, and so shall be the plague of the horse, mule, camel, ass, and all the beasts in the tents, and people shall worship the king from year to year, and those who do not worship the king shall have no rain ! and the lord will smite the heathen that does not come to keep the feast of tabernacles ; and there shall be on the bells of the horses, holiness to the lord ; and the pots in the lord's house shall be like bowls.

MALACHI: CHAPTER I.

It is stated a lord said he loved jacob, and asked, was not esau jacob's brother ! and says it hated esau, and laid his heritage waste for dragons, and adds, your eyes shall see, and ye shall say the lord will be magnified ! my name is dreadful among the heathen ! this last sentence shows, as many preceding ones also do, that the composer knew illiterate, uninformed persons were terrified by marvellous and dismal threatening fables.

CHAPTER II.

The reputed word of a fabled invisible lord : and now, o ye priests ! i will send a curse on you, and curse your blessings ; yea, i have cursed them ; i will corrupt your seed, and spread dung on your faces, and ye shall be taken away with it. if the composer imagined her fabled priest aaron was to have this vile desert served on him when bedecked with short holy linen breeches, embroidered robe hung around with gold bells, goodly bonnet, breast-plate, &c., &c., it is reasonable to suppose that from his nose to his toes no greater attractive odd-fellow than he ever need

be looked for to minister in the priest's office to any invisible or visible lord. it is also stated, the lord tells the priests he had made them contemptible before all people.

CHAPTER III.

The said-to-be word of a lord, who is stated to be like fullers' soap ; of course it is not wonderful it cannot be found, and yet it asks if a man will rob god ! and in the adjoining sentence declares it hath been robbed, and adds, ye are cursed, for the whole nation hath robbed me ! and commands that all tithes be brought into the store-house. prove me, if i will open the windows of heaven, and pour you a blessing that there shall not be room enough to receive it. this fable is about as sacred as the one in dilworth's spelling book, of a merry fellow visiting a priest and asking him to give him a guinea, and the priest telling his visitor he must be surely mad ! then the man asks for a crown, which the priest also refused ; the visitor then requests one farthing, the priest objects altogether letting this man have any of his property ; the man then requests the blessing of the priest, who tells him to kneel down and receive it with humility. the visitor tells the priest he finds the blessing would not be bestowed on him, if it were worth one farthing.

CHAPTER IV.

The reputed word of a fabled invisible lord : the day cometh that shall burn as an oven, it shall leave neither root or branch ! remember the law of moyses my servant. thus the fabled robber and murderer hath been an hero much made use of as a writer, more than two thousand years prior to his existence, and the composer of the fable hath not shown herself sober enough to remember she had compiled statements that contradict each other, from her first chapter of the fiction to the last ; for as she commenced with styling genesis, which is the first part of the work, the first book of moyses, had she been sober any day during the period she wrote the book, it would have been natural to have fabricated a thorough-good character for an hero, as servant and agent of so great a power as she pretends made all things in six days.

MATTHEW : CHAPTER I.

The first sixteen verses are filled with a list of odd-sounding names, of men stated in rude style of being the cause of births. the rest part of the chapter contains a fable of a man marrying a mary that had deceived him, being with child, before they had come together, by an invisible lover ; the composer finishing the fable in the same bold style of assumption that she made use of in her fables respecting the mutual intercourses of her pretended first couple, under title of adam and eve, and also of their fabled son cain and his miraculously found wife ; while the fable made it appear no other female existed but the mother of cain, the wife of adam. in these three cases, and several others respecting men and their wives, hath the composer of the fables assumed, in bold rude style, to know more about their mutual transactions than any discreet, sober person would pretend to ; and she founded the fable of joseph's wife mary being favored with a son by means contrary to nature, and all known organization, on a dream ; and also of the young carpenter being reconciled to his espoused mary by his dream ; and on this fabled dream, it is plain to be seen, the foundation of the doctrine of christianity is based, as there is not even pretence made that joseph heard or saw an angel while he was awake.

CHAPTER II.

King herod sends wise men to search for the miraculous child ; a star, it is stated, went before them, and stopped over where the young child was. the wise men fell down and worshipped this fabled child, and made it presents of gold, frankincense, and myrrh ; by which statement the queen composer makes her fable appear extremely silly, for wise men to make rich presents to a babe that could not notice them, or make use of all before part perished ; and the pretence that wise men worshipped a babe, flat on their faces or back, doth show the composer did sober reflection lack. she states, these men were warned by god in a dream, that they should not return to king herod ; they departed another way, and an angel appeared to the husband of the fabled mother in a dream, and told him to flee with the child and its mother to egypt, and stay there until it brought him word ; for the king sought to destroy the child. thus the composer maketh it to appear that her fabled god, ghost, and angel were all afraid of a man holding the same rank in society as her father had, and that she did ; and states, when this king was dead, an angel told joseph in a dream to return with the child and its mother ;

but joseph was afraid of king herod's son, who then reigned, and turned aside to another place, notwithstanding being warned of god in a dream. surely if people would but read such fictions, they would abandon all respect for them.

CHAPTER III.

A man by the name of john, with raiment of camel's hair, and leather girdle on his loins, whose meat was locusts and wild honey, baptized two nations, who confessed their sins to him. he tells the people that the kingdom of heaven is at hand ; bring, therefore, fruits meet for repentance : by this it appears the composer made up her mind to allow her fabled john better fare than locusts for his meat. she also bestows on him the importance of baptizing the son of a ghost ; and states, then the heavens were opened, and a voice was heard, saying, this is my beloved son, in whom I am well pleased. and in another part of the queen's fiction she states, this invisible father allowed this only son to be put to death by men in an extraordinary, excruciating manner, notwithstanding her statement of the fabled loud-voiced father possessing almighty power.

CHAPTER IV.

Is a fable of the miraculous child being tempted by an imaginary being bearing the title of devil. and the composer appears to have been so much under the inspiration of strong drink, as to cause her to think she could make her subjects believe a person fasted forty days and nights, and afterward became hungry ; but according to all that is known of the powers of fasting, no person would be hungry ever again after fasting less than a quarter of that time. The devil, it is stated, showed jesus all the kingdoms of the round globe at a glance from the top of a mountain, and jesus tells people the same story as the man joseph did, that the kingdom of heaven is at hand ; both fables showing the composer of them felt inclined, each time, to alarm her subjects. jesus tells two fishermen who were casting their nets to follow him, and he would make them fishers of men ; they leave their nets and follow him. two other men are seen on board a ship with their father, mending their nets ; jesus calls to them, and they immediately followed him, leaving their helpless father and the ship to the power of wind and waves. thus the composer of the fable again shows she was not able to use sober reflection sufficient to form this story any more within the bounds of reason

and probability than she had done her preceding ones that constitute the work she left ; great multitudes, she states, followed jesus, which adds more inconsistency, for the greater the number of persons who should be so silly as to leave useful employments, such as fishing and cultivation, the sooner would a scarcity of food be felt, and if all had followed him, a famine must have been the result of such delusion. had the composer of the fable kept sober, her abilities would beyond doubt have enabled her to have portrayed a better character for her hero of the testament.

CHAPTER V.

Farthings are treated of, which coin hath only been formed in the tower of london, where queen elizabeth and her father kept their crowns, wild beasts, and armory. the queen tells her subjects, it would be more profitable for them to pluck out their *right* eye, and cut off their *right* hand, if either offend, rather than their whole body should be cast into hell. here it is plain to be seen that the wild composing queen sought to frighten her subjects into belief that their bodies might be cast into a fabled hell ; but in more sober hours, it appears that the queen must have considered the living could see the bones of their deceased neighbors remaining after their covering had incorporated with earth ; hence she must have seen that to boldly declare human beings had invisible appendage belonging to them, that should be rewarded for belief or punished for unbelief, of the maternal visible body ! blessed are the poor in spirit, she states ; and if a man sue thee, and take away thy coat, give him thy cloak also ; and if thou art smitten on one cheek, turn the other to the smiter. this is on a par with the queen's mode of taxation, taxing articles of food, drink, apparel, and light.

CHAPTER VI.

The composer recommends her subjects not to lay up treasures, and not to take heed what they shall eat or wear, which she doth repeat, and adds, take no thought for the morrow ; thus showing she wished to keep her subjects in a depraved, helpless condition.

CHAPTER VII.

The composer tells her subjects that but few find the gate that leadeth to life, but many find that which leadeth to destruction, and to be aware of false prophets ; undoubtedly feeling conscious she had prophesied much falsehood.

CHAPTER VIII.

A leper is stated to have been made immediately clean by a touch of the hand of mary's miraculous son ; who tells the man to offer himself, and the gift that the fabled murderer moses commanded, to the priest ; and says, many shall sit with *abraham* in the kingdom of heaven. this is the same fabled *abraham*, alias *abram*, who got immensely rich by the grossest of deception, according to the fables in the fifteenth and twentieth chapters of *genesis*. a man asks the fabled *jesus* to let him bury his father ; *jesus* peremptorily commands the man to follow him, and let the dead bury their dead ; which part of the fable does show the composer was not yet able to use sober reflection, by adding such disgrace, in want of feeling on so solemn an occasion, to a character she attempted, in other parts of her fiction, to make appear miraculously good ; and here states he was met by two possessed of devils, so fierce that no man might pass them ; and the devils requested *jesus* to let them go into a herd of swine that was feeding a good way off. *jesus* says, go. the legion of devils enter into the swine, and the whole herd ran violently down a steep and perished in the sea, and the whole city besought *jesus* to depart ; which looks as though the queen was conscious she had a hero whom people would not wish to know or see.

CHAPTER IX.

The composer states, *jesus* asked if it was not as easy to say thy sins be forgiven thee, as to say arise and walk. the queen, of course, knew from experience that it was equally easy either way to talk. bottles of wine are again treated of. *jesus* takes a maid by the hand who was thought to be dead, but she arose by this gallant attention.

CHAPTER X.

The composer pretends that her fabled *jesus* gave power to twelve men to cast out unclean spirits, and to heal all manner of sickness and disease ; and tells them to preach, the kingdom of heaven is at hand. sparrows and farthings are again treated of. the bird called "sparrow" hath for centuries been known to abound in and around the city where the composer resided, and to be generally swarming in *st. james's park*, at the head of which standeth *buckingham palace*, where the queens of *england* hold their royal assemblies, and is termed the queen's palace ; and the small copper coin termed "farthing" hath only been coined in the same city. The queen follows up her usual zigzag style, stating,

jesus says he came to send a sword, and to set son against father and daughter against mother, and the daughter-in-law against her mother-in-law. thus it is plainly shown that the composer knew something of the laws of man, and the birds and coin of her realm.

CHAPTER XI.

The queen tells her subjects, those in kings' houses wore soft clothing. this, it is reasonable to believe, is one of the few truths of the book; for it is by no means likely that either her father or herself would give house-room to those clothed in sackcloth, treated of in some of her fables. she inserts the contradiction to jesus being more exalted than any other one born of woman, by allowing her man john to be as great as he. it is stated there is none greater, among all born of woman, than john.

CHAPTER XII.

Priests only are allowed to eat show-bread on sabbaths, and apostles to pluck corn; and priests are held blameless if they profane that day. great multitudes follow jesus, and he healed them all, and also one possessed with a devil, blind and dumb; and people asked if jesus was not the son of david. as the queen had allowed her fabled king david many wives, it is natural she should allow him several sons; and as she had allowed jesus a ghost for his father, she states blasphemy against this ghost shall not be forgiven, and whosoever speaketh against this parent ghost shall not be forgiven, neither in this world nor in the world to come. the fable of a man being three days and nights in a whale is referred to; also the city of nineveh, that hath been represented in the bible as containing an incredible population, who could not discern their right hand from their left. the mother and brethren of jesus desired to speak to him.

CHAPTER XIII.

Jesus went into a ship and a multitude stood on shore, and he spake many things to them, which fill seven verses; by which statement it appears the composer was not acquainted with the depths of ships, or the distance they need be from shore to have sufficient depth of water to float in. but, of course, she knew ships might come close enough to the docks in the thames for the people on board and those on shore to hear each other. she states, whomsoever hath, to him shall be given; probably inwardly meaning, those who had sense enough to set her

fables at nought might gain, but to those who had not, that which they had should be taken from them; which would be likely to take place with those who had not sense to discern the work she left was inconsistent fiction. what they had would be taken from them by being stupefied with her zigzag fables. she also expresses herself unwilling people should see with their eyes and hear with their ears. the fabled kingdom of heaven is compared to a grain of mustard-seed; and since it cannot be discovered by the powerful magnifying instruments now in use, it is reasonable to conclude it is yet smaller. two attempts the queen makes to take from her deluded superstitious subjects what sense they may have left, by threatening ta'es that some are to be cast into a furnace of fire, where shall be weeping, wailing, and gnashing of teeth.

CHAPTER XIV.

This chapter contains a fable of a damsel dancing before a king, and pleasing him so much that he had john's head cut off to give her, according to her request. this is the same fabled john who hath been stated to be as exalted and great as jesus, who is stated to have fed about five thousand men, besides women and children, with five loaves and two small fishes. all the multitude, it is stated, were filled; and this non-such kind of a son of mary also walks on the water to a ship that was in the midst of the sea, being tossed by the waves; and when he and peter came into the ship the wind ceased, and they who were in the ship worshipped, saying, of a truth thou art the son of god; and when they came to land, the people of the place collected all the diseased that could be found in the country around, and as many as touched the hem of his garments were made perfectly whole. surely those who set aside the evidence of their natural sense and reason, for the purpose of striving to believe such absurd fables as sacred truths, are in a fair way of losing what sense they have.

CHAPTER XV.

Blind leaders are treated of; and who can that sentence be better applied to than those who pretend to lead imaginary invisible spirits to imaginary invisible regions. both the blind and the blind leader, it is stated, shall fall into a ditch; and experience hath shown that blind leaders have fallen into the ditch of licentiousness, while some who have been so blind as to be led by their doctrine have fallen into the ditch of insanity.

CHAPTER XVI.

The fable of five thousand being fed with five loaves is referred to, and the twelve baskets full that were taken up after the multitude were filled, and again of filling baskets; two pretences of such miracles having been inserted, one in the 14th chapter and one in the 15th.

CHAPTER XVII.

The composer states jesus took two men into a high mountain, and was transfigured before them; and his face did shine as the sun, and his raiment was white as light, and the fabled murderer moses was talking with them. the composer, by this statement, plainly shows she was not sober enough to remember she had stated her hero of the books of moses was dead long ago, and making it appear as though he had written an account of his own birth, death, and burial, and specified a period that people mourned for him, that long in the last chapter she attributes to him as being the author of. repetition is made of the fable that a voice was heard from aloft, saying, this is my beloved son; in whom i am well pleased. no man was seen save jesus only, who charged them to tell the vision to no man. and there came to him a man kneeling down, saying, lord have mercy on my son, for he is a lunatic; and jesus rebuked the devil, and the child was cured from that very hour; and jesus tells his disciples they could not cast the devil out because of their unbelief, telling them, if they have faith as a grain of mustard-seed, they shall say to a mountain, remove yonder, and it shall remove, and nothing shall be impossible with you; which shows the composer was not sober enough to remember her fable in the bible, that god drove out the inhabitants from the mountain, but could not drive out the inhabitants from the valley, because they had iron chariots.

CHAPTER XVIII.

The composer again strives to terrify her subjects, by stating it is better to cut off an offending hand or foot, and enter into life halt or maimed, rather than be cast into hell fire. the same she doth state, in the style of an inebriate, with respect to the eye. repetition is also made of the useless interrogatory about a lost sheep.

CHAPTER XIX.

Reference is made to the commandment of moses the murderer respecting divorcement. eunuchs are treated of again, with pretence

that some made themselves such for the kingdom of heaven's sake. the chapter is lengthened out by repetitions of part of the commandments, as several others are, and repetitions of silly recommendations for people to follow jesus, such as, those who do so shall sit on twelve thrones as judges, and receive an hundred-fold, and inherit everlasting life. but experience hath shown that many who have been deluded to believe such fables true have either been half dead while they possessed life or distracted in mind.

CHAPTER XX.

The fabled kingdom of heaven is compared to an householder ; and the story is revived of jesus touching eyes, and of their owners recovering sight immediately.

CHAPTER XXI.

A king, it is stated, came riding on an ass, and the people said, who is this ? and the multitude said, jesus of nazareth. jesus goes into the temple of god, overthrowing the tables of the money-changers and the seats of the dove-sellers. thus the queen shows she kept recollection of money.

CHAPTER XXII.

This chapter contains a fable of a marriage, and of some men telling jesus there is no resurrection ; and telling him moyses said, if a man die and a brother marry his wife, and this one die, and so on until the woman had seven brothers, whose wife should this woman be in the resurrection ?

CHAPTER XXIII.

It is stated, jesus told people that two tribes sit in the seat of moyses, and that they must do what these tell them, but not as they do, for they bind heavy burdens on men's backs, grievous to be borne, but will not use a finger to remove them ; they enlarge the borders of their garments, and love peculiar privileges ; woe, he says to them, calling them hypocrites, and says, they make long prayers, and when ye make a proseyte, he is made more wicked by two-fold ; woe unto ye, blind guides. this fable appears to show that the queen composer, in a sober hour, did observe and know there were many praying hypocrites in her realm.

CHAPTER XXIV.

It is stated, many false prophets shall arise who will deceive many.

this hath come plentifully to pass, and it is much to be hoped that people, in this age of science and improvement, will think and act more for themselves, and assume altogether a more becoming and manly attitude, as they need no better lesson than that constantly shown them by the operations of the various elements, ever aiding each other in the most true, agreeable, and useful manner possible. every day and night, throughout all time, the flood fable is again referred to, and of drinking with the drunken.

CHAPTER XXV.

The queen likens her fabled heaven to ten virgins, after having compared it to many different things in the twentieth chapter, which is on par with the various names and traits of character she bestows on a king of that imaginary place. all nations, she states, are to be gathered, and assumes to know the king shall say so and so, and people say so and so, to that king.

CHAPTER XXVI.

When jesus was in the house of simon the leper, a woman poured a box of ointment on his head, as he sat at meat. the composer doth often picture this hero as being a great favorite among the fair sex; one fair maid that was said to be dead rising by him, taking her by the hand; but in this fable it is represented, while he spake a great multitude came, with swords and staves, from the chief priests and elders, and one betrayed him with a kiss. surely it is imperfect logic, and no credit to the composer of the fable, to pretend that an hostile multitude came in array against one preacher.

CHAPTER XXVII.

All the chief priests and elders, the composer doth state, took counsel against jesus to put him to death. this part of the fable maketh it appear that the hero of the story must at least have acted contrary to the law of that nation. it is stated, under title of the fabled saint matthew, that jesus was crucified, and this set over his head: this is jesus, king of the jews.

CHAPTER XXVIII.

As the sabbath began to dawn toward the first day of the week, two women came to see the sepulchre of jesus, and there was a great earth-

quake, and an angel rolled back the stone from the door, and sat on it : his raiment was white as snow. according to angels wearing raiment, the composer of the fable ought to have been able, also, to fabricate some plan by which such phantoms manufacture cloth like man. the angel tells the women, come see the place where the lord did lay, and hurried them off like a conjurer, to tell he is risen from the dead ; and they run with fear and joy ; they met jesus and held him by the feet. jesus tells people all power is given unto him. the fable would have appeared more merciful, if it had an insertion that jesus had power to have saved himself from persecution and suffering.

ST. MARK: CHAPTER I.

It is pretended this is the beginning of the gospel of the son of god, although twenty-eight chapters, under the title of saint matthew, have preceded the fabled saint mark's story about the same son of mary ; and it appeared, in that first fabled saint's account, that the mother of this said-to-be son of god had other children, besides the son of the ghost. the beheaded man, john, is revived with head on, and preaches baptism of repentance. repetition is also made of his costume of camel's hair and leather girdle, and that he eat locusts and wild honey ; which, to say the least of it, is rather funny. that such fabled, useless repetitions should be believed as sacred truths, in this age of science and improvement, while most children can read for themselves, and if they read what some yet term holy, they cannot fail of being convinced that by far the largest part of what is termed holy is worse than useless ; serving principally to confuse and distract the minds of those who are either terrified by the dismal threats of everlasting burning, or wildly elated with hopes of imaginary bliss, to commence after they lose the breath of life and incorporate with earth. repetition is made of the various parts of the fable under the title of saint matthew, all answering the purpose of discouraging perusal, so that people may respect what is preached from selected texts.

CHAPTER II.

This chapter is a repetition of the stories told under the title of the fabled hero saint matthew.

CHAPTER III.

This chapter is also a repetition of saint matthew's fables, such as twelve men being ordained to preach and to cast out devils, &c., &c.

CHAPTER IV.

