

Copyright laws are changing all over the world. Be sure to check the copyright laws for your country before downloading or redistributing this or any other Project Gutenberg eBook.

This header should be the first thing seen when viewing this Project Gutenberg file. Please do not remove it. Do not change or edit the header without written permission.

Please read the "legal small print," and other information about the eBook and Project Gutenberg at the bottom of this file. Included is important information about your specific rights and restrictions in how the file may be used. You can also find out about how to make a donation to Project Gutenberg, and how to get involved.

Welcome To The World of Free Plain Vanilla Electronic Texts

EBooks Readable By Both Humans and By Computers, Since 1971

*****These eBooks Were Prepared By Thousands of Volunteers*****

Title: Forbidden Gospels and Epistles, Volume 5, St. Paul

Author: Archbishop Wake

Release Date: September, 2004 [EBook #6511]
[Yes, we are more than one year ahead of schedule]
[This file was first posted on December 25, 2002]
[This file was last updated on January 22, 2003]

Edition: 11

Language: English

Character set encoding: ASCII

*** START OF THE PROJECT GUTENBERG EBOOK FORBIDDEN GOSPELS, BY WAKE, v5 ***

This eBook was produced by David Widger <widger@cecomet.net>
Additional proofing was done by Curtis A. Weyant

THE
SUPPRESSED
GOSPELS AND EPISTLES
OF THE ORIGINAL
NEW TESTAMENT
OF
JESUS THE CHRIST

AND OTHER PORTIONS OF THE ANCIENT HOLY SCRIPTURES.
NOW EXTANT, ATTRIBUTED TO
HIS APOSTLES, AND THEIR DISCIPLES,
AND VENERATED BY THE PRIMITIVE CHRISTIAN CHURCHES DURING
THE FIRST FOUR CENTURIES,
BUT SINCE, AFTER VIOLENT DISPUTATIONS

FORBIDDEN BY THE
BISHOPS OF THE NICENE COUNCIL,
IN THE REIGN OF THE EMPEROR CONSTANTINE
AND OMITTED FROM THE CATHOLICS AND PROTESTANT
EDITIONS OF THE NEW TESTAMENT, BY ITS COMPILERS

TRANSLATED FROM THE ORIGINAL TONGUES, WITH HISTORICAL
REFERENCES TO THEIR AUTHENTICITY,

BY
ARCHBISHOP WAKE
AND OTHER
LEARNED DIVINES

THE EPISTLES OF
JESUS CHRIST & ABGARUS KING OF EDESSA.

CHAPTER I.

A copy of a letter written by King Abgarus to Jesus;
and sent to him by Ananius, his footman, to Jerusalem,
5 inviting him to Edessa.

ABGARUS, king of Edessa, to
Jesus the good Saviour, who
appears at Jerusalem, greeting.

2 I have been informed concerning
you and your cures, which are
performed without the use of
medicines and herbs.

3 For it is reported, that you
cause the blind to see, the lame to
walk, do both cleanse lepers, and
cast out unclean spirits and devils,
and restore them to health who have
been long diseased; and raiseth up
the dead;

4 All which when I heard, I was
persuaded of one of these two,
namely, either that you are God
himself descended from heaven;
who do these things, or the Son
of God.

5 On this account therefore I
have written to you, earnestly to
desire you would take the trouble
of a journey hither, and cure a
disease which I am under.

6 For I hear the Jews ridicule
you and, intend you mischief.

7 My city is indeed small, but
neat, and large enough for us
both.

CHAPTER II.

The answer of Jesus by Ananias the footman
to Abgarus the king,
3 declining to visit Edessa.

ABGARUS, you are happy,
forasmuch as you have
believed on me, whom you
have not seen.

2 For it is written concerning
me, that those who have seen me
should not believe on me, that
they who have not seen might
believe and live.

3 As to that part of your letter,
which relates to my giving you a
visit, I must inform you, that I
must fulfil all the ends of my
mission in this country, and after
that be received up again to him
who sent me.

4 But after my ascension I will
send one of my disciples, who will
cure your disease, and give life to
you, and all that are with you.

REFERENCES TO THE EPISTLES OF JESUS CHRIST AND ABGARUS KING OF EDESSA.

[The first writer who makes any mention of the Epistles that passed
between Jesus Christ and Abgarus, is Eusebius, Bishop of Caesarea, in
Palestine, who flourished in the early part of the fourth century. For
their genuineness, he appeals to the public registers and records of the
City of Edessa in Mesopotamia, where Abgarus reigned, and where he
affirms that he found them written in the Syriac language. He published a
Greek translation of them, in his Ecclesiastical History. The learned
world has been much divided on this subject; but, notwithstanding the
erudite Grabe, with Archbishop Cave, Dr, Parker, and other divines, have
strenuously contended for their admission into the canon of Scripture,
they are deemed apocryphal. The Rev. Jeremiah Jones observes, that the
common people in England have this Epistle in their houses in many
places, fixed in a frame, with the picture of Christ before it; and that
they generally, with much honesty and devotion, regard it as the word of
God, and the genuine Epistle of Christ.]

THE EPISTLE OF ST. PAUL THE APOSTLE TO THE LAODICEANS.

1 He salutes the brethren;
3 exhorts them to persevere in good works,
4 and not to be moved by vain speaking.
6 Rejoices in his bonds,
10 desires them to live in the fear of the Lord.

PAUL an Apostle, not of men,
neither by man, but by Jesus
Christ, to the brethren which are
at Laodicea.

2 Grace be to you, and peace
from God the Father and our Lord
Jesus Christ.

3 I thank Christ in every prayer
of mine, that ye may continue and
persevere in good works, looking
for that which is promised in the
day of judgment.

4 Let not the vain speeches of
any trouble you, who pervert the
truth, that they may draw you
aside from the truth of the Gospel
which I have preached.

5 And now may God grant, that
my converts may attain to a
perfect knowledge of the truth
of the Gospel, be beneficent,
and doing good works which
accompany salvation.

6 And now my bonds, which I
suffer in Christ, are manifest,
in which I rejoice and am glad.
For I know that this shall
turn to my salvation for ever,
which shall be through your
prayer, and the supply of the
Holy Spirit.

8 Whether I live or die, to live
shall be a life to Christ, to die
will be joy.

9 And our Lord will grant us
his mercy, that ye may have the
same love, and be like-minded.

10 Wherefore, my beloved, as
ye have heard of the coming of
the Lord, so think and act in fear,
and it shall be to you life eternal;

11 For it is God, who worketh
in you:

12 And do all things without
sin.

13 And what is best, my beloved
rejoice in the Lord Jesus Christ
and avoid all filthy lucre.

14 Let all your requests be made
known to God, and be steady in
the doctrine of Christ.

15 And whatsoever things are
sound and true, and of good reort,
and chaste, and just, and lovely,
these things do.

16 Those things which ye have
heard, and received, think on these
things, and peace shall be with
you.

17 All the saints salute you.

18 The grace of our Lord Jesus
Christ be with your spirit. Amen.

19 Cause this Epistle to be read
to the Colossians, and the Epistle
of the Colossians to be read among
you.

REFERENCES TO THE EPISTLE OF ST. PAUL THE APOSTLE
TO THE LAODICEANS.

[This Epistle has been highly esteemed by several learned men of the church of Rome and others. The Quakers have printed a translation, and plead for it, as the reader may see, by consulting Poole's Annotation on Col. vi. 16. Sixtus Senensis mentions two MSS., the one in the Sorbonne Library at Paris, which is a very ancient copy, and the other in the Library of Joannes a Viridario, at Padua, which he transcribed and published; and which is the authority for the following translation. There is a very old translation of this Epistle in the British Museum, among the Harleian MSS., Cod. 1212.]

THE EPISTLES OF
ST. PAUL THE APOSTLE TO SENECA, WITH
SENECA' S TO PAUL.

CHAPTER I.

ANNAEUS SENECA to PAUL Greeting.