This chapter is a repetition of parables, such as to him that hath shall be given, and to him that hath not that which he hath shall be taken away, &c.

CHAPTER V.

This chapter is a repetition of the fable of a legion of devils being cast out. this part of the fable differs in its statement about the afflicted or possessed ; treating of one man who could not be bound with chains, as he plucked them asunder and broke his fetters to pieces, and was always, night and day, cutting himself with stones in the mountains. surely now, poorly as children have been taught to read, they will see their ancestors have been grievously deluded indeed. all the devils, it is stated, besought jesus to send them into a herd of swine. jesus gave them leave, and they entered into the swine, and the swine ran violently down a steep into the sea, and about two thousand were choked in the sea. surely no one reader of this said-to-be sacred scripture, who strives to be guided by reason, can be able to form any other decision respecting it, but that its composer must have been under the influence of strong drink so to write or think, from the time of composing the similar fable under her hero saint matthew to the present one ; the two being as nearly alike as the memory of an inebriate would enable them to make two.

CHAPTER VI.

Is a repetition, also, of fables of st. matthew ; such as people asking if jesus was not the carpenter's son, and speaking of his four brothers, also of his sisters ; and of men casting out devils, and of john being beheaded by a king, according to the request of a damsel who had pleased the monarch with dancing before him. both fables show the composer of them was striving to make her subjects believe ancient monarchs were more cruelly arbitrary to their subjects than she and her ministers were to them ; which style of composition forms a leading trait in the work she left for her chosen successor to publish as sacred and true.

CHAPTER VII.

Is a repetition, also, of part of the fables written under the title of st. matthew ; such as hypocrites, washing pots and cups, and referring to mooses the fabled murderer and servant of god, so termed.

CHAPTER VIII.

Is a repetition of the fabled pretence of four thousand being fed with food only about enough for fourteen persons.

CHAPTER IX.

This chapter is also a repetition of part of matthew's fables ; such as a man having a dumb spirit within him, that teareth him, and foameth, and gnasheth with his teeth. jesus tells the man's father all things are possible to him that believes ; the man says he believes, and jesus charged the spirit to come out ; then the dumb spirit cried and rent him sore. the plucking out of an eye, and cutting off a foot and hand, is again recommended as a preferable condition to be in, to enter into the kingdom of god, rather than the whole body should be cast into unquenchable fire.

CHAPTER X.

This chapter is also a repetition of fables, that jesus said it was easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of god. but this attempt of the queen, it is universally seen, does not retard men from striving to earn riches so much as slothful habits, and many bold professors of faith and belief of the said-to-be holy scriptures go beyond efforts of honest industry to obtain wealth.

CHAPTER XI.

Repetition is made of the declaration that the kingdom of the fabled cruel king david was blessed, and of jesus riding on an ass, and of the fig-tree that he cursed withering ; which fable is on a par with the statement of god cursing the ground for adam's sake, soon after the statement that the same fabled invisible had made the ground. the inducement to get people to believe is again repeated ; assuring believers they may command a mountain to be removed or cast into the sea, and if they do not doubt it shall come to pass, and he shall have whatsoever he saith. lack of sober reflection is surely here manifested by the composer of the fable.

CHAPTER XII.

This chapter is a repetition of the parable of a vineyard, &c.

CHAPTER XIII.

False prophets, and god's elect, and women with child are treated of, as they have been in matthew.

CHAPTER XIV.

Repetition is made of the story of jesus being in the house of a leper, and a woman pouring ointment on his head as he sat at meat.

CHAPTER XV.

This chapter contains a repetition of jesus being bound, accused, and giving no answer; and of soldiers clothing him in purple and crowning him with thorns; showing that the composer of the fable was acquainted with soldiers, and knew of her own crown being safe.

CHAPTER XVI.

This chapter is a repetition of the fable of two women that came with ointment to anoint the dead jesus in a sepulchre, and that they saw the great stone was rolled from the door, and a man in long white robes sitting there, who tells them the dead had fled, behold the place where he laid; and they trembled and fled also; and jesus appeared to mary, whom he had cast seven devils out of. after that he appeared in another form, so the composer doth state, in about as wild a style as any inebriate would such ridiculous stories fabricate; and adds that he said, he that believeth and is baptized shall be saved, but he that believeth not shall be damned. they that believe in his name shall cast out devils, speak with new tongues, take up serpents, and deadly drink shall not hurt them. these statements, and the threats that unbelievers shall be cast into an everlasting burning lake of fire and brimstone, being embodied in a book that many millions of dollars are annually paid to men for preaching out of, and the respect that is shown them by fashionable persons all have, and have had for more than three centuries, an injurious delusive effect on weak, credulous minds, which lunatic hospitals bear sad evidence of in the melancholy state of their inmates.

ST. LUKE: CHAPTER I.

Contains a fable of a couple well stricken in years being told by an angel that the old barren wife should bear a son, and his name should be called john; this fabled child is to be filled with the holy ghost at his birth. repetition is made of a part of the former fable of joseph, mary, and her

son ; an angel, it is here stated, tells mary she shall bring forth a son, and tells what name it shall be called, and says, he shall reign over the house of jacob forever ; and mary says to the angel, how can this be, since I know no man ? then a ghost is brought into requisition, and mary consents that it may befall her as the angel said, and hastily went into the hill country. she salutes elizabeth, whose unborn babe is represented to have leaped that instant ; and elizabeth, it is stated, was filled with the holy ghost. thus both babe and mother are stated to be filled with a ghost, as well as such a phantom being the father of mary's first child, before the young carpenter married her. the aged father of the fabled john is also filled with the holy ghost. repetition is made about the oath god sware to abraham, alias abram, the fabled gross deceiver, who became so rich as to live in such a monstrous house as to accommodate the parents of three hundred and eighteen of his trained soldiers, who were all born in his house. according to the composer's fable, the hero of this story was, like zecariah, childless, and of disordered imagination, although he was well stricken in years.

CHAPTER II.

All the world is to be taxed ; and all went to be taxed, every one, the fabled joseph and his spouse into the bargain. this plan, of course, suited the mind of the queen composer, as well as other monarchs, who would give her credit for forming the scheme. it is stated, shepherds found mary, joseph, and the babe lying in a manger, which looks as though the composer of the fable only knew of stables by hearsay, and had never looked into her coach-house, or stable ; as mangers, being generally constructed for one horse to put his nose in while feeding, and would be inconveniently narrow for husband, wife, and child to rest comfortable together in, although the fabled jesus is represented to be marvellously exalted above all other babes. the composer represents him as being cruelly treated, as well as the two babes of the two old formerly barren couples, abraham and sarah, in genesis ; and zechariah, and elizabeth, in this chapter ; both stories plainly indicating that they are the production of a mind partially disordered from the same deprivation of being fruitful, which is well known was the case with the queen who left the complication of fables, embodied in the bible and testament.

CHAPTER III.

Soldiers are directed to be content with their wages. repetition is

made of parts of the former fables about herod, herodias, and philip's wife, and of all the people ; and jesus being baptized, and the heavens being opened, and a voice coming from heaven, which said, thou art my beloved son, in whom i am well pleased. and jesus began to be about thirty years of age, being (as was supposed) the son of joseph. in this one case the composer appears undecided, but she fills the fourteen following verses with positive declarations of who such and such ones were sons of.

CHAPTER IV.

Contains repetition of the fable of jesus eating nothing during forty days, and at the end of that period became hungry, and of the devil telling him to command stones to be bread, if he was the son of god ; which wild fable strongly indicates the composer felt conscious for a moment that she had too far exceeded the bounds of reason and truth in her fiction to expect respect for it from her subjects. the pretence that the fabled devil showed jesus all the kingdoms of the round globe from the top of a mountain, in a moment of time, is also repeated ; which indicates that the composer must have been wildly inspired from the time of writing her fables under the title of st. matthew, until she had finished the repetitions of them, in both st. mark and st. luke. it is stated, jesus cast an unclean devil out of a man, and rebuked a great fever that simon's wife's mother was taken with, and healed every sick and diseased person by laying his hands on them.

CHAPTER V.

Jesus enters a ship that is represented being so near shore that he could teach people who were not on board ; the men on board this ship let down their nets, and inclosed such a multitude of fishes, that their nets brake, and the men on board another ship helped them ; both ships, it is stated, were filled, so that they began to sink. jesus tells them not to fear, for henceforth they should catch men ; so they brought their ships to land, forsook all, and followed him. twenty-four following verses are filled with similar inconsistencies, all apparently intended to stupefy and delude weak-minded, credulous persons into belief that such a non-such as the composer of fiction hath bunglingly attempted to portray as possessing miraculous powers, must be believed to save them from being cast into unquenchable fire ; the fable ending with remarks about bottles, new wine and old wine, the composer allowing old wine was the best.

CHAPTER VI.

Contains repetition of the fable of it being only lawful for priests to eat show-bread on the sabbath, and of jesus praying all night, which a sober authoress would consider injurious to insert ; but it is nearly on a par with the fable of jesus living forty days and nights without sustenance.

CHAPTER VII.

Like the greater part of mark and luke, thus far is repetition of inconsistent fables stated in matthew ; such as instantly healing sick and diseased persons, and raising the dead.

CHAPTER VIII.

Mary magdalene, it is again stated, had seven devils cast out of her. repetition is also made of the shameful wild fable of a wild naked man having a legion of devils cast out of him that entered into an herd of swine, and that these pigs ran into water and were drowned. the fables in matthew being most of them thrice inserted, appear about as near alike as it is reasonable to expect a wine-bibber could make them.

CHAPTER IX.

This chapter contains a repetition of the fable that jesus gave twelve men authority over all devils, and also of other inconsistent statements inserted in the chapters of saint matthew.

CHAPTER X.

Seventy men tell jesus devils are subject to them through his name ; which statement adds to the exposure the composer hath shown through all her fables respecting her principal hero of the testament, that her aim hath been to enforce belief into the minds of her subjects that such a man actually existed and possessed unnatural and miraculous powers, and that they would suffer forever if they did not believe so.

CHAPTER XI.

A man was so polite as to invite jesus to dine with him, and when he discovered jesus had not washed before dinner he marvelled. casting out devils, and several other repetitions, are inserted in this chapter.

CHAPTER XII.

Sparrows and farthings are again treated of ; which correspond with the confession contained in the bible preface, that queen elizabeth left the work that the bible now in use was printed from, as sparrows are in greater abundance in the city where farthings are coined and its vicinity, than they have for centuries been known to be anywhere else ; which city was also the residence of queen elizabeth, the composer of the book, and also the residence of king james, the publisher, as acknowledged also in the bible preface.

CHAPTER XIII.

It is stated, a woman that was bowed together, and had been so afflicted eighteen years, was made immediately straight by having a pair of hands laid on her and being told she was loosed. repetition is made of an imaginary invisible kingdom being like a grain of mustard seed. several other inconsistent insertions of saint matthew are also repeated.

CHAPTER XIV.

People that make a feast, dinner, or supper, are directed to call the poor, maimed, lame, and blind, and not their kinsmen, friends, or rich neighbors. twelve verses are filled with statements of invitations and excuses for not accepting invitations to supper, in this said-to-be holy chapter.

CHAPTER XV.

This chapter contains a parable of a lost sheep, and of a piece of silver, and of a prodigal son.

CHAPTER XVI.

The first thirteen verses contain a parable about a steward, the next five verses something about putting a wife away and marrying another, and the rest part is a parable of a rich man and a beggar.

CHAPTER XVII.

Some men request to have their faith increased, and ten lepers are said to be healed ; they were directed to show themselves to the priest, and as they went they were cleansed. so states the queen ; which, together with the numerous insertions she hath embodied in her work, makes it appear she had seen many lepers in high life.

CHAPTER XVIII.

Parables and repetitions fill this chapter.

CHAPTER XIX.

A little rich publican wanted jesus to see,
 But could not because he was much press'd ;
 So he ran before all the rest,
 And climb'd into a sycamore tree.
 Jesus bade him make haste and come down,
 Telling him he must abide at his house in town ;
 So the rich man of small stature,
 To amend all the matter,
 Hurried down from the tree, jesus to see,
 And received him most joyfully.
 And when both departed for dinner,
 People murmur'd, saying, jesus made guest with a sinner.

CHAPTER XX.

Some people come to jesus who deny that there is any resurrection, which hath been twice stated before in the work. other repetitions fill up the chapter.

CHAPTER XXI.

People are told that when a city is encompassed by armies desolation is nigh, and not to let country people enter therein, and to watch and pray always, that ye may be accounted worthy to escape. but it is more than probable, had the composer of the fable found london encompassed by any other armies than her own red backs, she would have preferred escaping quickly in a well-armed and well-manned man-of-war vessel, rather than to have depended on obtaining relief or safety by praying for it ; but recommendation of prayers might answer her well enough to delude her subjects with.

CHAPTER XXII.

It is stated jesus gave some men bread and told them it was his body, and after supper showed a cup, saying, this is my blood ; and there was strife among them about which should be accounted the greatest.

CHAPTER XXIII.

This chapter is filled with repetitions about the fabled mary's eldest son.

CHAPTER XXIV.

This chapter contains a repetition respecting the fabled stone and sepulchre; and instead of an angel in white garments, now the composer's fancy leads her to substitute two men in shining garments standing at the door of the sepulchre. jesus, it is stated, rose from the sepulchre, sat at meat with some men, broke bread, and gave them some; he then vanished. afterward, as they spoke, he stood in the midst of them, spake again to them, and asked for meat; they gave him a piece of broiled fish and an honeycomb, and he did eat before them, and was carried up to the place that is compared to a grain of seed.

SAINT JOHN: CHAPTER I.

This fabled saint, it is stated, was sent from god that all men through him might believe. he declares the law was given by moses, and tells a contrary story to the fabled lawgiver, murderer, and servant of god, saying, no man hath seen god at any time, after moses hath stated and represented, in numerous instances, that god spake to him, and that he conversed with such a personage, and that after holding conversation often with it, and receiving many commands from it to convey or transfer to the people, on one occasion it clapped him in the cleft of a rock, and covered him with its hand as it passed by, only allowing moses to see its hinder parts, declaring no man should see its face and live; which, of course, did not prohibit the fair sex from observing and examining its face, if they could find such a represented august body; on account of which fable, it is not wonderful that many more females than men visit the buildings that some term the house of god. jesus promises a man that he shall see heaven open, and angels ascending and descending upon the son of man. surely this would be a droll mode of conveyance.

CHAPTER II.

The mother of jesus was at a marriage; jesus and some men were called thither, and it is stated jesus turned many gallons of water into wine. many repetitions are made of fables inserted in matthew; such as people being driven out of a temple, tables being overthrown, pouring

out money, &c. the statement is contradicted that a power full of mercy and loving-kindness, possessing might and wisdom, created man in its own image and likeness; and after commanding joshua and abraham, alias abram, to cut off a piece of each man-child, still to require that they should all be born anew before they could even see its kingdom, looks more likely to be the command of an earthly, tyrannical, cruel monarch, than it does of any invisible kind lord or creator.

CHAPTER III.

A man tells jesus that the jews know he is a teacher from god, for no one else could do such miracles as he does. this only shows that the composer of the fable had noticed the manner in which her credulous subjects had been made to believe the tricks of agility, sleight of hand, or actions of actors of legerdemain which had, in reality, been performed by them, and that she could hold them in surveillance the better by stupefying them, in boldly stating that impossible transactions had been performed by an invisible spirit, of whose existence they never could discover any reality. the fabled murderer and servant of god is again and again referred to in numerous chapters of the book styled the new testament, and many repetitions made of the same actions that are attributed to him both before he was born and afterwards, such as mooses lifting a serpent and being in the wilderness, and most of the improbable performances that are attributed to him in the bible; showing proof that the books were formed from one disordered mind.

CHAPTER IV.

Jesus, sitting on a well, asked a woman to give him some water to drink; the woman tells him the well is deep, and he hath nothing to draw with. jesus tells her to call her husband; she informs him she hath none, and told him she knew he was a prophet. jesus tells her he is messiah, and that salvation cometh of the jews. this was claiming incredible power for his reputed people. the woman, who could not draw water for want of a vessel to draw with, left her water-pot and travelled off to the city.

CHAPTER V.

It is stated, a great multitude of impotent folk lay waiting by the side of a pool for the moving of its water, for an angel troubled it at a certain season, and then the first one that stepped in was made whole.

thus hath the queen composer shown, throughout the work she left, that she considered her subjects such credulous, weak-minded beings, that she could make them believe what she wrote ; and the composition of that she left for her successor to publish strongly indicates that she must have composed it under the inspiration of strong drink, and the numerous repetitions evidently amount to strong, circumstantial proof that she used no sober reflection during intervening periods of writing ; otherwise she would have destroyed a great part ; and it can only be reasonable to decide that her work was given to the printer to puzzle it out letter by letter, for if it had been examined it might have been made better.

CHAPTER VI.

This chapter contains a repetition of the fable of five thousand being fed with five loaves and two small fishes, and twelve baskets full of fragments being left.

CHAPTER VII.

Repetition is made of the fable of jesus teaching in a temple, and of people expressing different opinions respecting him.

CHAPTER VIII.

Jesus tells men that they cannot come where he goes ; they tell him he bears record of himself, and the jews ask him if he is not a samaritan, with a devil.

CHAPTER IX.

This is a fable of a man born blind receiving sight by clay and spittle ointment being once put on his eyes and washed off.

CHAPTER X.

Jews were divided again in their opinions about jesus. many said, he hath a devil and is mad, why hear ye him ?

CHAPTER XI.

Jesus loved martha and her sister. it is not wonderful that a man at the age of thirty should love young ladies. the fable represents that a brother of these lovely ladies had been buried four days ; and martha went out to meet jesus, and informed him of her bereavement ; jesus tells her lazarus shall rise again. mary, also, doth jesus greet by falling

at his feet ; and the miraculous resurrectionist asks where the corpse is laid. he was shown, and a stone being over the cave, he commanded it to be removed, and cried aloud, lazarus, come forth ! and he came forth. then jesus gave command to loose him and let him go.

CHAPTER XII.

Mary, one of the ladies whom jesus loved, anoints his feet with a pound of very costly spikenard ointment. surely the composer of the fable must have imagined her fabled jesus had feet larger than any giant. one man asks why the ointment was not sold for three hundred pence, and given to the poor. this, it is stated, he said, not because he cared for the poor, but because he was a thief and had the bag, and bare what was put in it. such useless fables cannot be made to appear as holy truths.

CHAPTER XIII.

This is a fable about washing feet and drying them with a towel, and of one man leaning on mary's son, and of a sop being dipped and given to a man, and then satan entered into him. this man is the one reputed to have had a bag.

CHAPTER XIV.

Jesus talks much about his father. philip tells jesus to show his father, and that would suffice.

CHAPTER XV.

Jesus tells people he is the true vine, and they are clean through the word he hath spoken. again he tells people he is the vine, and they are branches.

CHAPTER XVI.

It is stated that some people think they do good service by killing those who differ from them in opinion. this hath often been verified to a terrible extent by professors of religion. travailing women are also treated of, and jesus is stated to say, do ye now believe ? thus adding more inconsistency to the effort of making belief of great importance.

CHAPTER XVII.

It is stated, jesus requested his father to glorify him with the glory which he had with his father before the world was ; which statement,

taken in connection with the one in the second chapter of matthew, that jesus was born of a woman, manifestly forms as inconsistent a fabrication as could be imagined by any inebriate. jesus tells his father he hath sanctified himself for people's sake. this power of self-sanctifying the queen composer hath occasionally bestowed on heroes of her fables, from her books of moses to the present chapter. it is also pretended that jesus tells his father that he hath given people the glory it gave to him, that they may be one ; and that he wants people to behold his glory ; and tells his father, thou lovedst me before the foundation of the world, and the world hath not known thee, my father.

CHAPTER XVIII.

This chapter contains a repetition of the fable about judas betraying christ, peter denying him, and of his trial.

CHAPTER XIX.

This is a fable of soldiers plating a crown of thorns and putting it on the head of jesus, and smiting him ; and of jesus coming forth thus crowned, in a purple robe, bearing a cross ; and of his crucifixion, with the title of jesus of nazareth, king of the jews.

CHAPTER XX.

This chapter is a repetition of a fabled resurrection of the son of a mary, and of a woman running and telling some men that the body was taken away. two angels, this time, are stated to have been seen sitting in white ; but in a former story of this fable it is stated, a man sitting there, with long white robe, and in another edition of the fable, a person with shining garments. the four editions of the fables, on examination, appear as near alike as inebriates in general would be likely to fabricate.

CHAPTER XXI.