I SUPPOSE, Paul, you have been informed of that conversation, which passed yesterday between me and my Lucilius, concerning hypocrisy and other subjects; for there were some of your disciples in company with us;

2 For when we were retired into the Sallustian gardens, through which they were also passing, and would have gone another way, by our persuasion they joined company with us.

3 I desire you to believe, that we much wish for your conversation;

4 We were much delighted with your book of many Epistles, which you have written to some cities and chief towns of provinces, and contain wonderful instructions for moral conduct:

5 Such sentiments, as I suppose you were not the author of, but only the instrument of conveying, though sometimes both the author and the instrument,

6 For such is the sublimity of those, doctrines, and their grandeur, that I suppose the age of a man is scarce sufficient to be instructed and perfected in the knowledge of them. I wish your welfare, my brother. Farewell.

CHAPTER II.

PAUL to SENECA Greeting.

I RECEIVED your letter yesterday with pleasure, to which I could immediately have written an answer, had the young man been at home, whom I intended to have sent to you:

2 For you know when, and by whom, at what seasons, and to whom I must deliver everything which I send.

3 I desire therefore you would not charge me with negligence, if I wait for a proper person.

4 I reckon myself very happy in having the judgment of so valuable a person, that you are delighted with my Epistles:

5 For you would not be esteemed a censor, a philosopher, or be the tutor of so great a prince, and a master of everything, if you were not sincere. I wish you a lasting prosperity.

CHAPTER III.

ANNAEUS SENECA to PAUL Greeting.

I HAVE completed some volumes and divided them into their proper parts.

2 I am determined to read them to Caesar, and if any favourable opportunity happens, you also shall be present, when they are read;

3 But if that cannot be, I will appoint and give you notice of a day, when we will together read over the performance.

4 I had determined, if I could with safety, first to have your opinion of it, before I published it to Caesar, that you might be convinced of my affection to you. Farewell, dearest Paul.

CHAP. IV.

PAUL to SENECA Greeting.

AS often as I read your letters,
I imagine you present with
me; nor indeed do I think any
other, than that you are always
with us.

2 As soon therefore as you begin
to come, we shall presently see
each other. I wish you all
prosperity.

CHAPTER V.

ANNAEUS SENECA to PAUL Greeting.

WE are very much concerned
at your too long absence
from us.

2 What is it, or what affairs are
they, which obstructs your coming?

3 If you fear the anger of
Caesar because you have abandoned
your former religion, and made
proselytes also of others, you
have this to plead, that your
acting thus proceeded not from
inconstancy, but judgment.
Farewell.

CHAPTER VI.

PAUL to SENECA and LUCILIUS
Greeting.

CONCERNING those things,
about which ye wrote to me,
it is not proper for me to mention
anything in writing with pen and
ink: the one of which leaves
marks, and the other evidently
declares things.

2 Especially since I know that
there are near you, as well as me,
those who will understand my
meaning.

3 Deference is to be paid to
all men, and so much the more,
as they are more likely to take
occasions of quarrelling.

4 And if we show a submissive
temper, we shall overcome
effectually in all points, if so
be they are, who are capable of
seeing and acknowledging themselves
to have been in the wrong. Farewell.

CHAPTER VII.

ANNAEUS SENECA to PAUL Greeting.

I PROFESS myself extremely pleased with the reading your letters to the Galatians, Corinthians, and people of Achaia.

2 For the Holy Ghost has in them by you delivered those sentiments which are very lofty, sublime, deserving of all respect, and beyond your own invention.

3 I could wish therefore, that when you are writing things so extraordinary, there might not be wanting an elegancy of speech agreeable to their majesty.

4 And I must own, my brother, that I may not at once dishonestly conceal anything from you, and be unfaithful to my own conscience, that the emperor is extremely pleased with the sentiments of your Epistles;

5 For when he heard the beginning of them read, he declared, that he was surprised to find such notions in a person, who had not had a regular education.

6 To which I replied, That the Gods sometimes made use of mean (innocent) persons to speak by, and gave him an instance of this in a mean countryman named Vatienus, who, when he was in the country of Reate, had two men appeared to him, called Castor and Pollux, and received a revelation from the gods. Farewell.

CHAPTER VIII.

PAUL to SENECA Greeting.

ALTHOUGH I know the emperor is both an admirer and favourer of our religion, yet give me leave to advise you against your suffering any injury (by showing favour to us).

2 I think indeed you ventured upon a very dangerous attempt, when you would declare (to the emperor) that which is so very contrary to his religion, and way of worship; seeing he is a worshipper of the heathen gods.

3 I know not what you particularly

had in view, when you told him of this; but I suppose you did it out of too great respect for me.

4 But I desire that for the future you would not do so; for you had need be careful, lest by showing your affection for me, you should offend your master:

5 His anger indeed will do us no harm, if he continue a heathen; nor will his not being angry be of any service to us:

6 And if the empress act worthy of her character, she will not be angry; but if she act as a woman, she will be affronted. Farewell.

CHAPTER IX.

ANNEUS SENECA to PAUL Greeting.

KNOW that my letter, wherein I acquainted you, that I had read to the Emperor your Epistles, does not so much affect you as the nature of the things (contained in them.)

2 Which do so powerfully divert men's minds from their former manners and practices, that I have always been surprised, and have been fully convinced of it by many arguments heretofore.

3 Let us therefore begin afresh; and if any thing heretofore has been imprudently acted, do you forgive.

4 I have sent you a book decopia verborum. Farewell, dearest Paul.

CHAPTER X.

PAUL to SENECA Greeting.

AS often as I write to you, and place my name before yours, I do a thing both disagreeable to myself, and contrary to our religion:

2 For I ought, as I have often declared, to become all things to all men, and to have that regard to your quality, which the Roman law has honoured all senators with; namely, to put my name last in the (inscription of the) Epistle, that I may not at length with uneasiness and shame be obliged to do that

which it was always my inclination
to do. Farewell, most respected
master. Dated the fifth of the
calends of July, in the fourth
Consulship of Nero, and Messala.

CHAPTER XI.

ANNAEUS SENECA to PAUL Greeting.

ALL happiness to you,
my dearest Paul.

2 If a person so great, and
every way agreeable as you are,
become not only a common, but
a most intimate friend to me,
how happy will be the case of
Seneca!

3 You therefore, who are so
eminent, and so far exalted above
all, even the greatest, do not think
yourself unfit to be first named in
the inscription of an Epistle;

4 Lest I should suspect you intend
not so much to try me, as to banter
me; for you know yourself to be a
Roman citizen.

5 And I could wish to be in that
circumstance or station which you
are, and that you were in the same
that I am. Farewell, dearest Paul.
Dated the tenth of the calends of
April, in the Consulship of Aprianus
and Capito.

CHAPTER XII.

ANNAEUS SENECA to PAUL Greeting.

ALL happiness to you, my dearest
Paul. Do you not suppose I am
extremely concerned and grieved
that your innocence should bring
you into sufferings?

2 And that all the people should
suppose you (Christians) so criminal,
and imagine all the misfortunes
that happen to the city, to be
caused by you?

3 But let us bear the charge
with a patient temper, appealing
for our innocence to the court
above, which is the only one our
hard fortune will allow us to address
to, till at length our misfortunes
shall end in unalterable happiness.

4 Former ages have produced
(tyrants) Alexander the son of

Philip, and Dionysius; ours also has produced Caius Caesar; whose inclinations were their only laws.

5 As to the frequent burnings of the city of Rome, the cause is manifest; and if a person in my mean circumstances might be allowed to speak, and one might declare these dark things without danger, every one should see the whole of the matter.

6 The Christians and Jews are indeed commonly punished for the crime of burning the city; but that impious miscreant, who delights in murders and butcheries, and disguises his villainies with lies, is appointed to, or reserved till, his proper time.

7 And as the life of every excellent person is now sacrificed instead of that one person (who is the author of the mischief), so this one shall be sacrificed for many, and be shall be devoted to be burnt with fire instead of all.