Simon says, i go a fishing ; others say, we go too. a net is cast into the sea, and so many fish caught that the men could not pull it in ; and simon being naked, girt his fishing-coat on and cast himself into the sea, and drew the net to land full of great fishes, one hundred and fifty-three, yet the net was not broken ; and jesus said, come and dine : and as a former fable allowed jesus the power of turning water into wine, here, it may to the credulous appear, was a good opportunity to feed a

hundred, a thousand, or more, and also of fragments leave great store, besides a large stock of wine conjured out of ocean brine. it is stated, after they had dined, jesus asked simon if he loved him. this is repeated twice more ; and the principal part of the fables under the titles of mark, luke, and john, are repetitions of those that form the book under the title of the gospel according to saint matthew.

ACTS: CHAPTER I.

Commandments are stated to have been given through the holy ghost, and that jesus tells people they shall receive power, after the holy ghost hath come on them ; and a cloud received him out of their sight. then two men in white asked them why they stood gazing, so they went into an upper room and supplicated with women ; and peter said the number were about one hundred and twenty.

CHAPTER II.

Cloven tongues appeared and sat on each of them, and they were all filled with the holy ghost, and began speaking with other tongues ; and the multitude were confounded, because every man spake in his own language. some said they were full of wine, but peter said they were not drunken. and god said, sons, daughters, hand-maids, and servants should prophecy, young men shall see visions, and old men dream dreams. much as the queen hath striven, through her work, to impress on the minds of her subjects that a god or universal ruler was known, the inconsistencies and boldness of her fables hath only given proof that she did not keep aloof, while writing them, from wine.

CHAPTER III.

Peter and john fasten their eyes on a man that had been a cripple from his birth ; they lift him up, and immediately his feet and ancles received strength, and he walked and leaped. thus the composer again and again boldly strives to make her subjects believe some elect men possess unnatural power, as well as her fabled invisible spirits.

CHAPTER IV.

It is stated peter was filled with the holy ghost, and that the multitude saw both him and john were bold, ignorant men, and asked what they should do to them ; and commanded them not to teach in the name of jesus. david is referred to as being the servant of god ; and when prayer was ended, the place was shaken where they were assembled,

and all were filled with the holy ghost, and spake the word of god with boldness. so states the wine-bibbing composer ; and also that as many as were possessors of lands and houses sold them, and laid the treasure at the fabled apostle's feet.

CHAPTER V.

One man asks another why satan filled his heart to lie to the holy ghost, and keep back part of the price of the land ; the accused man fell down and gave up the ghost, the wife also gives up the ghost in like manner. surely the composer must have been as stupid as a post while fabricating such nonsense.

CHAPTER VI.

A multitude of disciples direct their brethren to look out seven men full of the holy ghost, to see to business, and say, they will give themselves up to prayer continually. the queen, of course, knew that it was necessary some should be kept strictly to business, if a multitude were to be supported without earning their bread by labor. she twice states the number of disciples increased ; then, of course, the business men need to increase their exertions to support them.

CHAPTER VII.

Contains many quotations from the books of moses ; such as god commanding moses to pull off his shoes, and of moses killing a man ; the fable of the red sea ; and of abraham and his son isaac ; circumcision ; king pharaoh and his daughter, and a church in the wilderness ; golden calf ; an angel appearing to moses in a burning bush, &c.

CHAPTER VIII.

King saul, who has for ages past been recorded as dead, is treated of as consenting to the death of stephen, who, it is stated in last chapter, was stoned to death. and also making great havoc with the church, hailing men and women in every house, committing them to prison. then philip preached christ, and people gave heed to the miracles he did ; for unclean, loud bawling spirits came out of many, and many palsied and lame persons were healed. surely if every one who preaches about christ could effect such miraculous cures, people would yet have sufficient reason to believe such preaching was for general good ; but experience hath long shown that such unnatural aid hath not been

known that elizabeth so wildly hath written, and so carelessly left for her successor to publish. she states that all the people, from the least to the greatest, said, this man is the great power of god. and when they heard philip preach christ, they were all baptized; one man offers money to have some power of the holy ghost bestowed on him from others, who he sa wconvey it to people by laying their hands on them; the man he made the offer to tells him he hath neither part or lot in the ghost. an angel tells one of the christ preachers to arise; he obeys, and saw an ethiopian eunuch of great authority under the queen of the ethiopeans, who had charge of her treasure returning from worship, sitting in his chariot reading esaias the prophet. a spirit tells philip to join the chariot; philip ran and heard the eunuch read; the eunuch invites him into his chariot; then philip opened his mouth and preached jesus, and told the eunuch, if he believed with all his heart, he might also do so; the eunuch answered, I believe jesus christ is the son of god. the eunuch commands the chariot to stand still; both go into water, and philip baptizes the eunuch; and the spirit of the lord caught away philip, and the eunuch saw him no more. this fable doth manifestly show that queen elizabeth felt conscios of eunuchs being the least dangerous, and the most proper attendants and treasurers for dissipated queens like herself, and the legerdemain style of philip's flight, that she palms on her subjects as an holy truth, could only have been formed in her imagination from her frequent attentions to theatrical performances.

CHAPTER IX.

King saul, who hath been an hero of many fables in the bible, and long before the end of that book is recorded as being slain by the sword, now travels to see a priest, and commands that all men and women who may be found on the way should be bound and brought to jerusalem. suddently he saw a light shining round him from heaven, and heard a cry of, saul why persecutest thou me? he fell to the earth and said, who art thou, lord? and the lord said, i am jesus. saul asks what it would have him do; the lord told him to go to the city and it should be told him what he should do; and the men that were with him stood speechless, hearing a voice, but seeing no one; neither did saul, who neither ate nor drank for three days. the lord, it is^r stated, called to another man in a vision, who said, behold i am here. the lord tells him to go into the street called strait, for a man was praying there, and had seen in a vision another man. surely, if people would read these

inconsistent silly fables, they would easily discern that the characters treated of in them are altogether fabulous ; and that, instead of contributing to support youths while training as preachers of them, being holy truths, and as having been written under the inspiration of a superior power to man, they would soon get convinced that they have been fabricated by a disordered imagination, under the inspiration of strong drink, by a monarch who aimed to stupefy the minds of her subjects. saul is let down in a basket from a wall, like the two men in one of the bible fables were, by an harlot who lived on the town wall.

CHAPTER X.

A man, it is stated, saw, in a vision evidently, about the ninth hour of the day, an angel of god coming to him and speaking his name. it commanded him to send men to joppa for simon, saying, he lodgeth with a tanner by the sea side (this is stated again) ; he shall tell thee what to do. the man calls two of his household servants, and a devout soldier who continually waited on him ; simon, whose surname was peter, goes to the house-top to pray, about the sixth hour, falls in a trance, sees heaven open, and a vessel descending to him like a great sheet, wherein was all manner of beasts, fowls, and creeping things ; and a voice came to him, saying, rise, peter, kill and eat ; and if it were possible that a glimpse of truth could be accredited to the fable, then all persons might acknowledge that a sheet of plenty once existed. the composer states, the spirit told peter, three men seek thee, go with them, for i have sent them ; one man falls down at peter's feet and worshipped him, and while peter spake, the holy ghost fell on all who heard him. surely here is proof that the composer did not keep aloof from wine while she fabricated this fable, no more than she did while writing those that have preceded it through her work thus far.

CHAPTER XI.

This chapter contains repetitions of parts of the preceding chapters, about the sheet loaded like the fabled ark in genesis, and of the voice crying to peter, slay and eat ; which command would have been more appropriate for the lion of the forest, who is also represented to have been in the sheet for peter to eat, as well as the lion and lamb ; but it appears it was necessary peter should slay and eat quick, although he might have been somewhat-sick, as he had just arisen from a trance, for the motly group in the sheet, as it is stated, all were so happily fated as to be drawn into heaven again.

CHAPTER XII.

The fabled peter is represented as being in prison, and an angel came upon him, smote him, and raised him up ; and his chains fell from his hands. the angel, captain-like, commands peter to gird himself with sandals, put on a garment, and march after it ; peter obeys, and thought he saw a vision. an iron gate of a city opened itself ; the couple pass through a street, and the commander disappeared. peter knocks at the door of a gate ; and a damsel appeared, ran to the house, and peter stood at the gate. it is represented she was overjoyed at the sight of peter ; she is told, thou art mad ! and that it was an angel by the gate. king herod is also restored to life, sitting on a throne, in this fable, as well as saul in the ninth chapter.

CHAPTER XIII.

As some men ministered to the lord and fasted, a ghost said, separate me barnabus and saul for the work i have called them to. so they, being sent by a ghost, departed and sailed to cyprus, and preached the word of god, and had john for their minister ; which story maketh it to appear that the beheaded preacher john had again got his head fastened on, but a sorcerer sought to turn away the deputy. then saul whom people also called paul, filled with a ghost, set his eyes on the sorcerer, and tells him he shall be blind, and he immediately was under the necessity to seek for a leader ; then the deputy was astonished at the doctrine of the lord. surely every philanthropist must be sorrowfully astonished to see so many well-meaning members of society so grievously deluded as to believe doctrines preached from such shameful books true or useful.

CHAPTER XIV.

Many disbelieve the fabled gospel, others boldly preach it, and the multitude of the city were divided. next comes repetition of the fable of a man lame from his birth, who never had walked, being made able to instantly walk and leap by a loud bawl from the fabled st. paul ; and when the people saw what paul had done, they said gods had come down in the likeness of men ; and in the eighth verse preceding this, the composer states people stoned paul, and drew him out of the city for dead ; and similar zigzag contradictory style of composition is to be found in many of the fables that form the work left by queen elizabeth, showing plainly her mental faculties were distracted and her memory impaired.

CHAPTER XV.

Men are told, except they are circumcised after the manner of mo-
ses they cannot be saved. this is one of the numerous absurdities that
show to the reasonable, observing readers that it is an injury to man-
kind to have such books palmed on them as sacred and true, and youths
educated to preach from them as such ; for we find in this said-to-be
holy chapter the statement that men cannot be saved if they remain
as an all-wise power, as stated in the book, made them ; no, they must
have a piece cut from them ; and in joshua it is stated, the spirit that
man created, as pretended twice in genesis, or once created man, and
afterwards made the same. mr. adam, this double former of man, it is
stated tells joshua to make sharp knives and perform the operation
a second time on his fellow-beings. surely the book ought to be im-
mediately put out of use for the benefit of mankind.

CHAPTER XVI.

A jewess had a son, and paul would have this one and cut a piece off
him ; and they delivered decrees, and so were the churches established
in the faith and increased in number. and a vision appeared to paul in
the night, and he felt assured the lord had called him to preach. and
a woman who sold purple and worshipped god attended to the bawl of
saint paul ; and when she was baptized, constrained paul and his com-
panion whom he had used the knife on to abide in her house ; and as
all went to prayer they saw a damsel there who had brought her master
much gain by soothsaying, and she followed the gallant saint paul
many days. her master then caught paul, and silas his companion,
and brought them to the magistrate, and the multitude rose up against
them ; and they and the magistrates rent their clothes off, and beat the
two preachers with many stripes, and cast them into prison, and the
jailor made their feet fast in the stocks. they pray, and a great earth-
quake shakes the foundation of the prison, the doors opened, and all
bands were loosened ; and the keeper of the prison waked, drew his
sword, and would have killed himself, but paul did loudly bawl,—do
thyself no harm, we are all here ; then he sprang in trembling, and fell
down before paul, and said, what must I do to be saved ? paul and silas
say, believe. the magistrates send serjeants to let paul and silas go ;
but paul said, no, let them fetch us out. surely every unprejudiced
observer of this fable must be able to distinctly discern that it is the
composition of a disordered mind.

CHAPTER XVII.

Many women believed paul, but some men gathered a great company of base lewd fellows, and set all the city in an uproar; and paul was sent off to sea. some philosophers call paul a babbler, and say he setteth forth strange gods, and ask him what is the meaning of his strange doctrine; some ridiculed the doctrine of resurrection, and told him they would hear him again on the matter; but paul departs from among them. The chapter contains thirty-three verses of similar composition.

[CHAPTER XVIII.

Paul finds a jew and his wife, who had been sent out of rome, who were tent-makers; and the lord spake to paul in the night by a vision, and told him not to hold his peace; and when paul was about to open his mouth, gallio said, if it were matter of wrong or lewdness, then it would be reasonable to bear with him. by an attentive perusal, it can be discerned that a large portion of the fables throughout the bible and testament are founded on dreams.

CHAPTER XIX.

Paul inquires of a party of men if they had received the holy ghost since they believed; they say they have not heard of any ghost; which statement makes it appear as though the composer felt conscious she had inserted too many inconsistencies about such a phantom; but she again plucks up bold courage enough to state, the holy ghost came on people when paul laid his hands on them, and that they prophesied; and, from apparently considering her subjects so much stupefied with her wild fables that they might think many others were without tongues, she states that those who had the ghost come on them spoke with tongues.

CHAPTER XX.

On the first day of the week paul preached until midnight, and a man fell asleep in the window, fell, and was taken up for dead. paul did fall on him, and said there was life in him, and when he had eaten and talked till day-break the young man was alive. paul kneels and prays, and the people all wept sore and fell on paul's neck and kissed him. surely the queen composer felt funny enough inclined to bestow such a load on paul's neck, and kisses in plenty beside.

CHAPTER XXI.

A launch, a voyage, a landing, and unlading a ship,—and of a party leaving a city and being brought to a shore, kneeling down there and praying, then taking ship again and returning home, and entering into the house of a fabled evangelist who had four prophecying daughters, the party driving off in their carriages, and many other odd affairs are treated of.

CHAPTER XXII.

Paul tells people he is a jew, and zealous towards god, and that he persecuted men and women, binding them, and delivering them to prison and death. the former fable of a light from heaven shining round paul is repeated, and of his hearing a voice saying, saul, why persecutest thou me, and of paul asking the lord who it was, and of the lord condescending to inform him he was jesus; all showing that the queen composer had been too much of a doser to remember she had written the same before.

CHAPTER XXIII.

Paul boasts that he had lived in good conscience before god; then a high-priest commanded him to be smote on the mouth; then paul tells this priest god shall smite him, calling him a whited wall; which shows the composer was not in a condition to be able to compose with reason, to represent her paul so boldly to bawl against a high-priest, who possessed great power.

CHAPTER XXIV.

The high-priest who ordered a man to smite paul on the mouth descends with an orator, who informed the governor that paul was a pestilential fellow, and a mover of sedition among the jews throughout the world, and a ringleader of the nazarenes, and hath gone about to profane the temple.

CHAPTER XXV.

Festus, sitting on the judgment-seat, commands paul to be brought. twenty-seven verses are filled with statements that amount to nought.

CHAPTER XXVI.

Paul asks why it should be thought incredible for the dead to be

raised. repetition is again made about a light, brighter than the sun, shining round the fabled paul, and of a mysterious voice saying, saul, why persecutest thou me? and of saul asking who it was, and of the lord answering, jesus, and of the lord telling saul it had appeared for the purpose of making him a minister and a witness; and paul tells the king he was not disobedient to the heavenly vision. and as he spake, festus did bawl unto paul, telling him much learning had made him mad. paul says, no, it is not so.

CHAPTER XXVII.

Paul tells all that were on board a ship with him that an angel of god stood by him that night, saying, fear not, paul, thou must be brought before cæsar, and god hath given thee all them who sail with thee; be of good cheer, for i believe it shall be as hath been told me; but we must be cast on an island; and he tells them not a hair of their head shall fall from any of them. prophecies without number have been inserted in both bible and testament, with pretence, sometimes in the same fable, and very frequently in the course of a chapter or two following, that they came to pass, apparently for the express purpose of deluding weak minds.

CHAPTER XXVIII.

Paul made a fire of sticks; a viper came out of the heated sticks and fastened on his hand; he shook it off into the fire; and the composer states that people looked long, expecting paul would swell or drop down dead suddenly, and seeing no harm come to him, they said he was a god. and paul laid his hand on a man who was dangerously ill, and prayed, and healed him; and others came and were healed, and paul expounded and testified the kingdom of god, out of the law of moses and the prophets, from morning till evening; and a ghost spake by a prophet; and paul dwelt in his own hired house two years, preaching and teaching the kingdom of god, and those things that concern jesus, with confidence. here, again, it is plain to be seen that the composing queen strives to make her deluded subjects believe that a man, under the title of prophet, could perform acts contrary to nature, and such as are known to be impossibilities; and the fable of a viper coming out of sticks, and a multitude of people standing gaping at a man who had shaken a reptile from his hand that came out of a stick, with expectation he would swell or suddenly die, is certainly an imperfect

mode of making people believe the man was a god because he received no harm. such logic would scarcely be used by any one sober enough to walk or run.

ROMANS: CHAPTER I.

Much is stated about god in this chapter, but no pretence is made that any god or lord spake one word. some indecency is stated about women and men in the 26th and 27th verses.

CHAPTER II.

Paul talks about a day when god shall judge the secrets of men according to paul's gospel, but does not pretend god spake a word.

CHAPTER III.

Paul says, let god be true, and asks if its truth hath abounded more through his lie, and says, there is none that understandeth or seeketh after god, but does not pretend that god said a word.

CHAPTER IV.

The gross deceitful abraham, alias abram, is referred to as believing god, and that it was accounted to him for righteousness; but does not pretend god spake a word of the chapter.

CHAPTER V.

Adam, the pretended first man, who, the composer stated in the first chapter of genesis, was created, and on account of forgetting that statement while writing the next chapter, declared he was then made out of dust, and his wife out of one of his ribs; although she had stated, in the first chapter, that the woman and man were both created *instanter*, no sooner said than done. god, jesus, and ghost are again treated of; but no pretence is made of any god speaking a word of the chapter.

CHAPTER VI.

It is not pretended that any word of this chapter was spoken by any lord, god, or ghost.

CHAPTER VII.

Contains repetitions of part of a fable, under the title of the books of moses, respecting husband and wife, but not one word of any pretence that any god spake a word.

CHAPTER VIII.

The fabled paul asks who shall lay anything to the charge of god's elect ; and the word god is inserted eighteen times, without pretence that it said a word.

CHAPTER IX.

Jesus christ, god, and ghost are, as usual, treated of ; one or other of the unmeaning tales being inserted in most of the thirty-three verses, without pretence of any god or lord speaking a word.

CHAPTER X.

The composer strives again to make her subjects believe they would be in danger of being doomed to torture if they did not believe in her fabled saviour ; and if they confess with their mouth the lord jesus, and believe in heart that the lord raised him from the dead, they shall be saved ; but no pretence is made that any lord or god spake a word.

CHAPTER XI.

The composer assumes to know much about a god, without pretending it spake a word.

CHAPTER XII.

It is pretended a lord said vengeance was his ; but it is not pretended god spake a word.

CHAPTER XIII.

No pretence is made that any lord or god spake a word.

CHAPTER XIV.

The words lord, god, and ghost are inserted in most of the twenty-three verses, but no pretence that either spake a word.

CHAPTER XV.

No pretence is made that god spake.

CHAPTER XVI.

Paul recommends that julia, nereus and sister, and other saints, salute one another with a holy kiss, but does not pretend any lord or god spake. thus fifteen chapters in succession, where continued bold assump.

tions of knowing much about a god, and a son of such a supposed invisible spirit, are inserted, the composer hath omitted fabricating any story under pretence that any part was the word of such an invisible, which is the case with the whole of the book of esther, in the bible, although many publicly declare the bible and testament to be the word of god.

I. CORINTHIANS: CHAPTER I.

The composer states, it pleased god, by the foolishness of preaching, to save them that believe ; which plainly shows the queen's mind was distracted, or she would not thus have ridiculed preaching, while she was striving, in the same work, to make her subjects believe preaching and believing was of greater importance to them than all their concerns of life. but god, she states, hath chosen foolish things to confound people. this, she must have felt conscious, was what she had done and was doing. she acknowledges things that are not have been chosen to bring to nought things that are. this, of course, she was well aware of,—that fables of imaginary spirits and regions were bringing to nought people's attention to things of reality and their most important duties ; but she does not pretend that any god spake a word of the chapter.

CHAPTER II.

A god, a ghost, and discerning things spiritually are treated of ; but it is not pretended any lord, god, or ghost spake a word.

CHAPTER III.

The word god is inserted many times, but it is not pretended it spake.

CHAPTER IV.

Paul says he thinks god hath set forth us (the apostles), but it is not pretended it spake.

CHAPTER V.

Paul says it is reported there are fornications among his congregation, but does not pretend that any lord or god spake a word.

CHAPTER VI.

The composer states, god hath raised up the lord ; and that some people were fornicators, adulterers, thieves, and drunkards ; but such

were washed, sanctified, and justified in the name of the lord jesus and by the spirit of god, and that their bodies are the members of christ; and asks, shall i, then, make the members of christ an harlot? and know ye not that your bodies are the temple of a ghost? although this fable, like those that have preceded it, strongly indicates that its composer could not have been sober while fabricating it, she appears to have become sufficiently moderate to refrain from pretending any imaginary invisible lord, god, or ghost spake a word of the chapter.