8 One hundred and thirty-two houses, and four whole squares (or islands) were burnt down in six days: the seventh put an end to the burning. I wish you all happiness.

9 Dated the fifth of the calends of April, in the Consulship of Frigius and Bassus.

CHAPTER XIII.

ANNÆUS SENECA to PAUL Greeting.

ALL happiness to you, my dearest Paul.

2 You have written many volumes in an allegorical and mystical style, and therefore such mighty matters and business being committed to you, require not to be set off with any rhetorical flourishes of speech, but only with some proper elegance.

3 I remember you often said, that many by affecting such a style do injury to their subjects, and lose the force of the matters they treat of.

4 But in this I desire you to regard me, namely, to have respect to true Latin, and to choose just words, that so you may the better manage the noble trust which is reposed in you.

5 Farewell. Dated the fifth of
the nones of July, Leo and Savinus
Consuls.

CHAPTER XIV.

PAUL to SENECA Greeting.

YOUR serious consideration is
requited with those discoveries,
which the Divine Being has
granted but to few;

2 I am thereby assured that
I sow the most strong seed in a
fertile soil, not anything material,
which is subject to corruption, but
the durable word of God, which
shall increase and bring forth fruit
to eternity.

3 That which by your wisdom you
have attained to, shall abide
without decay for ever.

4 Believe that you ought to
avoid the superstitions of Jews
and Gentiles.

5 The things which you have in
some measure arrived to, prudently
make known to the emperor, his
family, and to faithful friends;

6 And though your sentiments
will seem disagreeable, and not
be comprehended by them, seeing
most of them will not regard your
discourses, yet the Word of God
once infused into them, will at
length make them become new men,
aspiring towards God.

7 Farewell Seneca, who art
most dear to us. Dated on the
calends of August, in the
Consulship of Leo and Savinus.

REFERENCES TO THE EPISTLES OF ST. PAUL THE APOSTLE
TO SENECA, WITH SENECA'S TO PAUL.

[Several very learned writers have entertained a favourable opinion of these Epistles. They are undoubtedly of high antiquity. Salmeron cites them to prove that Seneca was one of Caesar's household, referred to by Paul, Philip iv. 22, as saluting the brethren at Philippi. In Jerome's enumeration of illustrious men, he places Seneca, on account of these Epistles, amongst the ecclesiastical and holy writers of the Christian Church. Sixtus Senensis has published them in his Bibliothecae, p 89, 90; and it is from thence that the present translation is made. Baronius, Bellarmine, Dr. Cave, Spanheim, and others, contend that they are not genuine.]

THE ACTS OF ST. PAUL AND THECLA.

The martyrdom of the holy and glorious
first Martyr and Apostle Thecla.

CHAPTER I.

- 1 Demas and Hermogenes become Paul's companions.
- 4 Paul visits Onesiphorus.
- 8 Invited by Demos and Hermogenes.
- 11 Preaches to the household of Onesiphorus.
- 12 His sermon.

WHEN Paul went up to Iconium,
after his flight from Antioch,
Demas and Hermogenes became
his companions, who were then
full of hypocrisy.

2 But Paul looking only at the
goodness of God, did them no
harm, but loved them greatly.

3 Accordingly he endeavoured
to make agreeable to them all the
oracles and doctrines of Christ,
and the design of the Gospel of
God's well-beloved son; instructing
them in the knowledge of Christ,
as it was revealed to him.

4 And a certain man named
Onesiphorus, hearing that Paul
was come to Iconium, went out
speedily to meet him, together
with his wife Lectra, and his sons
Simmia and Zeno, to invite him to
their house.

5 For Titus had given them a
description of Paul's personage,
they as yet not knowing him in
person, but only being acquainted
with his character.

6 They went in the king's highway
to Lystra, and stood there waiting
for him, comparing all who passed
by with that description which
Titus had given them.

7 At length they saw a man coming
(namely Paul), of a low stature,
bald on the head; with crooked thighs,
handsome legs, hollow-eyes; and a
crooked nose; full of grace, for
sometimes he appeared as a man,
sometimes he had the countenance
of an angel. And Paul saw Onesiphorus,
and was glad.

8 And Onesiphorus said:
Hail, thou servant of the blessed
God. Paul replied, The grace of

God be with thee and thy family.

9 But Denies and Hermogenes were moved with envy, and, under a show of great religion, Demas said, And are not we also servants of the blessed God? Why didst thou not salute us?

10 Onesiphorus replied, Because I have not perceived in you the fruits of righteousness; nevertheless, if ye are of that sort, ye shall be welcome to my house also.

11 Then Paul went into the house of Onesiphorus, and there was great joy among the family on that account: and they employed themselves in prayer, breaking of bread, and hearing Paul preach the word of God concerning temperance and the resurrection, in the following manner:

12 Blessed are the pure in heart; for they shall see God.

13 Blessed are they who keep their flesh undefiled (or pure); for they shall be the temple of God.

14 Blessed are the temperate (or chaste); for God will reveal himself to them.

15 Blessed are they who abandon their worldly enjoyments; for they shall be accepted of God.

16 Blessed are they who have wives, as though they had them not; for they shall be made angels of God.

17 Blessed are they who tremble at the word of God; for they shall be comforted.

18 Blessed are they who keep their baptism pure; for they shall find peace with the Father, Son, and Holy Ghost.

19 Blessed are they who pursue the wisdom or doctrine of Jesus Christ; for they shall be called the sons of the Most High.

20 Blessed are they who observe the instructions of Jesus Christ; for they shall dwell in eternal light.

21 Blessed are they, who for the love of Christ abandon the glories of the world, for they shall judge angels, and be placed at the right hand of Christ, and shall not suffer the bitterness of the last judgment.

22 Blessed are the bodies and souls
of virgins; for they are acceptable
to God, and shall not lose the reward
of their virginity; for the word of
their (heavenly) Father shall prove
effectual to their salvation in the
day of his Son, and they shall enjoy
rest for evermore.

CHAPTER II.

1 Thecla listens anxiously to Paul's preaching.
5 Thamyris, her admirer, concerts with Theoclia
her mother to dissuade her,
12 in vain.
14 Demas and Hermogenes vilify Paul to Thamyris.

WHILE Paul was preaching
this sermon in the church
which was in the house of
Onesiphorus, a certain virgin
named Thecla (whose mother's
name was Theoclia, and who was
betrothed to a man named Thamyris)
sat at a certain window in her house.

2 From whence, by the advantage
of a window in the house where
Paul was, she both night and day
heard Paul's sermons concerning
God, concerning charity, concerning
faith in Christ, and concerning
prayer;

3 Nor would she depart from
the window, till with exceeding
joy she was subdued to the
doctrines of faith.

4 At length, when she saw many
women and virgins going into
Paul, she earnestly desired that
she might be thought worthy to
appear in his presence, and hear
the word of Christ; for she had
not yet seen Paul's person, but only
heard his sermons, and that alone.

5 But when she would not be
prevailed upon to depart from the
window, her mother sent to Thamyris,
who came with the greatest pleasure,
as hoping now, to marry her.
Accordingly he said to Theoclia,
Where is my Thecla?

6 Theoclia replied, Thamyris,
I have something very strange to
tell you; for Thecla, for the space
of three days, will not move from
the window, not so much as to eat
or drink, but is so intent in
hearing the artful and delusive
discourses of a certain foreigner,
that I perfectly wonder Thamyris,
that a young woman of her known

modesty, will suffer herself to be so prevailed upon.

7 For that man has disturbed the whole city of Iconium, and even your Thecla, among others. All the women and young men flock to him to receive his doctrine; who, besides all the rest, tells them that there is but one God, who alone is to be worshipped, and that we ought to live in chastity.