CHAPTER VII.

Is a fable respecting marriage, stating, it hath been written it is good for a man to refrain from touching a woman; but, to avoid fornication, let every man have a wife, and every woman a husband, for it is better to marry than to burn. but if a woman's husband be dead, she is at liberty to marry, but she is happier if she abide, in my judgment, and i think i have the spirit of god. no pretence is made that any god or lord spake a word of this fable.

CHAPTER VIII.

The composer states, if meat make my brother offend, i will eat no meat while the world standeth, lest i make my brother to offend; but does not pretend that any god said that eating meat would offend.

CHAPTER IX.

The hero saint paul is represented to ask people if he hath not seen jesus, and are they not paul's work. have ye not power to eat and to drink, and to lead about a sister or a wife? it is not pretended that any god spake a word.

CHAPTER X.

Baptism unto moses in the cloud and in the sea, and eating the same spiritual meat and drinking the same spiritual drink as this fabled murderer and servant of god, are treated of; as are, also, other parts of the contents of the books of moses; plainly showing that one person fabricated the whole. the composer ends this fable with the pretence that she does not seek her own profit, but the profit of many, without pretending that any god spake a word.

CHAPTER XI:

It is stated, if a woman pray with her head uncovered, it is even all one as if she were shaven; but it is not pretended any god spake a word of the chapter.

CHAPTER XII.

It is stated, god hath set first in the church apostles; second, prophets; third, teachers: then miracles, then gifts of healing, helps, governments, and diversity of tongues. but this diversity of appointments is manifestly made in the disordered imagination of the composer of the fable, while unable to compose with reason, as she does not pretend that any lord, god, or ghost spake a word.

CHAPTER XIII.

Charity is strongly recommended, but it is not pretended that any invisible spirit spake a word.

CHAPTER XIV.

Trumpet, pipe, harp, church, lord, and god are treated of; but it is not pretended either a god or a lord spake a word.

CHAPTER XV.

The composer states, if christ is not risen, then preaching and faith are vain; and acknowledges, if there be no resurrection of the dead, then christ is not risen. according to this part of the said-to-be holy scriptures, it is not required of people to believe the fabled resurrection until we know of a real resurrection. it is not pretended anything superior to man spake a word.

CHAPTER XVI.

The composer, under the title of her hero saint paul, says, concerning collecting for the saints, as i have given orders to the churches so do ye; let every one, on the first day of the week, lay by in store, according as god hath prospered him, so that there be no gatherings when i come. so, according to this doctrine, the man who had worked briskly, early and late, would have to bestow considerable, while the lazy drone would contribute nothing, nor be taxed to support either saint, prophet, or priest; and the industrious man would not be allowed any credit for aid towards the support of such gentlemen of leisure,

who were maintained by the exertions of the industrious. the fabled saint paul, before closing the chapter, recommends his people to greet one another with a holy kiss, but does not pretend any lord or god spake a word.

II. CORINTHIANS : CHAPTER I.

The hero of this epistle tells his brethren he would not have them ignorant that he had a mind to come to them, and many other flattering tales ; but does not pretend any god or lord spake one word.

CHAPTER II.

The fabled paul tells people they know the love he has for them, and beseeches them to conform their love toward him, and tells them he had no rest because he did not find his brother titus ; but does not pretend that anything superior to himself spake a word.

CHAPTER III.

This fabled paul tells people to behold the glorious face and countenance of moyses, and refers to the fable in the writings attributed to moyses, and of this murdering agent of a lord putting a veil on his face, on account of people being affrighted at its brightness, after he had, for forty days, lived so sumptuously as to totally refrain from tasting either bread or water ; both that fable, this, and the intervening ones indicating, in the strongest manner possible, that one person wrote the whole, under the influence of strong drink. the words lord, god, and christ are freely used in the chapter ; but it is not pretended that any higher power than the fabled paul spake at all.

CHAPTER IV.

Paul is stated to have told people that they were delivered unto death for christ's sake, and speaks much of christ, also of a god and a lord, and recommends people to look at invisible things in preference to those which they can see ; adding, for their momentary affliction will work out for them an eternal weight of glory. but notwithstanding this bold assumption being made entirely by the composer of the work, she does not add to that boldness any pretence than the one that it is the talk or bawl of her fabled saint paul.

CHAPTER V.

Paul tells people he is ambassador for christ, as though god did beseech them for him ; and talks about the terror of the lord, and much more about a god, a christ, and a lord, but does not pretend either spake a word.

CHAPTER VI.

The words lord, god, christ, and ghost are freely treated of, without pretence that either spake a word.

CHAPTER VII.

Paul tells people great is his boldness of speech. surely any reader must see that the fables written under the title of this hero are shamefully bold ; although in none of them, thus far, has it been told that any invisible spirit lent its aid in fabricating them ; but the composer hath boldly attributed to this hero great inconsistency.

CHAPTER VIII.

Paul treats of his brother finishing the grace he had begun in people, but does not pretend anything more holy than himself spake a word about it.

CHAPTER IX.

Paul again exhorts people to have their bounty ready, and not to give grudgingly ; and tells them god is able to make all grace abound to them, and treats more of a god and a christ, but does not pretend that anybody higher than himself spake a word.

CHAPTER X.

Paul acknowledges again that he is bold, and tells people he does not wish to seem as though he would terrify them with letters, neither does he attempt to terrify them with any of the dismal threats that have been inserted in former fables, nor any pretence that any greater personage than himself spake a word of the chapter.

CHAPTER XI.

Paul tells some women he was jealous over them with godly jealousy, and had espoused them to one husband, that he might present them as chaste virgins. this statement indicates that the composer, while bearing the title of virgin queen, felt conscious that some, or

one, who bore the title of virgin were not chaste. she also allows that this fabled apostle robbed churches, yet she states the truth of christ is in him, and declares in his name, no man shall stop him of this boasting, and that he says again, let no man think me a fool, and that both god and christ know that he doth not lie, and that he was let down from a wall in a basket, (this is a similar story to the two men being let down by a harlot in a basket), and escaping from a governor who was desirous to apprehend him; but it is not pretended any higher power than paul spake a word of the fable.

CHAPTER XII.

Paul says he knew a man in christ about fourteen years ago, and that he was caught up into paradise and heard unspeakable words. this is manifestly bad logic, to pretend to know what a man heard in a region billions of miles distance, if it hath any existence. paul tells the people he did not burthen them; but, nevertheless, being crafty, he caught them with guile, but does not pretend that any higher power than himself spake.

CHAPTER XIII.

Paul tells people that if he comes again he will not spare them that have sinned, since they seek a proof of christ speaking in him; and that he writes these things being absent, lest, being present, he should use sharpness [according to the power the lord hath given him; but neither the queen of the fable nor her hero paul pretend that any lord spake a word at all. paul again recommends one and all to greet each other with a holy kiss.

GALATIANS : CHAPTER I.

The composer, under the title of the fabled apostle paul, says, when it pleased god to reveal to paul his son, that he might preach him among the heathen, after three years he went to jerusalem to see peter, and abode with him fifteen days, but saw no other apostle save james, the lord's brother; and paul tells people that he does not lie. it is no wonder the composer should think people would consider such fabrications untrue. it is not pretended that any higher personage than the fabled paul spake at all.

CHAPTER II.

Paul says he went to jerusalem again, fourteen years after, and took

titus with him; and adds, he went by revelation. fifteen assorted words are inserted of god, lord, and christ; but no pretence is set forth that any higher personage than the man paul spake at all.

CHAPTER III.

The deceitful abraham, alias abram, is again referred to, in the statement that the faithful are blessed with faithful abraham, and that all nations shall be blessed in him, which is a repetition from the early part of the bible. it is also stated, the blessings of abraham came through christ. a sad amalgamation, to pretend that the blessings of a gross deceiver must come through the son of a power that is represented to have made the earth in one day. much stress is put on mere belief; but it is not pretended that any greater personage than the fabled man paul spake a word at all.

CHAPTER IV.

Paul says, god sent his son, made of a woman. in answer to this story, all may freely and safely declare, they never knew any woman's son but whom time would destroy, as they see it does all, both great and small, wasting them away to dust. paul tells people they received him as an angel, even as christ jesus, and that they would have plucked out their own eyes and given them to him; he, therefore, became their enemy, adding, i tell you the truth. the deceitful abraham is again referred to; and the composer, forgetting her statement that god had made promises of peculiar great rewards to both these fabled children, now pictures them as being vastly different; but probably as near as most wine-bibbers' recollections would have enabled them to do, after fabricating so much wild inconsistency as she hath done, from genesis to the present chapter; but she does not show the boldness to declare that any greater personage or spirit, either visible or invisible, to her fabled man paul spake a word at all.

CHAPTER V.

Paul recommends people not to submit to a yoke of bondage, and yet his writings generally require people to contribute and have their bounty ready.

CHAPTER VI.

Paul tells people they see how long a letter he hath in his hand, and requests that, henceforth, no man trouble him. the end of his epistle

to the galatians ; the whole being represented as the talk and bawl of saint paul, making more than fifty chapters in succession, free from pretence that any greater personage than the fabled paul wrote or spake a word of them. the book of esther is also free from the pretence of any invisible aiding in its fabrication. the whole thirty-eight chapters of the acts are, also, fables respecting the actions and sayings of fabled men ; and a vast number of other chapters of the said-to-be holy bible are similarly composed : yet, notwithstanding these legibly recorded facts, many declare them to be the word of something they pretend exists out of sight, and that the mass hath been written under the inspiration of such a supposed spirit, and by their flattering tales delude weak minds.

EPHESIANS : CHAPTER I.

Paul tells his congregation that the father of their lord jesus christ hath chosen him and them before the foundation of the world, that they should be holy, and that he had predestinated and adopted them to himself, and hath abounded to them in prudence ; thus paul tells the people he always makes mention of them in his prayers, that they may have the spirit of revelation given them. much more is stated about christ and paul, but it is not pretended any lord or god spake a word.

CHAPTER II.

The composer attributes to her pretended creator and maker of man the disgrace of creating all the children of wrath. surely a greater indignity and inconsistency could never have been fabricated by any one long inebriated. but by grace, she tells her subjects, they are saved ; which grace, she strives to make them believe, is to be shown them in ages to come ; and that they are made nigh by the blood of christ, and are fellow-citizens with saints and the household of god. but buckingham palace, at the head of st. james's park, in london, suited her majesty and her household, beyond doubt, much better than to wait forever to obtain accommodation in any imaginary invisible palace or heaven.

CHAPTER III.

Paul tells people, when they read, they may understand his knowledge in the mystery of christ ; which, from the beginning of the world hath been hid in god, who created all things in christ. here the composer records forgetfulness of having stated mary gave birth to christ, after many generations had been on the earth and returned to it.

CHAPTER IV.

Paul is styled a prisoner of christ, which he hath been several times, and at other times servant to the same ; and people are told, in language sufficiently bold, that god and the father is in them all ; and that apostles, prophets, evangelists, pastors and teachers were given by christ, when he ascended far above heaven ; and that we be no more tossed and carried by every wind of doctrine of men, nor their craftiness, by which they lie in wait to deceive. this evidently shows the composer felt conscious, for a moment, she had exceeded the bounds of probability and truth in her bold statement.

CHAPTER V.

The composer states to her subjects, in an unbecoming rude style, that such and such transgressors have no inheritance in her fabled kingdoms ; and cautions them, in better language, not to be deceived by vain words, and recommends them to redeem time, because the days are evil. she could scarcely fail of feeling conscious she had done serious evil to her fellow-beings many a day, according to her unrelenting cruel character. she states some beings, past feeling, gave themselves up to lasciviousness ; and, beyond doubt, she knew one did.

CHAPTER VI.

¶ Servants are commanded to be obedient to their masters with fear and trembling, and not with eye service ; knowing that whatsoever good a man doeth the same he shall receive of the lord, whether he be bond or free. this doctrine would, of course, suit tyrannical cruel monarchs ; but it cannot correspond well as being the command of a creative power, equitable and just, as stated in a former fable.

PHILIPPIANS: CHAPTER I.

This fabled apostle boasts that he makes joyous request in all his prayers for people, for their fellowship in the gospel, from the first day until now ; adding, god is his reward, and how greatly he longs after them all in the bowels of jesus christ, and that his bonds in christ are manifest in the palace. by this it is seen that the queen of the fable was not yet able to compose with reason, or to forget thinking her palace was of great importance.

CHAPTER II.

The composer shows that she harbours doubts of making lasting impressions of belief on the minds of her subjects, respecting her pretences of knowing so much about a character under the titles of jesus christ and lord ; and states, if there be any consolation in christ, let everything be done in lowness of mind ; thus, also, showing she had noticed marvellous and incomprehensibly bold declarations depressed the spirits of her subjects, by which means they had been held in surveillance by dismal threats preached from the former bible, during both her father's reign and her own ; the observance of which, beyond doubt, led her to fabricate the bible she left in a more voluminous and puzzling condition, and also the new testament, with the bold assumption that those who did not believe her writings true and holy should be cast into a lake of unquenchable fire ; but oh ! if you believe, then you are to be made happy for ever, and know no want. but seeing her bold assumptions did not frighten people so much as she wished, she says, they seek their own things, and not those of christ.

CHAPTER III.

The composer, under the title of her hero saint paul, writes, beware of dogs, have no confidence in the flesh, and treats again of her repeated shameful proposition of cruelty to be performed on male children on the eighth day of their age, which none but a licentious, lewd female would ever have thought of. the words god, lord, and christ are inserted many times, without pretence that any such invisible spake ; but she states, our conversation is in heaven.

CHAPTER IV.

The composer, who had claim to a crown, writes, people longed for my joy and crown. she directs them to rejoice in the lord, and again says, rejoice alway in the lord ; not because i desire a gift, but i have all and abound, i am full, having received from you sacrifice acceptable and well-pleasing to god. but my god shall supply all your need, according to his riches. thus the queen of the fable continues to make bold statements to her subjects that an invisible spirit shall reward them, while she revels in profusion with the realities of the visible world, and plans lessons of deception for others to delude her subjects with ; and her mind, thus far through her writings, under the title of her hero saint paul, appears to have been occupied in aiming to portray a char-

acter for that name at once marvellous and sublime ; and, at the same time, showing she was no more able to compose with reason than she had been while fabricating the previous part of her work.

COLOSSIANS: CHAPTER I.

The people are flattered with a tale of their having faith in christ, and of hope that is laid up for them in heaven, and of prayer being offered for them to be filled with spiritual understanding. but as it respects all useful spirit and energy, and useful understanding, the queen of the bible hath, throughout its fables, endeavoured to frighten people into stupidity and base submission, and now states to her subjects, if they continue in the faith of the gospel they have heard, that paul, under heaven, is made minister of, which, it is again declared, was given to him by dispensation of god, even the mystery which hath been hid for ages,—that every man may be presented worthy in christ. this word, also those of lord and god, are inserted many times, but no pretence is made that any higher power than the composer's hero paul spake at all.

CHAPTER II.

A flattering tale is again told the people, that paul had beheld their steadfast faith in christ, adding some nonsense about a godhead bodily ; for what can be greater inconsistency, when god and lord have been so tiresomely treated of as being both head and body invisible. she adds, let no man beguile you of your reward of humility and worshipping of angels, and tells her subjects they are subject to ordinances. touch not, taste not, handle not things that have show of wisdom.

CHAPTER III.

The composer recommends her subjects to set their affections on things above, and not on things of the earth ; but she was well known to have set her affections on the handsome manly person of the earl of essex, as one of her favorites, and also on good wine, which she treats of in innumerable instances throughout the work she left for her chosen successor to publish ; but she recommends her subjects to let the word of christ dwell in them richly, and repeats her command to servants to obey their masters in all things heartily.

CHAPTER IV.

Masters of servants are recommended to continue in prayer, and to

let their speech be graceful. luke is here styled a physician ; the salutation of paul, and his bonds, are again treated of ; the words christ, lord, and god are many times inserted, all free from pretence of any higher power than the queen's hero, saint paul, speaking a word in the course of the four chapters of the epistle.

THESSALONIANS : CHAPTER I.

Repetition is again made that paul makes mention of people in his prayers, remembering their work of faith and patience,—of hope in christ and his father. people, of course, would naturally doubt the truth of such idle, useless flattery, and it would need much persuasion to get them to show occasional respect for it, as well when such unreasonable doctrines were introduced as they have done ever since. hence the necessity of the organization of numerous aids, and large collections of the “one thing needful,” to procure their subsistence with while such projects are continued.

CHAPTER II.

It is acknowledged that paul, and others who could as loudly bawl, were bold to speak the gospel ; and paul doth boast on behalf of them all, that their exhortation was not deceit or guile ; but they were allowed of god, and says they were gentle as a nurse, and affectionately desirous to impart the gospel.

CHAPTER III.

Paul tells people he thought it good to be left at athens, and that he sent brother timothy to minister and to comfort them, and he sent to know their faith, and says he and timothy pray night and day exceedingly, that they might see their face and perfect their lack of faith. surely people need to have faith sufficient to make them believe a man could swallow a whale, to believe such a wild tale.

CHAPTER IV.

Paul tells people they know what commandments he and timothy had given them by the lord, how they ought to watch and please god ; and again tells them he would not have them be ignorant if they believe jesus died and rose again, and says the lord himself shall descend from heaven with a shout and with a trump, and the dead in christ shall rise ; then the living shall be caught up to meet the lord in the air and be

ever with the lord, so comfort yourselves with these words. thus endeth this fable.

CHAPTER V.

Paul says people know perfectly that the lord cometh as a thief in the night; and the childless queen, under the title of her hero paul, treats of a woman travailing with child, and recommends her subjects to keep sober, probably reflecting on troubles she had endured for such omission. she states to her subjects that jesus died for them, whether they wake or sleep, and tells them to pray without ceasing, and greet all brethren with a holy kiss. i charge you by the lord; but it is not pretended any lord or god spake a word of the epistle; it is all represented as the talk of the man paul, thus far through the writings attributed to that hero.

II. THESSALONIANS: CHAPTER I.]

Paul tells a flattering tale to people again,—that their faith and charity grow, and talks to them about jesus being revealed, with his mighty angels, in flaming fire, taking vengeance on them that know not god and do not obey the gospel; which doctrine doth plainly show the queen was well aware that no one knew any god of so contradictory a character as she had pictured forth in her imagination, to frighten her subjects with: but, of course she was aware that many people knew of the gospel that had been preached from the bible in use during the reigns both of her and her father, and her improvement and addition to that she wished that people should be compelled to show respect to; and those who do not, she states, shall be punished with everlasting destruction. this is the theme of her testament.

CHAPTER II.

It is stated, god shall send strong delusions to people, so that they shall believe a lie. this indicates that the composer felt conscious her work was principally of that character, and would be likely to delude those of her subjects who had been credulous enough to believe similar fables that were then preached among people. after the composer's statement that god causes people to believe a lie, she adds that they all might be damned who believed not the truth; the fable showing clearly that she had indulged herself too freely with the article she stated in genesis that her hero, noah of the flood fable, had become drunken by.

CHAPTER III.

Paul again tells a flattering tale to people, and assumes to know that a lord shall stablish them, and direct their hearts into patient waiting for christ, and boasts of not being chargeable to others ; but in a former epistle he commands people to give without grudging, and to have their bounty ready against he came. by this people might readily understand he abhorred begging with hat in hand.

I. TIMOTHY : CHAPTER I. .

Paul is promoted again to the title of apostle, having formerly been accounted a prisoner, and next a servant, according to the fables. paul treats of an invisible king, and of receiving mercy himself, that in him first jesus might show forth all long sufferings, and says the gospel of god was committed to his trust. the words jesus, god, lord, and christ are inserted often, but no pretence is made of any higher power than the man paul speaking a word.

CHAPTER II.

The queen, under the title of saint paul, exhorts people that they pray and make supplication for kings, and for all that are in authority ; adding, this is good and acceptable in the sight of our saviour, and bestows on her man paul the title of being ordained a preacher and an apostle, and says that he lieth not, and he will that men pray every where, lifting up holy hands, but he does not allow a woman to teach.

CHAPTER III.

Paul only allows a bishop one wife, and neither bishop nor priest must be given to too much wine. this looks as though the queen thought it right to allow such personages a fair supply, that they should not become uncomfortably dull and dry.

CHAPTER IV.

It is stated, some with seared consciences will speak hypocritical lies, forbidding marriage and eating meat.

CHAPTER V.

The queen appears to think young widows wax wanton against christ, and will marry because they cast off faith ; they, of course, would not have faith that they should replenish the earth, any more

than elizabeth, if they continued, like her, without a mate. she states, the young widows learn to be idle tattlers, going from house to house. had the queen have been kindly disposed towards young buxom widows, she might have allowed them the privilege of going abroad until they met with mates, even if she would not condescend to choose one herself. finally, she consents that the younger women marry and bear children, and allows her subjects to drink wine instead of water for their stomachs' sake.