8 Notwithstanding this, my daughter Thecla, like a spider's web fastened to the window, is captivated, by the discourses of Paul, and attends' upon them with prodigious eagerness, and vast delight; and thus, by attending on what he says, the young woman is seduced. Now then do you go, and speak to her, for she is betrothed to you.

9 Accordingly Thamyris went, and having saluted her, and taking care not to surprise her, he said, Thecla, my spouse, why sittest thou in this melancholy posture? What strange impressions are made upon thee? Turn to Thamyris, and blush.

10 Her mother also spake to her after the same manner, and said, Child, why dost thou sit so melancholy, and, like one astonished, makest no reply?

11 Then they wept exceedingly, Thamyris, that he had lost his spouse; Theoclia, that she had lost her daughter; and the maids, that they had lost their mistress; and there was an universal mourning in the family.

12 But all these things made no impression upon Thecla, so as to incline her so much as to turn to them, and take notice of them; for she still regarded the discourses of Paul.

13 Then Thamyris ran forth into the street to observe who they were that went in to Paul, and came out from him; and he saw two men engaged in a very warm dispute, and said to them;

14 Sirs, what business have you here? and who is that man within, belonging to you, who deludes the minds of men, both young men and virgins, persuading them, that they ought not to marry,

but continue as they are?

15 I promise to give you a considerable sum, if ye will give me a just account of him; for I am the chief person of this city.

16 Demas and Hermogenes replied, We cannot so exactly tell who he is; but this we know, that he deprives young men of their (intended) wives, and virgins of their (intended) husbands, by teaching, There can be no future resurrection, unless ye continue in chastity, and do not defile your flesh.

CHAPTER III.

1 They betray Paul.

7 Thamyris arrests him with officers.

THEN said Thamyris, Come along with me to my house, and refresh yourselves. So they went to a very splendid entertainment, where there was wine in abundance, and very rich provision.

2 They were brought to a table richly spread, and made to drink plentifully by Thamyris, on account of the love he had for Thecla and his desire to marry her.

3 Then Thamyris said, I desire ye would inform me what the doctrines of this Paul are, that I may understand them; for I am under no small concern about Thecla, seeing she so delights in that stranger's discourses, that I am in danger of losing my intended wife.

4 Then Demas and Hermogenes answered both together, and said, Let him be brought before the governor Castellius, as one who endeavours to persuade the people into the new religion of the Christians, and he, according to the order of Caesar, will put him to death, by which means you will obtain your wife;

5 While we at the same time will teach her, that the resurrection which he speaks of is already come, and consists in our having children; and that we then arose again, when we came to the knowledge of God.

6 Thamyris having this account from them, was filled with hot resentment:

7 And rising early in the morning
he went to the house of Onesiphorus,
attended by the magistrates, the
Jailor, and a great multitude of
people with staves, and said to Paul;

8 Thou hast perverted the city
of Iconium, and among the rest,
Thecla, who is betrothed to me,
so that now she will not marry
me. Thou shalt therefore go with
us to the governor Castellius.

9 And all the multitude cried
out, Away with this imposter, for
he has perverted the minds of our
wives, and all the people hearken
to him.

CHAPTER IV.

1 Paul accused before the governor by Thamyris.
5 Defends himself.
9 Is committed to prison,
10 and visited by Thecla.

THEN Thamyris standing before
the governor's judgment-seat,
spake with a loud voice in the
following manner.

2 O governor, I know not whence
this man cometh; but he is one
who teaches that matrimony is
unlawful. Command him therefore
to declare before you for what
reason he publishes such doctrines.

3 While he was saying thus,
Demas and Hermogenes (whispered to
Thamyris, and) said; Say that he
is a Christian, and he will
presently be put to death.

4 But the governor was more
deliberate, and calling to Paul,
he said, Who art thou? What dost
thou teach? They seem to lay
gross crimes to thy charge.

5 Paul then spake with a loud
voice, saying, As I am now called
to give an account, O governor,
of my doctrines, I desire your
audience.

6 That God, who is a God of
vengeance, and who strands in need
of nothing but the salvation of his
creatures, has sent me to reclaim
them from their wickedness, and
corruptions; from all (sinful)
pleasures, and from death; and to
persuade them to sin no more.

7 On this account, God sent his
Son Jesus Christ, whom I preach,

and in whom I instruct men to place their hopes, as that person who only had such compassion on the deluded world, that it might not, O governor, be condemned, but have faith, the fear of God, the knowledge of religion, and the love of truth.

8 So that if I only teach those things which I have received by revelation from God, where is my crime?

9 When the governor heard this, he ordered Paul to be bound, and to be put in prison, till he should be more at leisure to hear him more fully.

10 But in the night, Thecla taking off her ear-rings, gave them to the turnkey of the prison, who then opened the door to her, and let her in;

11 And when she made a present of a silver looking-glass to the jailor, was allowed to go into the room where Paul was; then she set down at his feet, and heard from him the great things of God.

12 And as she perceived Paul not to be afraid of suffering, but that by divine assistance he behaved himself with courage, her faith so far increased that she kissed his chains.

CHAPTER V.

1 Thecla sought and found by her relations.
4 Brought with Paul before the governor.
9 Ordered to be burnt, and Paul to be whipt.
15 Thecla miraculously saved.

AT length Thecla was missed and sought for by the family and by Thamyris in every street, as though she had been lost; till one of the porter's fellow-servants told them, that she had gone out in the night-time.

2 Then they examined the porter, and he told them, that she was gone to the prison to the strange man.

3 They went therefore according to his direction, and there found her; and when they came out, they got a mob together, and went and told the governor all that had happened.

4 Upon which he ordered Paul
to be brought before his judgment
seat.

5 Thecla in the mean time lay
wallowing on the ground in the
prison, in that same place where
Paul had sat to teach her; upon
which the governor also ordered
her to be brought before his
judgment-seat; which summons she
received with joy, and went.

6 When Paul was brought thither,
the mob with more vehemence cried
out, He is a magician, let him die.

7 Nevertheless the governor
attended with pleasure upon Paul's
discourses of the holy works of
Christ; and, after a council called,
he summoned Thecla, and said to
her, Why do you not, according
to the law of the Iconians, marry
Thamyris?

8 She stood still, with her eyes
fixed upon Paul; and finding she
made no reply, Theoclia, her
mother cried out saying, Let the
unjust creature be burnt; let her
be burnt in the midst of the theatre,
for refusing Thamyris, that all
women may learn from her to avoid
such practices.

9 Then the governor was exceedingly
concerned, and ordered Paul to be
whipt out of the city, and Thecla
to be burnt.

10 So the governor arose, and went
immediately into the theatre; and
all the people went forth to see
the dismal sight.

11 But Thecla, just as a lamb in
the wilderness looks every way to
see his shepherd, looked around
for Paul;

12 And as she was looking upon
the multitude, she saw the Lord
Jesus in the likeness of Paul, and
said to herself, Paul is come to see
me in my distressed circumstances.
And she fixed her eyes upon him;
but he instantly ascended up to
heaven, while she looked on him.

13 Then the young men and women
brought wood and straw for the
burning of Thecla; who being brought
naked to the stake, extorted tears
from the governor, with surprise
beholding the greatness of her beauty.

14 And when they had placed
the wood in order, the people

commanded her to go upon it; which she did, first making the sign of the cross.

15 Then the people set fire to the pile; though the flame was exceeding large, it did not touch her; for God took compassion on her, and caused a great eruption from the earth beneath, and a cloud from above to pour down great quantities of rain and hail;

16 Insomuch that by the rupture of the earth, very many were in great danger, and some were killed, the fire was extinguished, and Thecla preserved.

CHAPTER VI.

1 Paul with Onesiphorus in a cave.
7 Thecla discovers Paul;
12 proffers to follow him:
13 he exhorts her not for fear of fornication.

IN the mean time Paul, together with Onesiphorus, his wife and children, was keeping a fast in a certain cave, which was in the road from Iconium to Daphne.

2 And when they had fasted for several days, the children said to Paul, Father, we are hungry, and have not wherewithal to buy bread; for Onesiphorus had left all his substance to follow Paul with his family.

3 Then Paul, taking off his coat, said to the boy, Go, child, and buy bread, and bring it hither.

4 But while the boy was buying the bread, he saw his neighbour Thecla, and was surprised, and said to her, Thecla, where are you going?

5 She replied, I am in pursuit of Paul, having been delivered from the flames.

6 The boy then said, I will bring you to him, for he is under great concern on your account, and has been in prayer and fasting these six days.

7 When Thecla came to the cave, she found Paul upon his knees praying and saying, O holy Father, O Lord Jesus Christ, grant that the fire may not touch Thecla; but be her helper, for she is thy servant.

8 Thecla then standing behind him, cried out in the following words: O sovereign Lord Creator of heaven and earth, the Father of thy beloved and holy Son, I praise thee that thou hast preserved me from the fire, to see Paul again.

9 Paul then arose, and when he saw her, said, O God, who searchest the heart, Father of my Lord Jesus Christ, I praise thee that thou hast answered my prayer.

10 And there prevailed among them in the cave an entire affection to each other; Paul, Onesiphorus, and all that were with them being filled with joy.

11 They had five loaves, some herbs and water, and they solaced each other in reflections upon the holy works of Christ.

12 Then said Thecla to Paul, If you be pleased with it, I will follow you whithersoever you go.

13 He replied to her, Persons are now much given to fornication, and you being handsome, I am afraid lest you should meet with greater temptation than the former, and should Not withstand, but be overcome by it.

14 Thecla replied, Grant me only the seal of Christ, and no temptation shall affect me.

15 Paul answered, Thecla, wait with patience, and you shall receive the gift of Christ.

CHAPTER VII.

- 1 Paul and Thecla go to Antioch.
- 2 Alexander, a magistrate, falls in love with Thecla:
- 4 kisses her by force:
- 5 she resists him:
- 6 is carried before the governor, and condemned to be thrown to wild beasts.

THEN Paul sent back Onesiphorus and his family to their own home, and taking Thecla along with him, went for Antioch;

2 And as soon as they came in to the city, a certain Syrian, named Alexander, a magistrate in the city, who had done many considerable services for the city during his magistracy, saw Thecla, and fell in love with her, and

endeavoured by many rich presents
to engage Paul in his interest.

3 But Paul told him, I know not
the woman of whom you speak, nor
does she belong to me.

4 But he being a person of great
power in, Antioch, seized her in
the street and kissed her: which
Thecla would not bear, but looking
about for Paul, cried out in a
distressed loud tone, Force me not,
who am a stranger; force me not,
who am a servant of God; I am
one of the principal persons of
Iconium, and was obliged to leave
that city because I would not be
married to Thamyris.

5 Then she laid hold on Alexander,
tore his coat, and took his crown
off his head, and made him appear
ridiculous before all the people.

6 But Alexander, partly as he
loved her, and partly being ashamed
of what had been done, led her to
the governor, and upon her confession
of what she had done, he condemned
her to be thrown among the beasts.

CHAPTER VIII.

2 Thecla entertained by Trifina;
3 brought out to the wild beasts;
a she-lion licks her feet.
5 Trifina upon a vision of her deceased
daughter, adopts Thecla,
11 who is taken to the amphitheatre again.

WHICH when the people saw, they
said: The judgments passed in this
city are unjust. But Thecla desired
the favour of the governor, that
her chastity might not be attacked,
but preserved till she should be
cast to the beasts.

2 The governor then inquired,
Who would entertain her; upon
which a certain very rich widow,
named Trifina, whose daughter
was lately dead, desired that she
might have the keeping of her;
and she began to treat her in her
house as her own daughter.

3 At length a day came, when
the beasts were to be brought forth
to be seen; and Thecla was brought
to the amphitheatre, and put into
a den in which was an exceeding
fierce she-lion, in the presence of
a multitude of spectators.

4 Trifina; without any surprise,

accompanied Thecla, and the she-
lion licked the feet of Thecla.
The title written which denoted
her crime, was Sacrilege. Then
the women cried out, O God, the
judgments of this city are
unrighteous.

5 After the beasts had been
shown, Trifina took Thecla home
with her, and they went to bed;
and behold, the daughter of Trifina,
who was dead, appeared to her
mother, and said; Mother, let the
young woman, Thecla, be reputed
by you as your daughter in my
stead; and desire her that she
should pray for me, that I may be
translated to a state of happiness.

6 Upon which Trifina, with a
mournful air, said, My daughter
Falconilla has appeared to me, and
ordered me to receive you in her
room; wherefore I desire, Thecla,
that you would pray for my daughter,
that she may be translated into
a state of happiness, and to life
eternal.

7 When Thecla heard this, she
immediately prayed to the Lord,
and said: O Lord God of heaven and
earth, Jesus Christ, thou Son of
the Most High, grant that her
daughter Falconilla may live forever.
Trifina hearing this, groaned again,
and said: O unrighteous judgments!
O unreasonable wickedness! that
such a creature should (again)
be cast to the beasts!

8 On the morrow, at break of day,
Alexander came to Trifina's house,
and said: The governor and the
people are waiting; bring the
criminal forth.

9 But Trifina ran in so violently
upon him, that he was affrighted,
and ran away. Trifina was one of
the royal family; and she thus
expressed her sorrow, and said;
Alas! I have trouble in my house
on two accounts, and there is no
one who will relieve me, either
under the loss of my daughter, or
my being unable to save Thecla.
But now, O Lord God, be thou the
helper of Thecla thy servant.

10 While she was thus engaged.
the governor sent one of his own
officers to bring Thecla. Trifina
took her by the hand, and, going
with her, said: I went with
Falconilla to her grave, and now
must go with Thecla to the beasts.

11 When Thecla heard this, she
weeping prayed, and said: O Lord
God, whom I have made my confidence
and refuge, reward Trifina for her
compassion to me, and preserving
my chastity.

12 Upon this there was a great
noise in the amphitheatre; the
beasts roared, and the people
cried out, Bring in the criminal.

13 But the women cried out,
and said: Let the whole city
suffer for such crimes; and
order all of us, O governor,
to the same punishment. O unjust
judgment! O cruel sight!

14 Others said, Let the whole
city be destroyed for this vile
action. Kill us all, O governor.
O cruel sight! O unrighteous
judgment.

CHAPTER IX.

- 1 Thecla thrown naked to the wild beasts;
- 2 but they all refuse to attack her.
- 8 She baptizes herself in a pit of water.
- 10 Other wild beasts refuse to injure her.
- 11 Tied to wild bulls.
- 13 Miraculously saved.
21. Released.
- 24 Entertained by Trifina,

THEN Thecla was taken out of
the hand of Trifina, stripped
naked, had a girdle put on, and
thrown into the place appointed
for fighting with the beasts: and
the lions and the bears were let
loose upon her.

2 But a she-lion, which was of
all the most fierce, ran to Thecla,
and fell down at her feet. Upon
which the multitude of women
shouted aloud.

3 Then a she-bear ran fiercely
towards her, but the she lion met
the bear, and tore it in pieces.

4 Again a he-lion, who had been
wont to devour men, and which
belonged to Alexander, ran towards
her; but the she-lion encountered
the he-lion, and they killed each
other.

5 Then the women were under
a greater concern, because the
she-lion, which had helped Thecla,
was dead.

6 Afterwards they brought out

many other wild beasts; but Thecla stood with her hands stretched towards heaven, and prayed; and when she had done praying, she turned about, and saw a pit of water, and said, Now it is a proper time for me to be baptized.

7 Accordingly she threw herself into the water, and said, In thy name, O my Lord Jesus Christ, I am this last day baptized. The women and the people seeing this, cried out and said, Do not throw yourself into the water. And the governor himself cried out, to think that the fish (sea-calves) were like to devour so much beauty.