CHAPTER VI.

The queen directs all servants that are under a yoke to count their masters worthy of all honour, and not despise believing masters, and having food and raiment, to be content. this is doctrine that might be naturally expected to suit ruling monarchs, and such as they would plan and strive to enforce it as long as their subjects were deluded to intrust them with the power so to act. godliness with contentment, she tells her subjects, is great gain ; and also states, those who would be rich fall into hurtful lusts, for the love of money is the root of all evil. this hath been a favorite topic with the queen throughout her work,—to persuade her subjects to be humble and content themselves with food and clothing, and be obedient to those in authority over them.

II. TIMOTHY : CHAPTER I.

Paul tells this beloved son that he thanks god from his forefathers with pure conscience, and in his prayers, night and day, unceasingly remembers them, and is mindful of their tears when he calls to remembrance their unfeigned faith, which dwelt first in their grandmother and mother. the names of these faithful dames are on this laughable record. paul advises his people not to be ashamed of the lord's testimony, nor of him its prisoner ; but be partakers of the afflictions of the gospel and grace which was given in jesus before the world began. this last sentence hath been inserted in a previous chapter, both showing the composer had forgotten her statements that jesus was born of a woman, many years after her pretended destruction of most that drew the breath of life. she treats, as usual, freely of the unmeaning words, god, christ, and ghost, without pretending any higher power than the man paul spake a word.

CHAPTER II.

Paul tells his son to endure hardships as a good soldier of jesus, and

remember jesus was raised from the dead according to my gospel. this shows the composer knew that resurrection was only in the imagination, from which a doctrine had been formed, and that it needed funds to pay peter and paul, who did about it loudly bawl. the composer treats of rightly dividing the word of truth ; and as all know truth cannot be divided, it only shows she felt conscious it would need a skilful workman to divide any truth of consequence out of the work she left.

CHAPTER III.

The composer acknowledges that some creep into silly womens' houses under form of godliness, and lead them away to divers lusts ; and adds, evil men and seducers shall wax worse. moyses, so much treated of in the bible, is here again referred to, as he hath been in numerous instances in the preceding fables of the testament, adding to various other proofs, that both books have been composed by one disordered mind. many unmeaning titles garnish this chapter.

CHAPTER IV.

Paul exhorts timothy, with the bold assumption of his being before god and christ, and tells him to preach the word in season and out of season,—reprove, rebuke, exhort ; and says he hath kept the faith, and that there is a crown laid up for him ; and commands his cloak to be brought, and the books, especially the parchment. surely no one reader, that strives to be guided by reason, will pretend that any higher power than an inebriate would compose such fables. alexander the coppersmith, she states, did me much evil, the lord reward him accordingly ; notwithstanding, it is stated, the lord stood with paul, and strengthened him, that by him preaching might be fully known ; and, to crown the climax of absurdity, the queen of the fable states her hero paul was delivered out of the mouth of the lion.

TITUS : CHAPTER I.

Paul an apostle, according to the faith of the elect in hope of eternal life, which god promised before the world began. surely, no sober queen, or honest man, would pretend that such an improbable affair was truth ; but the queen doth further try to make her subjects believe a being was known that could not be, and that it was committed to her hero paul, according to command ; and acknowledges there are many deceivers and vain talkers teaching what they ought not for filthy lucre's

sake ; they profess to know god, but in works deny him. this hath often been demonstrably shown, from a poor preacher to the wearer of a crown.

CHAPTER II.

The composer recommends again that servants be obedient to their masters, and to please them well in all things, not answering again. the first eight verses of this chapter appear to me to be about the best part of the whole werk left by queen elizabeth ; and, in my opinion, form nearly all that is needed to be preached from to improve the minds and morals of society, as they combine most of the leading traits necessary to form true useful and kind members, the most certain road to happiness.

CHAPTER III.

The composer appears to retain some relic of the commendable feelings she entertained while writing the preceding chapter, and recommends people to be ready to every good work, and to be gentle and meek, and not to speak ill of any man, nor to be brawlers, and to avoid foolish questions and genealogies ; for they are unprofitable and vain. beyond reasonable doubt, thousands who have had their minds nearly distracted with such vain lessons have experienced proofs of the unprofitableness of such useless tasks in the form of catechism.

PHILEMON.

The fabled apostle paul now is represented so small as to be a prisoner again, in the composer's imagination ; to which she adds her oft-repeated statement, that he makes mention of people always in his prayers. this hath been a common occurrence with the queen, to repeat her statements, from her books of moses to the present chapter. peruse the book and you will find it so.

HEBREWS: CHAPTER I.

The queen, after writing thus far under the title of her hero paul, appears to recollect that she had not pretended that any god, lord, or ghost had spoken a word for about a hundred chapters in succession ; and as the book was formed to be introduced to her subjects as the word of something invisible, she had made a great mistake, to the discredit of her work, and it was time to say something to smooth over that blunder, and treats of such an invisible having spoken many times, in

divers manners, to the prophets. those are the fabled characters treated of throughout the bible. in this chapter, she states, it speaks by its son. so now we may expect a pestering course of unmeaning statements will run through the remainder of her work. the queen begins, by stating this father hath appointed its son heir of all things, by whom, also, he made the worlds ; forgetting again her statement that this fabled miraculous son she had pictured forth as the first one, mary gave birth to, after the world had been populated by many generations. the queen, also, hath represented the whole as an hereditary affair, similar to the power she held her crown by ; and also treats of the father telling this son that he was his son, and he had begotten him that day. surely no sober modest person would fabricate such inconsistency.

CHAPTER II.

The queen states, if the word spoken by angels were steadfast, and treats of god bearing witness by signs, wonders, miracles, and gifts of the holy ghost ; showing that she considered, in a sober hour, that people would not retain steadfast belief in the statements of such imaginary spirits. but she boldly states to her subjects, we see jesus, who was made a little lower than the angels. the queen, by this last statement, shows she had forgotten her statement in chapter i, verse 4, that jesus was made better than the angels. thus, like most attempts at deceit and imposition, hath the composer of the fabled holy scriptures made a slip of memory and pen, to show observing men the inconsistency of her fables.

CHAPTER III.

The queen treats of jesus now, as a man counted worthy of more glory than mooses, the fabled murderer and servant of god, and treats of a ghost speaking, and of a lord swearing in its wrath, laying great stress on belief, which forms the principal topic of the testament, great direful everlasting torments being boldly declared shall be the fate of those who do suppose the writings of the red-nosed queen elizabeth of england a fable, and to believe them anything else I think no one can be able, who will bestow on it attentive perusal, as all are obliged to believe according to their conviction. the bible fable of forty years' sufferings in a wilderness is referred to, as are many other fables of the bible in various parts of the testament, showing that one person composed both books.

CHAPTER IV.

The queen strives to intimidate her subjects by pretending to know a god whose voice is sharper than a two-edged sword, piercing asunder joints and marrow, and is a discerner of the thoughts and intents of the heart, and that all things are naked and open to its eyes.

CHAPTER V.

Priests are allowed to be ordained by men ; but, from the composer's assumption of knowledge that something invisible held such incredible power over man as to create one out of dust, who was able to contrive names for the endless variety of beasts and birds of the universe before learning a letter, and to create all things in six days, it is a wonder she had not allowed such a power the honour of conferring so peculiarly great a privilege to that power, and represented all the men taken from among the people to be ordained, while lifting up outspread hands, on some fabled mount, to such a spirit, or even in a building, or on an elevation distinct from the observers of the ceremony ; it surely would have been as consistent with reason as to suppose such an invisible spirit hears what they say respecting their neighbors, and such form of ordination would have been full as likely to have made as steadfast an impression on as many minds as the form now practised. priests are allowed to offer gifts and sacrifices for sins, and to have compassion on the ignorant. Who but the ignorant would give the fruits of their industry away to priests ?

CHAPTER VI.

The queen, by aid of her fabled paul, tells her subjects that it is impossible those should be renewed to repentance who have tasted of the holy ghost if they fall away. the deceitful and peculiarly and profusely rewarded abraham, alias abram, treated of in the fifteenth, and again in the twentieth, of genesis, is referred to, and the promises god made to this infamous character, stating that because god could not swear by anything greater it sware by itself. surely no sober or sane person would ever have written such absurd nonsense.

CHAPTER VII.

A priest of god met the deceitful abraham, alias abram, returning from a slaughter ; abraham gives the priests a tenth of all spoils, being, by interpretation, king of righteousness, having neither beginning of days

nor end of life, but made like the son of god, abideth a priest continually. and the patriarch abraham, alias abram, gave to him the tenths of the spoils. much more is stated respecting tithes; and that levi, who received tithes, paid tithes to abraham, for he was yet in his father's loins. here it can be seen that the queen of the fable was boldly rude, and strove to make an impression on the minds of her subjects, that they must give a large portion of the fruits of their industry to priests, and pay great homage to them; and in her distracted state of mind, it appears, she wrote it is evident our lord sprang out of judah, and treats of the lord swearing a certain man was a priest for ever; and represents her fabled paul to have added, but this man, because he continueth for ever, he hath an everlasting priesthood.

CHAPTER VIII.

The queen allows every ordained high-priest to offer sacrifices who serve to the sample of her fabled moses; who, she states, was admonished of god to make all things, and the tabernacle according to the pattern it showed him in the mount. this fabled mount hath been representrd as being troubled with smoke and thick mist when moses and an invisible spirit met there, and if the eyes of moses could not bear smoke better than other eyes he would but imperfectly see.

CHAPTER IX.

A candlestick, table, and show-bread, it is said, were in the first tabernacle, and a second tabernacle was called the holiest of all, which had the golden censor and the ark of the covenant overlaid with gold, and the gold pot containing manna, and aaron's rod, that budded, blossomed, and bore almonds, as stated also in the seventeenth of leviticus; which fabled rod, in another fable, is stated to have swallowed several others. moses, it is stated, took blood, with scarlet wool and hyssop, and sprinkled the book, all the people, the tabernacle, and all the vessels of ministry; and the queen of the fable states, it was, therefore, necessary that the patterns of things in the heaven should be purified with these. how could queen elizabeth have imagined to have conveyed such articles of purification to her fabled region, that hath not been discovered to exist within billions of miles from where the realities of blood, scarlet, hyssop, and wool abound? although we do not find scarlet a real substantive, like her officers' coats, yet, as an adjective or color, by the industry and ingenuity of man, it maketh a conspicuous

appearance ; but the queen hath often portrayed it as an article of substance in her fables under the title of the books of moses.

CHAPTER X.

The queen here acknowledges that the blood of animals has no power to make people better ; thus showing, probably, that in a sober moment she felt conscious of having far exceeded , in her wild statements through various parts of the bible, all probability, and had lost the hope of making impressions on the minds of her subjects, that such sacrifices had been submitted to by their ancestors, when commanded by king or priest. the queen of the fable, in her usual wild style, treats of a ghost being a witness to people. surely the queen could not have been sober when she wrote this, or she would not have been bold enough to have done so. he that despised the law of moses, she also states, died ; which statement further indicates boldness inspired by strong drink, to represent a man of so great importance, whom she had portrayed as a murderer in the second chapter of exodus, the first chapter in which she gives any account of this hero of her books of moses, although she doth call all the five first books of her bible the books of moses ; notwithstanding she wrote the first fifty chapters without thinking of picturing him forth as then a babe ; and in these books she attributes to this hero as being their author, gives an account, also, of his death, burial, and a specified time that people mourned for him, all under pretence that moses wrote the whole !

CHAPTER XI.

Through faith, it is stated, we understand the worlds were made by a word. as every being on earth is sustained by its productions, all have proof that no one could, at any time, have known that it ever was made ; and it surely it is more reasonable to decide and form belief that it ever existed, than to yield to or encourage the baseless supposition that such an immense bulk was formed out of nothing. the offerings of cain and abel are treated of, and the partiality of an imaginary invisible spirit, which hath been represented as being equitable, just, provident, wise and almighty ; yet one of these fabled brothers is allowed to kill the other, who is made to appear to have pleased this invisible by far the most, so that his fat offerings were accepted by it, while the fruits of the brothers' industry who tilled the ground for the whole human family then existing, according to the queen's incredibly

wild fable, was not accepted. The numerous repetitions of fables and parts of fables from the bible, that are interspersed through both testament and apocrypha, must show convincing proof to the observing and unprejudiced reader, that the three books have been fabricated by one disordered mind.

CHAPTER XII.

The bible fable of esau selling his birthright is referred to, and also, the command that any man or beast that touched the fabled mount where god and the murderer moses, its servant met, should be shot; and an innumerable company of angels, also, and a voice shaking the earth, and of a god being a consuming fire.

CHAPTER XIII.

Be not forgetful to entertain strangers, for thereby angels have been entertained unawares. this looks as though the queen's whim of the moment was, that she could make her subjects believe such phantoms were strolling about, in various parts, so plentifully that they might be promiscuously brought into people's houses by strangers. the queen of the fable treats of marriage in her usual rude style (see verse 4.) in verse 7 she commands her subjects to remember those who rule them, and have spoken the word of god, and tells them it is good to be established in grace, and again writes, obey them that rule over you, and submit yourselves, for they watch for your souls; and adds, pray for us. but experience hath shown people that kings and queens have enforced their subjects to work and fight for them; and that, with all their pretence of piety and care for their souls, were willing to have thousands of bodies, and all the souls appertaining to them, run the risk of being slaughtered in warfare on trifling occasions, and for the sole purpose, at times, to sustain or add to their power and aggrandisement. thus endeth the hundredth chapter of the fabled paul, without pretence that any god or lord spake at all in any one of the hundred.

JAMES : CHAPTER I. :

Let the rich rejoice that he is made low. this logic, of course, is no go, and must ever be so, as most thoughtful persons strive to gather something for the time of need.

CHAPTER II.

If a man come into an assembly with a gold ring and goodly apparel, and another in vile raiment, and ye say to the gay sit thou here, and to the poor stand thou there, are ye not partial? the bible fable of abraham, alias abram, is referred to, and that this deceitful character was called the friend of god. rahab the harlot is also treated of, who, the queen in one of her fables states, hid two men, and then said she did not know where they had gone, and afterwards let them down in a basket from her house that was on the top of a town wall. thus, it appears much the same kind of wild thoughts occupied the mind of the queen from the beginning of her work to its end.

CHAPTER III.

In this chapter it is stated, if any man offend not in word he is a perfect man. This is certainly a useful recommendation to be taught; but it boldly contradicts the declaration in the part of the testament succeeding the numerous pretences that mary's son jesus performed many impossibilities, such as raising dead people to life, one of them after he had been buried four days, and feeding many thousands with a trifle of food that would only have been sufficient for a dozen, and taking up more fragments than were brought, and thousands of people having been filled, and causing a man who had been lame from his birth to take up his bed and walk, and another man who was blind to instantly gain his sight by his eyes being touched with clay and spittle. soon after these, and many more statements equally wild, comes the declaration that he that believes shall be saved, and he that believeth not shall be damned. the queen of the fable treats of ships and their helms, which doth show she did more of such realities know than she did of any invisible spirit or region, at the time she composed the work she left for her successor, king james, to publish, according to the inconsistent style in which she hath pictured such imaginary objects.

CHAPTER IV.

The queen tells her subjects that the friendship of the world is enmity with god. according to this said-to-be holy sentence, the queen strives to make her subjects believe it is dangerous for them to receive friendship, and commands them to humble themselves, and tells them there is one lawgiver who can save and destroy. no cause to create happiness can be found in this.

CHAPTER V.

The bible fable of elias praying earnestly that it might not rain, and that no rain fell during three years and six months, is referred to ; also, that he prayed again and heaven gave rain ; which makes it appear that the queen was in a condition so queer as not to be able, while wine was yet on her table, to remember while rain was not falling, and the sky was clear and bright, and sol did appear, it was gradually causing vapours to arise and form clouds, which, when thickly condensed, would descend in rain by their weight.

I. PETER : CHAPTER I.

The queen appears to aim at making her subjects believe they possess faith that is more valuable than gold, and that they love a fabled jesus they had not seen, and although they have not seen him they believe in him, and rejoice with unspeakable joy and glory, and tells them the gospel with a ghost sent down from heaven hath been preached unto them, and that the angels desired to look into such things, and commands them to be sober, and hope for the grace that is to be brought to them as obedient children. this doctrine, of course, would suit the queen of the fable, and also her father, king henry the eighth of england. the queen again shows herself wild as before, by repeating, christ was ordained before the foundation of the world, after portraying many generations previous to her fable of the birth of christ in a manger.

CHAPTER II.

The queen flatters her subjects, or strives to make them believe her fable that they are a holy nation, and tells them they should show forth praise, and exhorts them to submit to every ordinance of man ; undoubtedly meaning her ordinance makers and enforcers ; for the lord's sake, she adds, whether it be to the king, or governors, or their officers ; and commands them to fear god and honour the king, and directs servants to subject themselves to their masters. this all corresponds well with aristocracy.

CHAPTER III.

The fable, in genesis, of sarah obeying abraham and calling him lord is referred to.

CHAPTER IV.

The queen again recommends people to be sober. the disagreeable consequences of an opposite course, it can scarcely be doubted, she had often felt ; for the work she left indicates she was rarely, if ever, sober while fabricating it.

CHAPTER V.

The queen again commands people to be sober and humble, and greet one another with a kiss ; but does not add holy to this, as she hath often done before ; all of which indicates she felt merry on this occasion, and that on former ones she thought it right to use more persuasion

II. PETER : CHAPTER I.

The queen now being old, tells her subjects that she thinks it meet, so long as she is in this tabernacle, to stir them up by putting them in remembrance, knowing she must shortly put off her tabernacle, that they may be able, after her decease, to remember they had not followed cunningly-devised fables. by this it appears that the queen's conscience was smitten on account of having cunningly devised such fables as were calculated to cause superstition and terrify weak minds, which she hath manifestly done throughout the work she left.

CHAPTER II.

The queen acknowledges there were false prophets among the people, who, with feigned words, make merchandise of them. The fabled lot of the bible, whose wife, it is stated in that said-to-be holy book, was turned into a pillar of salt because she looked on a city that was burning, is here referred to ; the speaking ass is also referred to ; all showing that one disordered mind fabricated bible and testament.

CHAPTER III.

The queen shows she doubted her power of making people believe a dead body would come to life and be again among them, and states, scoffers will ask, where is the promise of his coming ? but she plucks up bold courage, and states, the lord will come as a thief in the night ; which corresponds with her fable in genesis, second chapter, where she states, god took a rib from adam while he was in a deep sleep.

I. JOHN : CHAPTER I.

The queen, to keep up the power and consequence she hath bestowed on priests throughout her work, tells her subjects, if we confess our sins, the blood of jesus cleanseth us from them ; and as her subjects never saw that fabled character, she, of course, intended to have them drilled into the belief that it had lived and died to atone for their sins.

CHAPTER II.

The queen tells her subjects (calling them her children) that if any sin, they have an advocate, who is also a propitiation for the sins of the world. surely this is encouragement to indulge in vice.

CHAPTER III.

The queen acknowledges that the world knoweth not god, and again calls her subjects children, and tells them not to let men deceive them. the bible fable of cain slaying abel is referred to, showing that the composer again and again thought of her bible stories while she was fabricating those of her new testament.

CHAPTER IV.

It is again acknowledged that there are many false prophets, and that no man hath seen god.

CHAPTER V.

The queen asks, who is he that overcometh the world? and gives herself the answer,—he that believeth jesus is the son of god. the world can answer,—many inmates of lunatic hospitals.

II. JOHN : CHAPTER I.

An elder is treated of, as loving a lady and her children, and beseeching her that they love each other ; and says, many confess that jesus hath not come into the flesh ; thus showing and acknowledging people did not believe the unnatural tales that she was cunningly planning to be preached, or that she felt afraid they would not.

JUDE.

The bible fable of people being brought out of egypt is referred to, also the fabled cities of sodom and gomorrah, that lot's wife turned round to look on while they were burning ; for which inoffensive natural action, it is stated by the queen, when she could not have been fit

to be seen, that the wife, without a fault, was instantly turned into a pillar of salt. and here the queen also shows a lack of sober reflection, in her fable of an archangel contending and disputing with the devil about the body of moses ; for she hath represented many generations to have come on the earth since her portraiture of that hero's death and burial, and hath not laid down any doctrine to preserve bodies so long, or a thousandth part of the time ; but as she fabricated no doctrine, cain, balaam, enoch and adam—all bible heroes—are referred to

REVELATIONS : CHAPTER I.