8 Notwithstanding all this, Thecla threw herself into the water, in the name of our Lord Jesus Christ.

9 But the fish (sea-calves) when they saw the lightning and fire, were killed, and swam dead upon the surface of the water, and a cloud of fire surrounded Thecla; so that as the beasts could not come near her, so the people could not see her nakedness.

10 Yet they turned other wild beasts upon her; upon which they made a very mournful outcry; and some of them scattered spikenard, others cassia, others amomus (a sort of spikenard, or the herb of Jerusalem, or ladies rose), others ointment; so that the quantity of ointment was large, in proportion to the number of people; and upon this all the beasts lay as though they had been fast asleep, and did not touch Thecla.

11 Whereupon Alexander said to the governor, I have some very terrible bulls; let us bind her to them. To which the governor, with concern, replied, You may do what you think fit.

12 Then they put a cord round Thecla's waist, which bound also her feet, and with it tied her to the bulls, to whose privy-parts they applied red-hot irons, that so they being the more tormented, might more violently drag Thecla about, till they had killed her.

13 The bulls accordingly tore about, making a most hideous noise; but the flame which was about Thecla, burnt off the cords which were fastened to the members of the bulls, and she stood in the middle

of the stage, as unconcerned as if she had not been bound.

14 But in the mean time Trifina, who sat upon one of the benches, fainted away and died; upon which the whole city was under a very great concern.

15 And Alexander himself was afraid, and desired the governor, saying: I entreat you, take compassion on me and the city, and release this woman, who has fought with the beasts; lest both you and I, and the whole city, be destroyed;

16 For if Caesar should have any account of what has passed now, he will certainly immediately destroy the city, because Trifina, a person of royal extract, and a relation of his, is dead upon her seat.

17 Upon this the governor called Thecla from among the beasts to him, and said to her, Who art thou? and what are thy circumstances, that not one of the beasts will touch thee?

18 Thecla replied to him; I am a servant of the living God; and as to my state, I am a believer on Jesus Christ his Son, in whom God is well pleased; and for that reason none of the beasts could touch me.

19 He alone is the way to eternal salvation, and the foundation of eternal life. He is a refuge to those who are in distress; a support to the afflicted, hope and defence to those who are hopeless; and in a word, all those who do not believe on him, shall not live, but suffer eternal death.

20 When the governor heard these things, he ordered her clothes to be brought, and said to her, Put on your clothes.

21 Thecla replied: May that God who clothed me when I was naked among the beasts, in the day of judgment clothe your soul with the robe of salvation. Then she took her clothes, and put them on; and the governor immediately published an order in these words: I release to you Thecla the servant of God.

22 Upon which the women cried out together with a loud voice, and with one accord gave praise

unto God, and said; There is but one God, who is the God of Thecla; the one God who hath delivered Thecla.

23 So loud were their voices, that the whole city seemed to be shaken; and Trifina herself heard the glad tidings, and arose again, and ran with the multitude to meet Thecla; and embracing her, said: Now I believe there shall be a resurrection of the dead; now I am persuaded that my daughter is alive. Come therefore home with me, my daughter Thecla, and I will make all over that I have to you.

24 So Thecla went with Trifina, and was entertained there a few days, teaching her the word of the Lord, whereby many young women were converted; and there was great joy in the family of Trifina.

25 But Thecla longed to see Paul, and inquired and sent every where to find him; and when at length she was informed that he was at Myra, in Lycia, she took with her many young men and women; and putting on a girdle, and dressing herself in the habit of a man, she went to him to Myra in Lycia, and there found Paul preaching the word of God; and she stood by him among the throng.

CHAPTER X.

1 Thecla visits Paul;
6 visits Onesiphorus;
8 and visits her Mother
9 who repulses her.
14 Is tempted by the devil.
16 Works miracles.

BUT it was no small surprise to Paul when he saw her and the people with her; for he imagined some fresh trial was coming upon them;

2 Which when Thecla perceived, she said to him: I have been baptized, O Paul; for he who assists you in preaching, has assisted me to baptize.

3 Then Paul took her, and led her to the house of Hermes; and Thecla related to Paul all that had befallen her in Antioch, insomuch that Paul exceedingly wondered, and all who heard were confirmed in the faith, and prayed for Trifina's happiness.

4 Then Thecla arose, and said
to Paul, I am going to Iconium.
Paul replied to her: Go and teach
the word of the Lord.

5 But Trifina had sent large sums
of money to Paul, and also clothing
by the hands of Thecla, for the
relief of the poor.

6 So Thecla went to Iconium.
And when she came to the house
of Onesiphorus, she fell down upon
the floor where Paul had sat and
preached, and, mixing tears with
her prayers, she praised and
glorified God in the following
words:

7 O Lord the God of this house,
in which I was first enlightened by
thee; O Jesus, son of the living
God, who wast my helper before
the governor, my helper in the
fire, and my helper among the
beasts; thou alone art God for
ever and ever, Amen.

8 Thecla now (on her return)
found Thamyris dead, but her
mother living. So calling her
mother, she said to her: Theoclia,
my mother, is it possible for you
to be brought to a belief, that
there is but one Lord God, who
dwells in the heavens? If you
desire great riches, God will
give them to you by me; if you
want your daughter again, here
I am.

9 These and many other things
she represented to her mother,
(endeavouring) to persuade her
(to her own opinion). But her
mother Theoclia gave no credit to
the things which were said by the
martyr Thecla.

10 So that Thecla perceiving,
she discoursed to no purpose,
signing her whole body with the
sign (of the cross), left the house
and went to Daphne; and when
she came there, she went to the
cave, where she had found Paul
with Onesiphorus, and fell down
upon the ground; and wept before
God.

11 When she departed thence,
she went to Seleucia, and
enlightened many in the knowledge
of Christ.

12 And a bright cloud conducted
her in her journey.

13 And after she had arrived at

Seleucia she went-to a place out of the city, about the distance of a furlong, being afraid of the inhabitants, because they were worshippers of idols.

14 And she was lead (by the cloud) into a mountain called Calamon, or Rodeon. There she abode many years, and underwent a great many grievous temptations of the devil, which she bore in a becoming manner, by the assistance which she had from Christ.

15 At length certain gentle-women hearing of the virgin Thecla, went to her, and were instructed by her in the oracles of God, and many of them abandoned this world, and led a monastic life with her.

16 Hereby a good report was spread everywhere of Thecla, and she wrought several (miraculous) cures, so that all the city and adjacent countries brought their sick to that mountain, and before they came as far as the door of the cave, they were instantly cured of whatsoever distemper they had.

17 The unclean spirits were cast out, making a noise; all received their sick made whole, and glorified God, who had bestowed such power on the virgin Thecla;

18 Insomuch that the physicians of Seleucia were now of no more account, and lost all the profit of their trade, because no one regarded them; upon which they were filled with envy, and began to contrive what methods to take with this servant of Christ.

CHAPTER XI.

1 Thecla is attempted to be ravished,
12 escapes by a rock opening,
17 and closing miraculously.

THE devil then suggested bad advice to their minds; and being on a certain day met together to consult, they reasoned among each other thus: The virgin is a priestess of the great goddess Diana, and whatsoever she requests from her, is granted, because she is a virgin, and so is beloved by all the gods.

2 Now then let us procure some rakish fellows, and after we have made them sufficiently drunk, and

given them a good sum of money,
let us order them to go and debauch
this virgin, promising them, if
they do it, a larger reward.

3 (For they thus concluded among
themselves, that if they be able
to debauch her, the gods will no
more regard her nor Diana cure
the sick for her).

4 They proceeded according to
this resolution, and the fellows
went to the mountain, and as fierce
as lions to the cave, knocking at
the door.

5 The holy martyr Thecla relying
upon the God in whom she believed,
opened the door, although she was
before apprised of their design,
and said to them, Young men,
what is your business?

6 They replied, Is there any
one within, whose name is Thecla?
She answered, What would you
have with her? They said, We
have a mind to lie with her.

7 The blessed Thecla answered,
Though I am a mean old woman,
I am the servant of my Lord Jesus
Christ; and though you have a
vile design against me, ye shall
not be able to accomplish it. They
replied, Is it impossible? but we
must be able to do with you what
we have a mind,

8 And while they were saying
this, they laid hold on her by main
force, and would have ravished her.
Then she with the (greatest)
mildness said to them: Young men
have patience, and see the glory
of the Lord.

9 And while they held her, she
looked up to heaven and said: O
God most reverend, to whom none
can be likened; who makest thyself
glorious over thine enemies; who
didst deliver me from the fire,
didst not give me up to Thamyris,
and didst not give me up to
Alexander: who deliveredst me
from the wild beasts; who didst
preserve me in the deep waters;
who hast everywhere been my
helper, and hast glorified thy
name in me;

10 Now also deliver me from
the hands of these wicked and
unreasonable men nor suffer them
to debauch my chastity which I
have hitherto preserved for thy
honour; for I love thee, and long

for thee, and worship thee,
O Father, Son, and Holy Ghost,
for evermore. Amen.

11 Then came a voice from
heaven, saying, Fear not Thecla,
my faithful servant, for I am with
thee. Look and see the place
which is opened for thee; there thy
eternal abode shall be; there thou
shalt receive the (beatific) vision.

12 The blessed Thecla observing,
saw the rock opened to as large
a degree as that a man might enter
in; she did as she was commanded,
bravely fled from the vile crew,
and went into the rock, which
instantly so closed, that there
was not any crack visible where
it had opened.

13 The men stood perfectly
astonished at so prodigious a
miracle, and had no power to detain
the servant of God; but only
catching hold of her veil (or hood),
they tore off a piece of it;

14 And even that was by the
permission of God, for the
confirmation of their faith,
who should come to see this
venerable place; and to convey
blessings to those in succeeding
ages, who should believe on our
Lord Jesus Christ from a pure heart.

15 Thus suffered that first
martyr and apostle of God, and
virgin, Thecla, who came from
Iconium at eighteen years of age;
afterwards, partly in journeys and
travels, and partly in a monastic
life in the cave, she lived seventy-
two years; so that she was ninety
years old when the Lord translated
her.

16 Thus ends her life.

17 The day which is kept sacred
to her memory, is the twenty-fourth
of September, to the glory of the
Father, and the Son, and the Holy
Ghost, now and for evermore. Amen.

REFERENCES TO THE ACTS OF ST. PAUL AND THECLA.

[Tertullian says that this piece was forged by a Presbyter of Asia, who
being convicted, "confessed that he did it out of respect to Paul," and
Pope Gelasius, in his Decree against apocryphal books, inserted it among
them. Notwithstanding this, a large part of the history was credited and
looked upon as genuine among the primitive Christians. Cyprian,
Eusebius, Epiphanius, Austin, Gregory, Nagianzen. Chrysostom, and Severus
Sulpitius, who all lived within the fourth century mention Thecla or
refer to her history. Basil of Seleucia wrote her acts, sufferings and

victories, in verse; and Euagrius Scholasticus an ecclesiastical historian, about 590, relates that "after the Emperor Zeno, had abdicated his empire, and Basilik had taken possession of it, he had a vision of the holy and excellent martyr Thecla, who promised him the restoration of his empire; for which, when it was brought about, he erected and dedicated a most noble and sumptuous temple to this famous martyr, Thecla, at Seleucia, a city of Isauria, and bestowed upon it very noble endowments, which (says the author) are preserved even till this day." Hist. Ecel. lib. 3 cap. 8.--Cardinal Barenus, Locrinus, Archbishop Wake, and others; and also the learned Grabe, who edited the Septuagint, and revived the Acts of Paul and Thecla, consider them as having been written in the Apostolic age; as containing nothing superstitious, or disagreeing from the opinions and belief of those times; and, in short, as a genuine and authentic history. Again, it is said, that this is not the original book of the early Christians; but however that may be, it is published from the Greek MS. in the Bodlian Library at Oxford, which Dr. Mills copied and transmitted to Dr, Grabe.]

*** END OF THE PROJECT GUTENBERG EBOOK FORBIDDEN GOSPELS, BY WAKE, V5 ***

***** This file should be named fb05w11.txt or fb05w11.zip *****

Corrected EDITIONS of our eBooks get a new NUMBER, fb05w12.txt
VERSIONS based on separate sources get new LETTER, fb05w11a.txt

This eBook was produced by David Widger <widger@cecomet.net>

Project Gutenberg eBooks are often created from several printed editions, all of which are confirmed as Public Domain in the US unless a copyright notice is included. Thus, we usually do not keep eBooks in compliance with any particular paper edition.

We are now trying to release all our eBooks one year in advance of the official release dates, leaving time for better editing. Please be encouraged to tell us about any error or corrections, even years after the official publication date.

Please note neither this listing nor its contents are final til midnight of the last day of the month of any such announcement. The official release date of all Project Gutenberg eBooks is at Midnight, Central Time, of the last day of the stated month. A preliminary version may often be posted for suggestion, comment and editing by those who wish to do so.

Most people start at our Web sites at:
<http://gutenberg.net> or
<http://promo.net/pg>

These Web sites include award-winning information about Project Gutenberg, including how to donate, how to help produce our new eBooks, and how to subscribe to our email newsletter (free!).

Those of you who want to download any eBook before announcement can get to them as follows, and just download by date. This is also a good way to get them instantly upon announcement, as the indexes our cataloguers produce obviously take a while after an announcement goes out in the Project Gutenberg Newsletter.

<http://www.ibiblio.org/gutenberg/etext03> or
<ftp://ftp.ibiblio.org/pub/docs/books/gutenberg/etext03>

Or /etext02, 01, 00, 99, 98, 97, 96, 95, 94, 93, 92, 92, 91 or 90

Just search by the first five letters of the filename you want,

as it appears in our Newsletters.

Information about Project Gutenberg (one page)

We produce about two million dollars for each hour we work. The time it takes us, a rather conservative estimate, is fifty hours to get any eBook selected, entered, proofread, edited, copyright searched and analyzed, the copyright letters written, etc. Our projected audience is one hundred million readers. If the value per text is nominally estimated at one dollar then we produce \$2 million dollars per hour in 2002 as we release over 100 new text files per month: 1240 more eBooks in 2001 for a total of 4000+. We are already on our way to trying for 2000 more eBooks in 2002. If they reach just 1-2% of the world's population then the total will reach over half a trillion eBooks given away by year's end.

The Goal of Project Gutenberg is to Give Away 1 Trillion eBooks! This is ten thousand titles each to one hundred million readers, which is only about 4% of the present number of computer users.

Here is the briefest record of our progress (* means estimated):

eBooks Year Month

1	1971	July
10	1991	January
100	1994	January
1000	1997	August
1500	1998	October
2000	1999	December
2500	2000	December
3000	2001	November
4000	2001	October/November
6000	2002	December*
9000	2003	November*
10000	2004	January*

The Project Gutenberg Literary Archive Foundation has been created to secure a future for Project Gutenberg into the next millennium.

We need your donations more than ever!

As of February, 2002, contributions are being solicited from people and organizations in: Alabama, Alaska, Arkansas, Connecticut, Delaware, District of Columbia, Florida, Georgia, Hawaii, Illinois, Indiana, Iowa, Kansas, Kentucky, Louisiana, Maine, Massachusetts, Michigan, Mississippi, Missouri, Montana, Nebraska, Nevada, New Hampshire, New Jersey, New Mexico, New York, North Carolina, Ohio, Oklahoma, Oregon, Pennsylvania, Rhode Island, South Carolina, South Dakota, Tennessee, Texas, Utah, Vermont, Virginia, Washington, West Virginia, Wisconsin, and Wyoming.

We have filed in all 50 states now, but these are the only ones that have responded.