The composer states, john wrote to seven angels and seven churches ; and as it hath never been known that churches had any other principals attached to them than priests, it appears as though the queen of the fable thought proper to style such men angels, which can be no more sacred than to style seven of the amorous priests, out of those who have been recorded as such in courts, for their transactions with fair angels of the earth ; and while the heads of the clergy receive such enormous salaries as ten bishops to have incomes that amount to nearly an average of 200,000 dollars each per annum, it follows, as a natural course, that men will be found to preach any doctrine they are required to propagate while in receipt of larger incomes than they could obtain by other business, and men can generally be found to exert themselves to clear the most unrelenting murderers when they expect to obtain some of the gold they hold ; all of which ought to admonish the community to set aside all such injurious delusions. joshua, the fabled servant of god, who, in the sixth book of the bible, is stated to have had power over the sun and moon, and whom an imaginary invisible spirit directed to make sharp knives and cut a piece off man, who, it is stated, this spirit itself created, is referred to ; adding to the chain of proof that the same wild head which composed the book of joshua also composed this fable ; and she now manifestly fabricates as wild a fable about her hero jesus as she did of joshua in the bible,—calling him a witness, and the first-begotten of the dead, and the prince of kings, telling her subjects he hath washed us in his blood, and made us kings and priests ; and says, behold, he cometh, and every eye shall see him, and all shall wail because of him. thus the queen of the fable suddenly starts into a change of wild imaginings. she represents a great voice being heard, as of a trumpet, which is precisely the same style of expression she used in the fable of a god and its servant moses meeting

in a mysterious, hidden manner, on a mount that neither man nor beast were allowed to touch on pain of being shot through; and after the god had given its commands, according to the fable, to its murdering agent, moses comes down to the people, and asked them if they did not hear god with a great voice. the fabled john of this story, it is also stated, turned to see the voice precisely in the same manner as moses is stated to have turned, in the books of moses. the fable is garnished with a tale, wildly composed, about seven golden candlesticks, amidst which stood a figure wearing a golden girdle, white hair, and with eyes like a flame of fire, feet like fine brass, and bearing seven stars in its right hand, and a two-edged sword coming out of its mouth.

CHAPTER II.

A threat is made of removing a candlestick out of its place, and that the devil shall cast some into prison, where they shall be tried. the fabled tree of life is treated of, which, in the second and third chapters of genesis, is a prominent feature; and also the bible-fabled manna, and the woman jezebel. some one is to have power over nations, to rule them with a rod of iron, and to have the morning star given him into the bargain; which fable strongly indicates that its composer would scarcely be sober enough, the next morning after she had written it, to rise in time to see the morning star.

CHAPTER III.

The key of david is treated of, and angels of the church in philadelphia. counsel is given to buy gold, and to hold fast to a crown. he that hath an ear to hear, let him hear, is twice stated, and hath been three times in the preceding chapter.

CHAPTER IV.

A door in heaven, and a voice like a trumpet, and throne, with one sitting on it, like jasper and a sardine-stone to look upon, and twenty-four elders seated, clothed in white, with gold crowns on their heads, and seven lamps burning; and before the throne was a sea of glass, and in the midst, and round it, were four beasts, full of eyes, behind and before; each had six wings, and they cried night and day unceasingly, holy, holy, lord god almighty! then the twenty-four elders fell down and cast off their crowns. there is a similar story to the four beings with wings in the tenth chapter of ezeziel, with the addition of

wheels, and their backs, hands, wings, and wheels all being full of eyes ; both fables manifestly showing their composer was unable to compose with reason.

CHAPTER V.

A throne, and a book with seven seals on its back, and a strong angel with a loud voice are all treated of, and that no man was able to open the book, to which the queen of the fable adds, nor to look therein. this is following up the same style of composition she used in her books of moses, and other parts of her bible ; as in numerous instances where her fancy led her to state, cities or people were to be burned, by command of her bible heroes. she adds, after stating they shall be burned, —to make her writings tedious, and more curious than useful,—with fire. a lamb is represented to have had seven horns and seven eyes, and standing as if it had been slain ; and it took the book out of the right hand of him that sat upon the throne : then four beasts and twenty-four elders fell down, every one with harps and gold vials full of odours, and sung a new song. surely the twenty-eight musical songsters could not have chanted a more appropriate theme, than that the composer who set them their task was mad. the fabricator of the story states, there were more than a hundred thousand angels, beasts, and elders round the throne, and the four beasts said amen ; which is on a par with the queen's fable in the third chapter of genesis, where she represents a serpent as talking ; all showing wine had made her think herself so knowing, that she could make her subjects believe anything she wrote.

CHAPTER VI.

A gay old fellow is treated of, sitting on a white horse ; a crown was given him, and he went forth conquering. the queen of the fable otherwise shows herself not yet able to compose with reason, by again stating that a beast spake, a red horse went out, and that a voice was heard in the midst of the beasts, saying, a measure of wheat for a penny, and three measures of barley for a penny,— see that thou hurt not the oil and the wine ; which part of the fable, taken in connection with the rest of it, indicates that its composer had drunk too freely of wine, both before and after she did dine. the queen of the fable further states, a pale horse was seen, and the name of its rider was death, and hell followed after him ; and power was given to them to kill, with sword, hunger, and death, the fourth part of the earth, aided by the beasts of

the earth ; and white robes were given to every one of them ; and the sun became black, and the stars fell, and every mountain and island were moved out of their places ; and kings and people, both bond and free, hid themselves in dens, rocks and mountains, and called to them to fall on them and hide them from the wrath of the lamb. for such crazy nonsense as this to be upheld so long as it hath been, as the word of an all-wise creator of all things, plainly shows that people have not properly exerted themselves to set wild and injurious delusions aside.

CHAPTER VII.

Four angels, it is stated, were seen standing on the corners of the earth. but of late the earth hath been considered round. the four phantoms are represented to have held the winds from blowing ; but experience teaches all observing men that winds constantly move. one angel, it is stated, cried aloud to four others. and there were sealed 144,000 israelites, and 72,000 others, besides a great multitude of all nations and tongues which could not be numbered ; and they stood before the throne and the lamb, clothed in white robes and with palms in their hands. as robes do not last long, it is well this fable hath not bewildered the minds of dealers in white clothes to use exertions to find jacob's ladder, which the queen treated of, in the bible, as reaching up to her fabled heaven, where, she now says, such an incredible number wore white robes. all the angels, elders, and beasts, she states, fell on their faces and worshipped god. surely it would be more advantageous to mankind to devote their time and study to turn the realities of the planet they inhabit to better, and yet better advantage, from age to age, than to suffer their minds any longer to be led astray and become distracted with what they cannot know anything of, and which only leads the mind to wild, unsatisfactory imaginings and unnecessary dread, causing thousands to become a burthen to society and a misery to themselves.

CHAPTER VIII.

It is stated there was silence in heaven about half-an-hour, and seven angels had each a trumpet given them, and another angel had a golden censor. this is precisely the same senseless composition the queen formed her fables of in genesis, where, she states, god planted a sword in a garden, to keep the fabled tree of life (see chap. ii.), and in chap. vii. opened the windows of heaven ; thus showing, throughout the work she left for her chosen successor to publish ; which, it is acknow-

ledged in the bible preface, he did with the confidence and resolution of a man, and that he also cherished and maintained men to teach and propagate it. the queen of the fable states, one angel sounded its trumpet, and hail and fire, mingled with blood, followed, and all grass was burned, and one-third of the trees ; a second angel sounded, and fire was cast into the sea, and a third part of it became blood, and a third part of its inhabitants died. well may it be said, when the wine is in the wit is out ; for if queen elizabeth had not been a great wine-bibber, she would not have been likely to have written so great a mass of inconsistency as the work it is acknowledged she left. a star, she states, fell on the third part of the rivers and fountains, burning like a lamp ; and the third part of the sun, moon, and stars were smitten, and an angel flew through the midst of heaven, crying aloud, woe, woe to the inhabitants of the earth. if the queen had given birth to some young princes, she would have been more usefully employed and better amused than in thus striving to terrify her subjects.

CHAPTER IX.

The key of a bottomless pit was given to an angel, who opened the fabled pit, and its smoke darkened the sun and air ; locusts came out of the smoke, to whom power was given as scorpions, to torment those men five months who had not the seal of god in their foreheads. the locusts had faces like men, and shapes like horses prepared for battle, hair like women, and teeth like lions, and the angel of the bottomless pit was king over them ; and a golden altar, the queen of the fable states, was before god ; and angels were loosed and prepared to slay the third part of men ; and there were two hundred thousand thousand horsemen, who had breastplates of fire, and the heads of their horses were as the heads of lions, and fire issued out of their mouths. surely such fables ought to be immediately discountenanced and abandoned from use as reading lessons, or as being introduced and preached from as the word of any being superior to an inebriate.

CHAPTER X.

Another mighty angel, it is stated, came from heaven, with a face like the sun and feet as pillars of fire, with open book in hand ; it set one foot on the sea and another on the earth, and cried like the roaring of a lion ; and a voice from heaven said, seal up what the seven trumpets uttered, and write it not ; which fable only shows that the composer

of it felt conscious for a moment she had written too much incredible, wild nonsense. she staes, i took the book out of the angel's hand and ate it up, and my belly became bitter.

CHAPTER XI.

An angel commands that a holy city be trod under foot forty-two months, and says it will give power to its two witnesses, and they shall prophesy two hundred and sixty days, and shut heaven that it rain not in the days of their prophecy, and to turn waters into blood, and to smite earth with plagues as often as they will. nineteen verses are filled with similar composition, much of which is a repetition of the contents of former chapters.

CHAPTER XII.

It is stated, a woman appeared in heaven clothed with the sun, and with a crown of twelve stars on her head, and the moon under her feet, travailing in child-birth, in pain to be delivered. thus the queen, throughout her writings, hath interspersed tales of women travailing with child, and hath also inserted many stories about childless women mourning for want of a child ; and the probability is, that if she had been the mother of as many children as queen victoria bids fair to be, she would not have written any such stories, nor any of the other unreasonable fables she left for her successor to publish. she states, a great red dragon, with seven heads, all with crowns on, and ten horns, with his tail drawing a third part of the stars of heaven, stood before the woman that was ready to be delivered to devour her child. surely none but a confirmed inebriate would picture a place so incredibly wretchedly managed, or such disgraceful proceedings practised in it, that they had extolled as being miraculously and wonderfully delightful.

CHAPTER XIII.

It is stated, a beast was seen to rise up out of the sea, having seven heads, and ten horns, and ten crowns, with feet like a bear and mouth like a lion, and yet it was like a leopard ; and the dragon gave it great authority and power, and all the world worshipped the dragon, and power was given to the beast to continue forty-two months, and it is declared, all that dwell on the earth shall worship him. a fable of similar composition is also in the seventh chapter of daniel ; both showing that the queen had the same wild imaginings troubling her mind while she wrote both the old and new testaments. in this fable it is

stated, a beast caused fire to come from heaven to earth in sight of men, and caused all, both great and small, rich and poor, free and bond, to receive a mark in their right hand or in their forehead, and only allowed those who had the mark to buy and sell ; so, according to this said-to-be word of the lord, woe be to all merchants if such a lord ever catches them.

CHAPTER XIV.

A lamb, it is stated, was seen standing on a mount, and 144,000 with him, having his father's name written in their foreheads. the four beasts are also again treated of, and an angel with a sickle, and another angel having power over fire. something about a wine-press and drinking of wine is inserted ; the queen showing, from the eighth chapter of genesis to the present chapter, in numerous instances, fond recollection of wine ; which, beyond reasonable dispute, was the means of inspiring her with the wild flights of fancy, and the boldness to embody them in the work she left for her successor to publish.

CHAPTER XV.

It is stated, seven angels were seen, having the seven last plagues, and standing upon a sea of glass mingled with fire in the heaven, having harps, and singing the song of *moses*, the servant of god, who, it may be seen, the composing queen represents as a murderer, in the second chapter of *exodus*, which is the first chapter in which she gives any account of her hero of the first five books of the bible being in existence, although she had written fifty-one chapters under pretence of their being the writings of *moses* ; and in her last chapter of the five books she styles the books of *moses*, shows she was not sober enough yet to compose in a style that would make her statements appear probable ; as in that chapter she represents *moses* to have given an account of his death and burial, and specifying a period that people mourned for him ; and in this fable the queen of it states that seven angels with plagues were seen clothed in white linen, girded with golden girdles ; and a beast gave each one a gold vial full of the wrath of god, and the heavenly temple was filled with smoke, so that no man could enter. surely, if people would read the bible, they would become convinced that it ought to be put out of use.

CHAPTER XVI.

It is stated, a great voice told seven angels to pour out of their vials

the wrath of god on the earth, and that they did so, and a noisome grievous sore fell on men, and the sea became as blood, and every soul therein died; but of this pretence that the inhabitants of the deep have souls, the queen hath not any more made pretence, than she did that man had an invisible appendage or attendant, in the bible. power, she states, was given to the fourth angel to scorch men with fire. three spirits, like frogs, the queen states, came out of the dragon, beast, and prophet, to gather the kings of the world to the battle of that great day of the almighty; to which the queen adds, behold i come as a thief; blessed is he that keepeth his garments, lest he walk naked and his shame be seen,—and treats of a cup of wine.

CHAPTER XVII.

An angel, it is stated, talked about the judgment of a lewd woman, with whom kings had been intimate, and others she had caused to become drunk. the queen also states, a woman was seen sitting on a scarlet beast having seven heads and ten horns, and the woman was arrayed in scarlet and purple decked with gold, pearls, and precious stones, with a gold cup in her hand, and on her forehead was written, the mother of harlots. this disgraceful fable shows the queen's mind continued distracted with the remembrance of her fable in the seventh chapter of daniel, as well as with wine.

CHAPTER XVIII.

The queen again treats of kings committing fornication and living deliciously, and says, I sit a queen, and am no widow, and shall see no sorrow.

CHAPTER XIX:

The queen repeats some nonsense about twenty-four elders and four beasts falling down and worshipping god; and the wife of the lamb had made herself ready, and was allowed to be arrayed in fine, white, clean linen, and heaven was opened, and a white horse was seen; and the eyes of its rider were as a flame of fire, with many crowns on his head, and clothed in a vesture dipped in blood; and armies followed him in heaven, arrayed like the wife of the lamb, and out of the mouth of the general commander, seated on his heavenly horse, went a sharp sword that he should smite nations with, and rule them with a rod of iron, and the fierceness of the wrath of almighty god; and, it appears, the queen's wild imaginings, for the moment, led her to think it right

her subjects thus to affright, and let them know that in addition to the great show of the general already described, he had written on his vesture and thigh, king of kings and lord of lords. the queen also states, an angel was seen standing in the sun, crying aloud to all the fowls to gather themselves to the supper of the great god, that they might eat the flesh of kings and captains. these fowls are stated to be those that were flying in heaven. so the queen was probably sufficiently inspired with wine to imagine a sufficient number of dead kings and captains were in the same fabled region for all the heavenly host of fowls to be fed on; and her phantom, under the title of angel, whom she represents as standing in the sun, she surely must have imagined was a miraculous fire-proof one.

CHAPTER XX.

The queen makes an absurd attempt to terrify her subjects, by stating that an angel was seen with the key of a bottomless pit and a great chain, and that it cast the devil into that fabulous pit; and that the souls of them that were beheaded and had not worshipped the beast or its image, nor had received the mark of the beast on their foreheads, they lived and reigned with christ a thousand years. satan, she states, shall deceive the nations, and treats of her two fabled heroes, gog and magog, the two long-since slaughtered kings, who, she appears to have imagined, and strives to make her subjects believe, have risen from the dead, and are to gather people together, as the sand of the sea, to battle; and they encompassed the camp of the saints and the beloved city; and fire came down from god and devoured them; and the devil, the beast, and the false prophet were cast into the lake of fire and brimstone, to be tormented for ever; and also all those whose names were not written in the book of life; and hell, death, and the sea gave up their dead; and death and hell, the queen doth tell, were cast into the lake of fire; which doth indicate that she must have partaken too freely of wine that was fiery strong, to help her along with such wild imaginings and the boldness to write them.

CHAPTER XXI.

The queen states, the first heaven, earth, and sea were passed away, and a new heaven and earth were seen; and a great voice was heard from heaven, saying, god will dwell with men, and there shall be no more death, neither sorrow nor pain. the term great voice the queen used in her books of moses, representing her hero of those books as

having received commands—which he was to give to the people—from her fabled lord, while it and moses were on a mount, which her fabled merciful lord forbade both people and beasts to touch on pain of death ; representing moses repeating the commands to the people, after he had condescended to descend to them, and asking them if they did not hear the commands given with a great voice. repetition is made about the bride, the lamb's wife, and of a great city being seen descending out of heaven, with light like precious stones, and a great wall, and twelve gates. thus the queen, possessing abundance of precious stones and metals, hath treated of such articles from the first chapter but one of her work to the last but one ; and, to cause this fable to be impressive, doth state, an angel stood by each gate, and a measurer stood, with gold reed in hand, to measure the city, and its gates and walls. the walls, she states, were of jasper, and the city pure gold ; its foundation was garnished with all manner of precious stones. this fable appears to show that much grandeur and wine had driven the composing queen mad, as she hath stated much learning did paul.

CHAPTER XXII.

It is stated, a river of water of life was seen proceeding out of the throne of god and the lamb, in the midst of the street of it. surely the queen of the fable could not have been able to know what she meant by writing so. she also states, the tree of life was on each side of the river ; which statement, also, doth show that she did not know or remember what she had written in the second chapter of genesis, about her fabled tree of life being planted by an invisible gardener in the garden of eden, (in its midst,) which was the only tree of the kind pretended ever was created ; and now, for the queen to state this fabled tree was on each side of a river, that was in the midst of a street, instead of allowing it to remain in her fabled garden of eden, looks too wild for her to have fabricated while in a sober condition. the queen further states, there shall be no more curse, but the throne of god and of the lamb shall be in it ; and immediately represents her god and lamb as one being, saying, his servants shall serve him and see his face, and his name shall be on their foreheads. then it is represented that the servant, and their double master, god and lamb, are to reign forever, and that these sayings are faithful and true. a similar declaration is also stated in the nineteenth chapter, after nine absurd verses about twenty-four elders, four beasts, a lewd woman, a lamb and its bride, and their marriage ; adding, these are the true sayings of god, but

proving nothing more than that the queen of the fable felt doubt of being able to make her subjects believe the tales she had written, and that she was conscious of having fabricated much that the most credulous would discern was false. then, next, she attributes the stories to her man john, who, we must now suppose, hath again got his head on, as she had long since represented his head was cut off to please a pretty dancer. but now the queen represents john as declaring he had seen and heard these things, and fell down at the angel's feet which showed them, to worship it ; and the queen of the fable, just before closing the work she left, appears to have felt conscious she should soon be still, and concludes to let others be so too. she says, he that is unjust, let him be unjust still ; and he that is filthy, let him be filthy still ; and he that is righteous, let him be righteous still ; and he that is holy let him be holy still : thus endeavoring to puzzle and stupefy the minds of all who were credulous enough to respect her fables, and showing her cruel unrelenting ruling passion strong to the end of the work she left for her chosen successor, the first king james of england, to publish ; which he did accordingly, as is acknowledged in the preface of thousands of bibles that have been dedicated to him, as the principal mover of the work elizabeth left.

[The composer of the bible gave no date to the pretended beginning of the earth. it should, of course, have been termed the first day of the year one, if it could have been known when its formation began; and in the absence of proof of any beginning, it is reasonable to decide that the earth never had a beginning, and that it hath ever existed in similar condition to its present state, allowing casual changes to parts by volcanic eruptions, earthquakes, partial floods, and winds. such a decision must be more reasonable than the baseless supposition that the immense bulk of the earth was made out of nothing; and the writer of the world-creating fable hath shown she was not able to refrain from exposing her knowledge of the world being old, in her second chapter of Genesis, where she acknowledges good gold from bad was told, and treats of precious stones. it is manifestly inconsistent logic, to form a fable pretending to know an almighty wise power formed the earth, with its barriers of impassible mountains, and extensive, dismal, unhealthy swamps, and imperfect parts of earth, that have swallowed thousands of inhabitants of its own creating, according to the fable.]

APPENDIX.

Inconsistencies of the Bible.

To persuade children and youths that they were born in sin and shapen in iniquity, and that man can do nothing of himself, and that by grace and faith alone he is saved from everlasting torments, is, beyond reasonable dispute or denial, degrading the human species, and vastly contradictory to the pretence that a power full of mercy and loving-kindness had created them; and can scarcely fail to have an injurious tendency on the minds, manners, and welfare of those who are led to believe such doctrine true; as it must cause them to hope for invisible aid, instead of using suitable exertions to promote their own comfort, and the happiness of those dependant on them. and while the great stress is put on mere belief,—that believe people must, or be burned in a lake of fire and brimstone, where the fire is never quenched, and where the sufferer never dies and hath no reprieve, —those, of course, who are made by fear this to believe, must view the duty of life as but of trifling importance in comparison to training and forcing themselves to believe in the unreasonable story of the only son of an invisible spirit being tortured to death by men in an ignominious manner, whose father is stated to have been well pleased with this only son; and also represented as having almighty power. according to that trait of character, in connection to that of being loving-kind, it possessed the power, in the first instance, to form the mind and disposition of every being it made or created to suit its own views; and could alter or check them at any time, to suit its own fancy; or could instantly have destroyed all those who interfered with its beloved son; and could have forgiven those who had displeased it, without suffering any cruelties to have been inflicted on any one. for, surely, nothing could be more irrational than the story now extant, which hath been circulated at an incalculable expense to the community, principally by the use of two declarations of the greatest extremes, that the boldest tormentors and oppressors of the human race could invent; although, every one, by exercise of reason, must know, that belief is not a voluntary act; and that all are compelled to believe that which their judgment convinces them is true, and that they are unable to believe otherwise. but the mind, impressed with fear, or elated with hope, occasionally becomes distracted, and yields respect to inconsistent fables; and, in numerous instances, by such distraction, is driven to insanity, which lunatic asylums bear sad evidence of in many countries.

On Modern Discoveries.

Scientific men, who have been employed by various governments as geological surveyors, describing their discoveries, state, that the run of waters, in many instances, hath worn stone away to great extent in the course of long periods; in two instances they have noticed, more than one hundred feet in depth, and state they have discovered the process to be still proceeding, and so slow as to have taken a period of time far beyond all chronology. the beds of the rivers toby and sugar-loaf have been worn into their present forms by the action of running water which must be admitted by all who carefully examine them; and the period requisite to wear away such a mass of stone must have been incalculably long, and far beyond all time that we have record of. the amount and extent of similar causes, creating and producing similar effects, at the present period, present astonishing proofs of the powers and operations of nature, and show the inaccuracy of the pretended knowledge of a period when all was nothing, and formed out of nothing, as stated in the first chapter of the bible: to this it may reasonably be added, that fable exposes the composer's intention of deceiving and confusing the minds of her subjects in the beginning of the work she left: the changes that have been discovered to have taken place in rocks, could only have been effected in the course of an incalculable length of time, as bituminous coal hath been discovered to be in various gradations, forming from beds of clay and mineral substances of many kinds, which are discovered in states of progressive change and condition, forming other substances. the principle is founded on nature and its constancy, and forms the universal system of certain causes, producing invariably analagous effects to each other, which is constantly shown; and every branch of science depends on this principle, and where this is given up, man is easily made a dupe, and all reasoning must be excluded, and at an end. but this conveys proof that great changes have been made, and are continually progressing; and as the science of geology advances, new discoveries are made of great changes having taken place since new orleans was built; several leagues of the delta of the Nile have advanced; a mile at danville, and as much at fo; and since the fifteenth century, the gain of the land by the po hath been eighteen miles for one hundred, along the coast. the delta extends into the interior one hundred and seventy miles, and along the coast three hundred, so as to form an area of twenty five thousand square miles. an immense alluvial deposit is forming at the mouth of the river amazon, most of which is swept by the gulf stream, and the waters of the amazon are not entirely mixed with the ocean; and at the distance of three hundred miles from the coast, the quantity of sediment brought down annually by the ganges amounts to sixty times as much as the great pyramids of egypt: the extensive deposits, or removals, thus forming daily by river, only need consolidation to become rocks, which time will effect in a longer or shorter period, according to the weight of cover that may fall on them; and astronomers, with their powerful magnifying telescopes, viewing through billions of miles, discover no fabled heaven; neither do navigators who have sailed round the world discover the fabled lake of brimstone and fire, or any imaginary devil or angels.

Thomas Jefferson's Opinion.

In the *New York sun*, of nov. 18, 1846, it is stated, a reverend gentleman mentioned in the pulpit, on thanksgiving-day, that thomas jefferson had declared his opinion that, in fifty years, christianity would become defunct, and the bible only known in this country as a curious old book ; and the editor remarks, that the probability is, this was spoken by another person and attributed to the illustrious author of the declaration of independence. | but, in answer to that suggestion, it may reasonably be declared a well-known fact that thousands entertain mr. jefferson's opinions respecting christianity and the abandonment of the bible ; and every person who has read the bible, and who strives to be guided by reason, must be convinced that it was next to an impossibility for so talented a philanthropist as president jefferson to form a more favorable opinion on these subjects. his opinion would be honestly expressed, in order to aid in convincing those who had been deluded by stories preached from it, and who were not yet driven to insanity through meditating on what they were told about it.

On Freedom of Speech and Opinion.

One of the greatest hindrances to the advancement of truth and correct principles is, the intolerance and persecution which persons are frequently subjected to who speak of such trammels of opinion. but the prevailing opinion of the present day is, that general education and science is gradually leading mankind to a higher destiny ; that long-established errors are breaking away, and truth is beginning to be established and respected in their stead. but they who attempt to establish truth instead of *fiction*, need possess power and energy to expose delusions which have been propagated and supported by means of wealth obtained from the deluded ; who, in many instances, have shown great selfishness by keeping large amounts of wealth until death, and leaving record of their ruling passion being strong in death, by their bequests to religious institutions ; thus leaving record of their delusion and selfishness being encouraged in their minds to the close of life, and forming evidence that the comforts of mankind could be far further promoted by opinions being based on demonstrable truths, rather than from wild, unreasonable fables, of which no proof can be obtained that they are based on truth, and which lead the mind astray from the noble example set by the various elements continually aiding each other with their respective powers.

Quotations from Judge Hertell's Address to the Society for the Promotion of Mental Liberty.

This talented, venerable philanthropist states, it is demonstrable that religion, by means of kingcraft and priestcraft, is the principal source of all moral depravity, and that the erroneous opinions of mankind have originated from the established modes of education by state and church authority ; and credulity, he adds, is the first offspring of superstition ; and that there are but few errors or vices which cannot be impressed on the human mind as serving the interest of reli-

gion, and that it cannot be denied, with semblance of truth, that kings, priests, and rulers, ever since records of them have been kept, have usurped power over their opinions as well as actions, that they might be enabled to educate people into belief of religious creeds, in order to hold them subservient; and as an essential to their scheme, taught children, both old and young, to believe in the being of a god, who is jealous of other gods, who will cast its own offspring into a lake of fire, among devils, to burn for ever; if it be only to show his power and glory, what could pervert and mislead the mind more than this? is it not by such education the powers of the mind have been overcome before maturity, and recklessness of the rights and happiness of man followed, and excluded sympathy, justice, and kindness? hence enmity and hostility were engendered, and religious intolerance and persecution followed, and deceivers have derived profit from their deluded fellow-beings; and when in possession of power, inflict, in the most cruel manner torture and death on those who dissent from their pretended spirituality in accordance with the transactions imputed to their god, by which means they have ruled over their uninformed and superstitious fellow-beings. the judge asks, who excited and committed the massacres at paris, on saint bartholomew's-day? who taught men to believe it was pleasing to god to have people destroyed, and that salvation and eternal happiness would be the reward of the murderers? was it not kings and priests, under whose auspices the pious servants of the lord, so-called, who always superintend such transactions? and the holy inquisition, so-called, with its instruments of torture and death, proceeded from religion, taught by authority of church and state power; and the burnings and other massacres that were perpetrated uniformly at the *auto da fe*, by the same evil-trained spirits of such men, who were also instrumental in persecuting those who honestly avowed their unbelief of their unreasonable doctrines. yet, notwithstanding the numberless proofs of this kind, a large portion of mankind, even in this free country, are yet so incredulously superstitious as to have faith in wild doctrines that have been established by the combination of rulers and priests, or fear to avow their honest conviction of its falseness. the judge remarks, that great numbers have been imposed upon by useless, senseless, and superstitious doctrines from early life to its close, and asks how mankind could have escaped the prevalent depravity while such causes exist; and adds, that while unprincipled and selfish political, ecclesiastical men have the direction of education, it cannot be otherwise; but this degraded condition, the judge prophesies, cannot last as long as the vindictive punishment which priests alarm the uninformed and credulous with, as being of eternal duration, and as having been decreed by a god full of mercy, and loving-kindness, and slow to anger. the increase of knowledge brings a hope that men will not long be influenced by bigotry and superstition, nor allow their offspring to be educated by dictation formed to establish and impress such injurious principles. many schoolmasters begin to exercise reason, and teach it; and their numbers increase with the increase of knowledge and science; and when the intolerant and fanatical bigots of the present day pass away, there will be less en-

mity and hostility, because religion will be less regarded; consequently, much more harmony, peace and happiness will naturally occupy the minds of all mankind, and pure morality will succeed the place of professions of religion, which will be spoken of as evidence on record of the ignorance and depravity of the age in which it had been taught and believed. priests will then be no more credited or employed, and the costly edifices that now aid their pride, will be devoted to more useful purposes, as certain as death. mankind have hitherto been taught the disgusting error, that to believe spiritual religion was the only means by which they could obtain everlasting happiness; and to prevent doubt of this absurdity, mankind were taught at early age to repudiate the use of their intellect, and to disregard reason, and to believe that they were naturally depraved; which doctrine imputes great cruelty to the theologian god. proofs have been manifested that religion has caused more contentions, crimes, and cruelties than all other errors and impositions; and the mass of absurdity called the holy bible, hath been imposed upon man by persons in authority, sword in hand, as the word of god,—a fabulous holy spirit, who miraculously revealed it to man; which book contains numerous sacrifices of both beasts and human beings, without distinction or mercy for any age, sex, or condition, with pretence that they were commanded to be perpetrated by a god full of mercy and loving kindness; and so priests taught the credulous, instead of striving to teach mankind to turn their attention to manage the realities of the visible world to the best advantage they can, in order that their comforts might be increased through life. but while human beings are frightened into the belief that a *cruel* god and a devil have power over them, and are taught to believe fallacious creeds, it must be impossible for them to cease to be ignorant, depraved, and immoral; and it is yet seen that many who have discerned the assumed pretence of knowledge about invisible spirits and regions is false, yet they have not moral courage to publicly declare their conviction; and while people contribute large sums to support the wrongs that oppress their reason, it will cause them to continue ignorant of their moral rights and mental powers.

From the Boston Messenger of August 6th, 1845.

In the winter of 1807, rev. s. spring, d. d., of newbury-port, invited some other reverends, and some wealthy merchants, to meet at his house; and conversed with the merchants, neither of whom were professors of religion, on the importance of devoting a portion of their rapidly increasing wealth to the glory of God, adding, to whom they were so largely indebted. the idea of founding a school for *theological instructions* was presented, and dr. spring proceeded to figure out what would be the expense, with supporting twelve students, and a professor, estimating the endowment at \$50,000. two opulent merchants then asked each other what they would give; one tells the other to name the amount he would contribute, and said, he would give the same; \$10,000 was agreed to be given by each. the next day, dr. s. called on another rich merchant of salem, who was no more a professor of religion than the two merchants who had given \$10,000 each. this

merchant also gave his obligation to pay \$10,000 for the founding of the theological college, or seminary; and eighteen months after, being called upon for the money, offered to pay interest for the eighteen months, and mr. adams, of andover, appropriated \$20,000 for the purpose, and madam phillips was prepared to contribute to the same object. each party wanted to endow the professorship of theology, and appoint the professor; and to end dispute, mr. abbott endowed the professorship, and nominated dr. wood to the post. mr. bartlett then endowed a professorship of sacred rhetoric, and engaged dr. griffin to take the chair, and erected a house for him at the cost of \$20,000; and one building was erected mainly by the liberality of madam phillips; and mr. bartlett erected a chapel. subsequently to that, rev. dr. woods wrote him a letter, setting forth the necessities of the seminary, stating, more rooms for students were needed. mr. bartlett did not answer this letter. but some time afterwards, mr. bartlett had bricks made, and another college erected; and bequeathed, at his death, \$50,000 to the seminary, after having appropriated at least \$100,000 to the same object, and left \$10,000 to form a scholarship; and miss waldo, of worcester, left \$7,000, as a fund for a library. there were but four students at any time in the first class, and two of these died in the seminary, and one did not pursue ministerial labors. but the institution hath since sent forth nine hundred and seventy-two young men to proclaim the gospel of the *son of god*. thus it is shown what immense sums bold professors of faith and belief can induce others to appropriate, to suit schemes they propose to get established; by making free use of words that man hath been taught by man to reverse.

The dying words of William C. Bell, as taken from the New York City papers of the first week of August, 1845.

Tell the world that i die in perfect confidence in the principles that i have advocated and published; that i believe the religion of the day, the fashionable religion, to be the most gigantic scheme of fraud and oppression that it is possible to conceive of; and that it is well known to many of the clergy, it was contrived for the purpose of deceiving people. tell them that i believe in nothing above, or separate from nature. to this is added, in behalf of community, here is seen a man dying with perfect resignation to the laws of nature, expecting no other alternative than for his worn out remains to assist in making other forms, by the decomposing of his own; such as aiding in the growth of vegetable substances, that would, in turn, promote the increase of animate beings; agreeing precisely with some of the last sentiments of bishop pope, a short period previous to his decease, where, in a small poem, he honestly acknowledges his conviction that human beings are mere bubbles on the sea of matter born; that they rise and fall, and to the earth return; that all serve, and continue serving; that nothing stands alone;

And that thus the chain of nature holds on,
 And its end must ever be unknown;
 As dying vegetables life do sustain,
 And life, by dissolving, vegetates again.

Thus all forms that perish other forms supply ;
 By turns, all catch the vital spark,
 And by turns all, of course, die ;
 And thus we are taught, by reason and decay,
 To welcome death, and calmly pass away.

In both these instances we see the plain truth and strength of philosophy ; putting religion to the blush, disarming selfishness of its false hopes, and death of its terrors. mr. c. bell, it is publicly advertised, for thirty years exerted himself in defence of liberal principles, and made them respectable by his conduct, even among christians. it is also added, a few such men as wm. c. bell would soon teach mankind the difference between morality and religion ; for in him was blended, in an high degree, morality, benevolence, charity, and energy of character, all of which ever beamed in his countenance ; and the maintainance of his liberal sentiments, to the last moments of his existence, hath set seal to his honesty of avowing them.

From Baron D. Holbach's System of Nature.

Baron d. holbach, it is stated, gave his numerous works for the benefit of mankind, and bestowed the most of his fortune in aiding the needy ; and by his biographers is termed one of the highest and most generally learned of the age among philosophers, and was never known to crouch to public opinion, nor to show any desire to make it known who was the author of any of his works. theology, he contends, circulates an erroneous and injurious principle, by declaring that the evident interest of individuals and society are insufficient motives to induce man to lead a life of morality or goodness ; and they attempt to found it on a chimera, when they say it flows from god ; for the ideas entertained of the existence of such a spirit differs with the fancy of most persons from age to age. nature invites all to strive to be happy, and punishes vice ; religion commands all to love a terrible and capricious god. nature directs man to exercise his reason, and causes him to suffer disadvantage when he neglects to study it, and shows him various and numerous demonstrable truths ; religion prohibits investigation, and dooms those to eternal torture who doubt what it describes, although mankind have no evidence of the truth that it strives to enforce as truth. nature shows evil practices and immoral pursuits are injurious to our well-being ; while religion offers pardon to the pests of society, who, in all probability, would have been better members had their education been based on morality, and the exercise of their natural sense and reason had been encouraged and promoted, instead of their capacities and minds being distracted with unreasonable fables, as most children's minds have hitherto been, filling them with wonder and amazement, and retarding useful education. religious opinions cannot found morality, being too inconsistent, arbitrary and unintelligible. morality must be based on experience, reason, and evident truths, and be stable and equal for all mankind, and on the sentiments necessarily inherent in nature. theologians found it on a chimera—a nothing ! and to expose superstition, and the ignorance and credulity on which it is

based, and to ameliorate the condition of mankind, is the ardent desire of every philanthropic mind. mankind are unhappy in proportion as they are deluded by imaginary systems of theology and their ceremonies; the various systems of such a nature are but fables and falsehoods, imposed on mankind by visionary fanatics as historical truths, for unbelief of which millions have perished at the stake and in dungeons, and disgraceful persecutions have been instituted against others; and such, he states, will be the case until the influence of priestcraft gets exposed by the light of knowledge and truth; for, owing to the combined power and influence of priests and kings, learned and liberal works have been destroyed, and the character of their writers assailed by relentless pious abuse. the pertinacity with which mankind cling to erroneous opinions imbibed in infancy, prevents the expansion of mind, and renders them slaves to fiction, and causes them to seek for happiness and misery in imaginary regions, instead of directing their thoughts to the real objects connected with the comforts of life; and they dare not cultivate reason, because they have been taught it was criminal: and while a portion of mankind disdain the study of nature, which is the only source to arrive at truth, the most important duty of those who discern this evil, is to employ means, founded on the immutable operations of nature, to expose and counteract such delusions; that reason may be restored to the deluded, by which means man may get convinced of the injurious effects disgraceful superstition hath enchained him with, and which hath too often usurped homage by treacherously covering itself with the mask of truth, which can wound none but those whose power and influence are built on the ignorance which they have contrived to involve the mind of man in. to such education must be attributed those religious terrors which have caused many minds to become distracted, and vast numbers to lose all the powers of reason, and become burdens to society for the remainder of their lives; which lunatic asylums, in all countries where such doctrines have been enforced on people, show sad evidence of; and to such erroneous education must be attributed those inveterate hatreds, barbarous persecutions and massacres which, under pretext of serving the interest of imaginary spirits and regions, the earth has been made the theatre of. mankind will always deceive themselves when they abandon experience and follow imaginary systems; for as man is the work of nature, he is submitted to its laws, and cannot evade them; and when he attempts it, necessity compels him to submit to its immutable operations, and the beings he pictures in imagination different from nature, are always chimeras, formed in his mind after the model of natural real objects, the existence of which he hath had ocular proof of; as there cannot be any thing different from those things which have always been known to exist naturally; as nature includes all; and all that man is, or ever can be, is nothing more than what universal nature hath made him. but error, consecrated by religious enthusiasm, produces ignorance and uncertainty in the minds of mankind in regard to their clearest evident duties, and makes vast numbers degraded captives, instead of founding their morals on the happiness and welfare of each other, by which all might become rational and happy beings;

but while man yields the guidance of his mind and actions to those interested in deceiving him, he must continue ignorant of nature, which is equal in operations, both when it produces and destroys; and man, by neglect of studying nature, and suffering his mind to be occupied with marvellous fables, hath become inactive, suffering himself to be led by precedent, rather than examine and study to find truth by experience and observation. thus hath man allowed imaginary systems adoration and respect, by passing conjectures, from age to age, for realities. let us return to the exercise of reason, which interested error hath caused us to neglect; let us attentively examine the visible world, the universe, that vast assemblage of all realities, which offers to our contemplation nothing but continued causes and effects, each being having the power of producing, and every thing motion; even those that have the appearance of repose. those who view all natural things uninfluenced by prejudice, get convinced that all act by their own powers, and need no mysterious aid; as when different bodies are mixed, motion is caused or engendered, and in many cases produces surprising effects, such as filings of iron, sulphur, and water produce combustion, and damped flour will produce living insects; thus showing inanimate matter can pass into life. the generation of motion can also be seen in effects caused by mixture of fire, air, and water, as they naturally cause the most striking phenomena. to these are to be ascribed the effects of thunder, eruptions of volcanoes, earthquakes, &c.; in fact, the most terrible effects are caused by the combination of matter that hath opposite qualities, as gunpowder and flame; which proves incontrovertibly that motion is produced in matter by its own properties; and those who pay thorough attention to what passes, have no occasion to seek out of nature for a generating or moving cause. those who suppose a cause existed previous to matter (or posterior to it,) are under the necessity, also, to suppose this cause produced all motion by which matter is agitated, in giving it existence. this allows matter could begin to exist, which hath not been demonstrated by any thing like proof; for to create or produce from nothing presents no sense; and as all are sustained by the productions of the earth, no one could ever have known of its origin or beginning, as pretended to be known by the author of the book of genesis, even if it were possible that such an immense bulk as the earth could have been made from nothing; and it is reasonable to decide that it and other matter always existed; and, also, that it ever had motion. but man, in addition to the unreasonable conjecture that the world had a beginning, hath added to that the supposition that he is composed, in part, of something that is beyond his art to discover, and altogether of two distinct natures, one acting for the body, and being accountable for its thoughts and actions, and to be punished everlastingly for the body's unbelief of a fable, which is next to an impossibility for the mind of any reasonable person to believe. but nature shows man that he is altogether a material being, and a production of nature, like all other beings; for what befalleth the one befalleth all; and it is clear that those who suppose that man hath an immaterial, inconceivable something different from his body, have done nothing more than imagined a negative

quality, of which they have no correct ideas, and nothing to form any of, as matter alone is capable of acting on our senses; and man has nothing appertaining to him but what is submitted to the operations of nature. theology, by ascribing to a god incompatible and contradictory qualities, makes it neither reconcilable to sense or reason. if it be infinitely good, why fear it? if infinitely wise, why interest ourselves about our fate? if omniscient, why tell it our wants, or trouble it with our prayers? if every where, why erect costly temples to it, especially if it forbids having a tool lifted on the stones that form the altars built to it, and the forming of steps to go up to them? if it be owner of all things, it must be useless and silly to offer it what belongs to it, or waste any part by burning sacrifices to honor it! it is equally unreasonable to declare it will punish beings of its own creation, while it is also stated the creative power possesses all might, and directs and does as it pleases with all; for cruelty to beings of its own make and under its control, is full contradiction given to it as being full of mercy, loving-kindness, and slowness to anger. this learned and benevolent author, d. holbach, states that an atheist is the man who brings others back to reason, by destroying prejudices and delusions that are injurious, and which prevent peace of mind and happiness; but theologians contend that it is madness to prefer the known to the unknown, or to consult the evidence of our senses; and many sophists confess their ignorance [of the god they announce, while the conduct of atheists is regulated by what reason and virtue prescribe. it is true that the human mind hath been dazzled by enthusiasm, and the progress of error hath been so great, that but few possess courage to set such delusions aside and search for truth. an atheist does not believe in the existence of a god, neither can any person be certain of the existence of any inconceivable being; and those who profess to believe in the existence of such, can have no other idea about it than what hath been impressed on their minds by men, avowedly comprehending nothing of it themselves.