As the requirements for other states are met, additions to this list will be made and fund raising will begin in the additional states. Please feel free to ask to check the status of your state.

In answer to various questions we have received on this:

We are constantly working on finishing the paperwork to legally request donations in all 50 states. If your state is not listed and you would like to know if we have added it since the list you have, just ask.

While we cannot solicit donations from people in states where we are

not yet registered, we know of no prohibition against accepting donations from donors in these states who approach us with an offer to donate.

International donations are accepted, but we don't know ANYTHING about how to make them tax-deductible, or even if they CAN be made deductible, and don't have the staff to handle it even if there are ways.

Donations by check or money order may be sent to:

Project Gutenberg Literary Archive Foundation
PMB 113
1739 University Ave.
Oxford, MS 38655-4109

Contact us if you want to arrange for a wire transfer or payment method other than by check or money order.

The Project Gutenberg Literary Archive Foundation has been approved by the US Internal Revenue Service as a 501(c)(3) organization with EIN [Employee Identification Number] 64-622154. Donations are tax-deductible to the maximum extent permitted by law. As fund-raising requirements for other states are met, additions to this list will be made and fund-raising will begin in the additional states.

We need your donations more than ever!

You can get up to date donation information online at:

<http://www.gutenberg.net/donation.html>

If you can't reach Project Gutenberg,
you can always email directly to:

Michael S. Hart <hart@pobox.com>

Prof. Hart will answer or forward your message.

We would prefer to send you information by email.

****The Legal Small Print****

(Three Pages)

*****START**THE SMALL PRINT!**FOR PUBLIC DOMAIN EBOOKS**START*****

Why is this "Small Print!" statement here? You know: lawyers. They tell us you might sue us if there is something wrong with your copy of this eBook, even if you got it for free from someone other than us, and even if what's wrong is not our fault. So, among other things, this "Small Print!" statement disclaims most of our liability to you. It also tells you how you may distribute copies of this eBook if you want to.

***BEFORE!* YOU USE OR READ THIS EBOOK**

By using or reading any part of this PROJECT GUTENBERG-tm eBook, you indicate that you understand, agree to and accept this "Small Print!" statement. If you do not, you can receive a refund of the money (if any) you paid for this eBook by sending a request within 30 days of receiving it to the person you got it from. If you received this eBook on a physical medium (such as a disk), you must return it with your request.

ABOUT PROJECT GUTENBERG-TM EBOOKS

This PROJECT GUTENBERG-tm eBook, like most PROJECT GUTENBERG-tm eBooks, is a "public domain" work distributed by Professor Michael S. Hart through the Project Gutenberg Association (the "Project"). Among other things, this means that no one owns a United States copyright on or for this work, so the Project (and you!) can copy and distribute it in the United States without permission and without paying copyright royalties. Special rules, set forth below, apply if you wish to copy and distribute this eBook under the "PROJECT GUTENBERG" trademark.

Please do not use the "PROJECT GUTENBERG" trademark to market any commercial products without permission.

To create these eBooks, the Project expends considerable efforts to identify, transcribe and proofread public domain works. Despite these efforts, the Project's eBooks and any medium they may be on may contain "Defects". Among other things, Defects may take the form of incomplete, inaccurate or corrupt data, transcription errors, a copyright or other intellectual property infringement, a defective or damaged disk or other eBook medium, a computer virus, or computer codes that damage or cannot be read by your equipment.

LIMITED WARRANTY; DISCLAIMER OF DAMAGES

But for the "Right of Replacement or Refund" described below, [1] Michael Hart and the Foundation (and any other party you may receive this eBook from as a PROJECT GUTENBERG-tm eBook) disclaims all liability to you for damages, costs and expenses, including legal fees, and [2] YOU HAVE NO REMEDIES FOR NEGLIGENCE OR UNDER STRICT LIABILITY, OR FOR BREACH OF WARRANTY OR CONTRACT, INCLUDING BUT NOT LIMITED TO INDIRECT, CONSEQUENTIAL, PUNITIVE OR INCIDENTAL DAMAGES, EVEN IF YOU GIVE NOTICE OF THE POSSIBILITY OF SUCH DAMAGES.

If you discover a Defect in this eBook within 90 days of receiving it, you can receive a refund of the money (if any) you paid for it by sending an explanatory note within that time to the person you received it from. If you received it on a physical medium, you must return it with your note, and such person may choose to alternatively give you a replacement copy. If you received it electronically, such person may choose to alternatively give you a second opportunity to receive it electronically.

THIS EBOOK IS OTHERWISE PROVIDED TO YOU "AS-IS". NO OTHER WARRANTIES OF ANY KIND, EXPRESS OR IMPLIED, ARE MADE TO YOU AS TO THE EBOOK OR ANY MEDIUM IT MAY BE ON, INCLUDING BUT NOT LIMITED TO WARRANTIES OF MERCHANTABILITY OR FITNESS FOR A PARTICULAR PURPOSE.

Some states do not allow disclaimers of implied warranties or the exclusion or limitation of consequential damages, so the above disclaimers and exclusions may not apply to you, and you may have other legal rights.

INDEMNITY

You will indemnify and hold Michael Hart, the Foundation, and its trustees and agents, and any volunteers associated with the production and distribution of Project Gutenberg-tm texts harmless, from all liability, cost and expense, including legal fees, that arise directly or indirectly from any of the following that you do or cause: [1] distribution of this eBook, [2] alteration, modification, or addition to the eBook, or [3] any Defect.

DISTRIBUTION UNDER "PROJECT GUTENBERG-tm"

You may distribute copies of this eBook electronically, or by disk, book or any other medium if you either delete this "Small Print!" and all other references to Project Gutenberg,

or :

- [1] Only give exact copies of it. Among other things, this requires that you do not remove, alter or modify the eBook or this "small print!" statement. You may however, if you wish, distribute this eBook in machine readable binary, compressed, mark-up, or proprietary form, including any form resulting from conversion by word processing or hypertext software, but only so long as *EITHER*:
 - [*] The eBook, when displayed, is clearly readable, and does *not* contain characters other than those intended by the author of the work, although tilde (~), asterisk (*) and underline (_) characters may be used to convey punctuation intended by the author, and additional characters may be used to indicate hypertext links; OR
 - [*] The eBook may be readily converted by the reader at no expense into plain ASCII, EBCDIC or equivalent form by the program that displays the eBook (as is the case, for instance, with most word processors); OR
 - [*] You provide, or agree to also provide on request at no additional cost, fee or expense, a copy of the eBook in its original plain ASCII form (or in EBCDIC or other equivalent proprietary form).
- [2] Honor the eBook refund and replacement provisions of this "Small Print!" statement.
- [3] Pay a trademark license fee to the Foundation of 20% of the gross profits you derive calculated using the method you already use to calculate your applicable taxes. If you don't derive profits, no royalty is due. Royalties are payable to "Project Gutenberg Literary Archive Foundation" the 60 days following each date you prepare (or were legally required to prepare) your annual (or equivalent periodic) tax return. Please contact us beforehand to let us know your plans and to work out the details.

WHAT IF YOU *WANT* TO SEND MONEY EVEN IF YOU DON'T HAVE TO?

Project Gutenberg is dedicated to increasing the number of public domain and licensed works that can be freely distributed in machine readable form.

The Project gratefully accepts contributions of money, time, public domain materials, or royalty free copyright licenses.

Money should be paid to the:

"Project Gutenberg Literary Archive Foundation."

If you are interested in contributing scanning equipment or software or other items, please contact Michael Hart at:

hart@pobox.com

[Portions of this eBook's header and trailer may be reprinted only when distributed free of all fees. Copyright (C) 2001, 2002 by Michael S. Hart. Project Gutenberg is a TradeMark and may not be used in any sales of Project Gutenberg eBooks or other materials be they hardware or software or any other related product without express permission.]

*END THE SMALL PRINT! FOR PUBLIC DOMAIN EBOOKS*Ver.02/11/02*END*