From the New York Tribune, May 15, 1846.

At the meeting of the american bible society in the tabernacle, broadway, it was stated, the late governor smith, who had been president of the society, loved the bible! the treasurer reported, by j. hyde, that their receipts had been, for the last year, \$197,773 37, and that \$5,372 04 were now on hand. the corresponding secretary read, from the manager's report, that, of the nineteen officers first appointed, not one is now living. by this it is seen, the work they proclaim so wonderfully pious does not prolong the lives of such professors to a greater length than those of men who live soberly and act prudently, without professing to support the propagation of the bible or its doctrines. but four of the thirty-six managers, it is stated, are now living. by a new enactment of the board, the fiscal year, now and afterwards, ends on the last of March instead of the last of April as heretofore, which shortens last year one month. had the receipts of april been included, it is stated, the amount would have exceeded \$200,000, which is, beyond doubt, an estimate safely within the average monthly acknow-

ledged receipts, as this statement allows only \$2,227, when the average monthly collections were \$18,000, within a trifle. the legacies of the year are stated to be much larger in amount than usual. mr. adams said, the report of the society showed a rare increase in its funds; and that they would never give up till they had expanded its charities all over the world. this increase, he said, showed that the mountains were dropping sweet wine and the hills were melting: this is what might be expected from the character of the book we are circulating;—divine from the first verse to the closing of the apocalypse, its divine character sustained by miracles, and prophecies, and undeniable chronology, and an eternal harmony in which no heresy can be found. he then asks, who hath heard of such another book, the author god himself. it would, certainly have been quite as honest if mr. adams had spoken of what he actually had knowledge of. the bible contained, he said, the promises and the way of life or death eternal. but the story in the bible, oft told to fabled men of old, that when man dieth he goeth down to the grave and riseth no more, backed by another, that man is no other, as it respects futurity, than the rest of breathing beings; that they are all of one breath; and that what befalleth one befalleth another; that they are all from the dust, and all return to it; and that man hath no pre-eminence. the world, mr. adams declares, is ripe for an evangelical church; the god of heaven is setting up a great spiritual kingdom; and that all romish blustering against the bible society is like the nibbling of mice at an archangel's wing. it is by no means likely mr. adams ever knew any angel, either with wings or without, unless he considered his first love an angel: but the reverend gentleman, beyond doubt, knew perfectly well that good sweet wine might be procured from a mountain of \$200,000, and many other good things of the visible world,—quite enough to keep up a good flow of spirits for treasurers of funds and collectors of incomes from legacies. some discrepancy between the treasurer's report and that of the executive was remarked by one or two of the members, but it was allowed to drop informally; and it is shown, the treasurer's report was not then conveniently at hand, and the report was not read by him. this is a general case; when men have possession of plenty of wealth they require plenty of servants.

In the new york *sun*, of november 7, 1845, doctor rees, the superintendent of public schools, states, that he will relinquish all proceedings for the maintainance of his personal rights, so soon as, by any authority, he can be satisfied that the bible will no longer be banished from the schools; thus evidently insinuating to the world, that the teachers of the public schools are invading his personal rights, and assuming the right to coerce those gentlemen who have shown they felt too much interested in the welfare of their scholars than to be willing to rob them of their youthful years, by lumbering and puzzling their minds with such a mass of inconsistency and indecency as is contained in the bible and testament; which hath been noticed by many thousand persons of late years, since a large portion

of mankind have set such delusions aside, and paid attention to the study of useful arts and sciences, by which important change many valuable inventions have been brought into practical operation, to the great accommodation and comfort of the public.

It can only be fairly accounted for, why the contents of the bible and testament have been so long supposed to be the word of a superior power to man, or that it was first written by men inspired by a supposed invisible spirit, when the bible preface hath, from the first introduction of that book, contained strong circumstantial proof that a blacksmith wrote the preface, and dedicatory address to king james the first of england, at the time the writings that his predecessor, queen elizabeth, left, were first printed in the year 1539, and dedicated to king james as their principal mover and author; and who the self-styled translators and introducers of the work praise, for his manly confidence and resolution, for publishing the work elizabeth had left, and for maintaining the teachers thereof. and they tell him works of this sort meet with censure; on which account, they humbly crave his patronage and powerful protection, all of which is to be found in thousands of bibles. at the present time, although most bibles that have been printed within the last forty years, are without these acknowledgments of its origin, the dedicatory address being omitted, and people cannot spare time to examine the work, consequently but few know it as well as those who live by preaching it; and who have, from its first introduction, seen it was necessary to form their sermons from selected verses, as the whole chapter, in most instances, would show absurd, inconsistent composition, and many of them rude indecency. notwithstanding these imperfections, the work was translated into French in 1552.

In the catholic bibles acknowledgment is to be found, that the council of trent, officiated to have the bible established as a standard work to be preached in churches. they publicly declared it to be contrary to the precepts of the church for people in general to read the bible, and also passed a decree that it should only be read by persons lawfully ordained, or otherwise under the directions of pastors and spiritual guides; thus recording, they discerned the bible could not be respected if its contents were generally known; and the statements of ancient men of renown, in the same book, respecting the character treated of in the testament, under the title of jesus, shows, in a clear manner, that they knew of no such a personage, and that the character is fictitious, as they differ 3200 years in their statements between the different periods they state he was born in and that of his death; one of the company declares it to be totally impossible to obtain any exact date with respect to either the birth or death of jesus; thus plainly acknowledging that no such described person was known, by which it is shown, the fables respecting such a character were made from imagination; and the story in 6th of ezra, that people were commanded to pray for the life of the king and his sons, and bring various animals for burnt offerings, according to the appointment of the priest, manifestly showeth the composer to have been a person living in indolence

and luxury, who felt interested in having rulers adored, and their aids, the priests, well fed and respected; and the general theme throughout the bible, pretending that numerous kings had reigned in ancient times over people, in a more arbitrary and cruel manner, and were supported in greater extravagance than the government of elizabeth, appears to have been composed for the purpose of making her subjects submit to their burdens; and the long details of fabled kings, judges, priests, and other high functionaries, all corroborate to prove the composer thought it all right that others should toil, and for them fight.

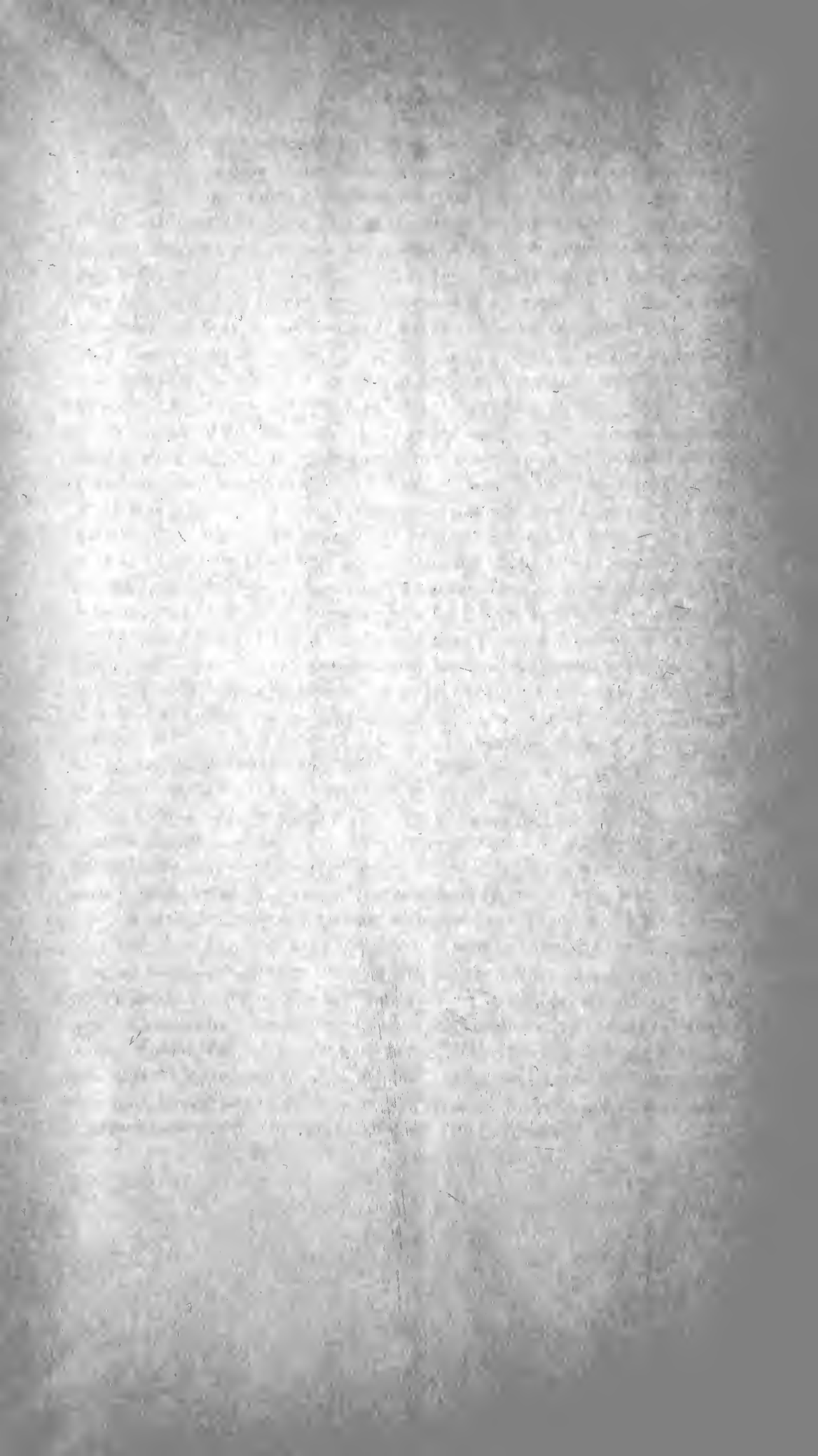
If a few peaceable, honest enthusiasts find consolation in their religious ideas, there are many more bigoted in their suppositions, unhappy during life; by the means of ill-founded dread of the imaginary powers they are led to believe some invisible spirit hath to inflict them with eternal sufferings; and everything proves that belief in the doctrines of the testament has the strongest influence to torment mankind, and render them unhappy, by inflaming the mind and passions without restraining them, only in those persons whose temperament is too feeble to propel them to acts of violence or injustice; and if mortals are only formed to tremble and groan in the world they inhabit; it does not appear probable the invisible power that is pretended made and left them to suffer while they were alive, will make them more happy after they are worn out with toil and care. but morality is not of that nature, for it shows itself always the same; founded on usefulness and justice, and on the duties each owe to all others. these self-evident principles, drawn from nature, confined by constant experience, and approved by reason, build a system for the conduct of all, free from any necessity of applying to any part of theology, or confusing the mind of man about imaginary law-givers, spirits, or regions, or a supposed divinity, whose pretended great power and good qualities are annihilated by the dangerous and cruel caprices that are frequently attributed to it. but it is always dangerous to connect fiction with truth, or enthusiasm with reason; for while this is permitted and respected, theologians will endeavor to make others believe mankind would not be moral without being restrained by the threats of burning human beings for ever, as held forth in the testament. but experience hath long shown, that many good men have been known, that paid no attention to any kind of religion; and certainly there are sufficient inducements ever in view, to cause people to act with propriety and morality, provided the reflection of these was not overshadowed by the farcical pretence that by belief and faith human beings are saved from everlasting burning, and conveyed to realms of everlasting bliss. surely, if the tale could be fulfilled, there would come a time when people would be too close together to make their situation blissful. but to state that man cannot do any good of himself, and preach and uphold this doctrine, is certainly the same as declaring man cannot discern vice from virtue; and it would not be any more unreasonable to pretend that man could not know when it was proper to take food. but he who is not willing to acquiesce in the belief of an invisible ruler, cannot doubt his own existence, and his mode of feeling and judging, nor the existence of any being or thing that he hath demonstration of. this knowledge, of course, will enable him to discern between good

and evil, and enable him to discover what pleases others, and that friendly aid and kind actions towards others will be the only sure mode by which he can reasonably expect the same friendship from them; in short, every man enjoying the faculty of making true experience, need only contemplate himself, in order to remind him of the duties he owes to others, as his own feelings and desires will be a much better guide than all the information he can obtain from any invisible agent; for a moderate observer must see, that to gain the good will of his fellow beings, and to feel himself happy in their society, he must act in an agreeable manner toward them; and that if he puts this theory into practice, he will generally be rewarded for his conduct by happiness within himself, and by kindness from others; and if he acts contrary, his own feelings will naturally torment him, and other persons despise him. an unjust man rarely troubles his mind about any invisible ruler, or the distant rewards or punishments of such an invisible power that priests of theology treat of: but nature instructs man to take care of himself, and provide himself with all necessary comforts from its productions; while theology teaches man to love and fear an unknown or a supposed spirit. nature directs man to consult reason, and take it for his guide throughout his whole career; while religion leads him to believe that reason is a treacherous and dangerous guide, and that believe he must, or else be cursed. nature invites man to respect and admire all that is real and useful; religion is devoid of the liberality of allowing mankind to examine or discover what is most beneficial for them, and will not allow them to doubt the greatest inconsistencies imaginable.

The catholic edition of the bible contains a decree for hiding the general reading of the work, and allows it only to be read under the instruction of pastors, and other religious guides; and the edition shows plainly that it hath been compiled from the king james bible, the stories in both books being in substance and meaning the same, with trifling variations in some words, and in the titles of some of the books, and the addition of thirty-one chapters of maccabees, which were left out of the king james bible, they being principally repetitions of various parts of the king james bible, with a few additional gross absurdities. (see seventh chapter of the second book of maccabees; such as statements of horsemen having been seen reining in the air, in gilded raiment, armed with spears, and horses set in ranks running against each other; and a multitude of men in helmets with drawn swords; and cutting of darts, and glittering of golden armour, and harness of all sorts. command was given, it is stated, for the soldiers to kill people in their houses, and that slaughter was made of eighty thousand women, virgins, and children, and forty thousand taken prisoners and sold. another prince is also stated to have been sent with an army of twenty-two thousand men to kill all that were of perfect age, and to sell the women and younger sort; he also slew all who came to look on. but judas maccabeus withdrew into a desert mountain, and lived on herbs, among wild beasts, with his company. the sixth and seventh chapters of the second book represent that human beings chose to suffer death rather than eat pork, and that seven men were put to excruciating torment, one at a time, in sight of the others, who all shared the fate of having their tongues

cut out, and their fingers and toes chopped off, and their bodies beaten and tormented; and while yet alive they were fried in a pan; and when each one had been thus murdered, with the skin of their heads being also torn off, the next one was brought to the slaughter, and was asked if he would eat pork before being punished; all refuse and all are tortured to death: and lastly, the mother of the seven men so destroyed was consumed. at the conclusion of the story, the composer records proof that she had become rational for a moment, by stating that enough hath now been said of the excessive cruelties. any reader of the maccabees may easily discern that they have been composed by the same distracted mind that composed the books under the various titles that form the king james bible; and that the extracts here stated are a fair specimen of the two books. the last of the catholic bible, contains seventy-two books, that are stated to have been written by divine inspiration, by the authors whose names they bear, or by other persons. this is an undeniable confession that it was not intended to let it be known who wrote the mass, or any part thereof; yet the composer boldly states, again, that the whole compilation was of divine authority, and complains of part having been turned to ridicule; and as it respects the period when the books were written, it is clearly evident that suitable management hath been practised to keep that a mystery; for, as far back as the assembling of the council of trent, one statement made a doubt whether it was written before or after the birth of christ; and in the decree of the council of trent, some fixed this birth in the year 4000; one man, by the name of nahasson, advances this birth to 3740; alphonsus postpones it to the year of the world 6984; pezron places the death of christ at 6000; finally, the composer concludes that absolute certainty cannot be ascertained; all of which shows in a clear manner, that no writers on these subjects knew any truth or reality of the statements they propogated; and the decree of the council of trent plainly shows that it was intended to keep the origin of the bible a secret, for which plan abundant reason must have existed; and also for using the pretence that the bible lay dormant beyond the recollection and chronology of the then existing generation; or otherwise, they would have made declarations of not knowing the characters treated off in the bible, such as moyses, joshua, abraham, &c., &c., the truth being invariably avoided where deception is intended to be imposed, of course true information must have been kept entirely from the people while attempts were made to frighten them into respect for absurd and false doctrines, and to have informed people when the bible was composed by a person of wild imagination and distracted mind; which appears to be the case on examination of the work, as its principle theme is a representation that kings, princes, and priests were sumptuously provided for and adored by the people, and the people were their humble servants, and were directed to pray for the life of the king and his sons; to enforce such decrees it, of course, was necessary to keep the people un-informed, that they might be held tributary to kings and rulers.

How much more beneficial it hath, at all times, proved to mankind, that attention and study on those things which appertain to the support and comfort of life are, than to allow their minds to be occupied with what some have persuaded them to imagine may occur after human beings become inanimate substances; for reflection on such suppositions, instead of being advantageous to the dead, has, in thousands of instances, proved to be of serious injury to the living,—first, by retarding children and scholars from obtaining useful information, which it is necessary they should acquire to aid them in their concerns of life. and even those whose memories and capacities enable them to acquire a tolerably good education, in defiance of the store of marvellous, unmeaning lumber imposed upon them by teachers and preachers, who are interested in propagating the doctrines contained in the books called the sacred scriptures, would, beyond doubt, have learned all that was true and useful for them to know in less than half the period they had devoted to education, had they been troubled with nothing but what was useful; for it is well known that the minds of those children who have the unnatural and unreasonnable fables of the bible and testament, together with catechisms composed from those books, palmed on them as lessons, become confused and bewildered in mind from the amazement produced by such tasks. it is also well known that thousands have been driven to insanity by meditating on the wild fables and dismal threats contained in those fabulous books. and surely nothing would be more certain to improve the intellect, manners, and morals of society, than to introduce lessons among the rising generation, and lectures among society in general, advocating the importance of truth, honesty, kindness, usefulness, and agreeable behaviour,—putting all hearers in mind of the advantages such a course of conduct would put them through their animate existence; as all could be convinced of the truth of such doctrine, and but few would be found to disrespect it; while doctrines that are improbable and unreasonable disgust thousands, and can only be continued by the means of liberal subscriptions supporting the propagators of them. even the bold, illiterate mormon prophet, joe smith, managed to delude about 20,000 persons; and, springing up from well-digging, got possession of much wealth, and, with a few others, abstracted from people an amount sufficient to erect an enormous temple. miller, also, of world-burning notoriety, soon after his alarming mode of preaching, was able to settle himself and his family on valuable real estate, while many of his terrified hearers have become inmates of lunatic asylums and a burthen to society. many of these deluded people were from intelligent families. it is plain to be seen that the heroes treated of in the books called holy are as much imaginary creations, having had an existence only in the mind of the author, as the characters created by novel-writers and dramatists of the present day.

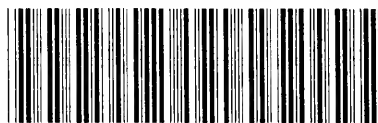


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