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ANNUAL REPORT NO. 2

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This report summarises the main events which have taken place, and the main points which have been made, at my platform in the Public Forum during the above period. It is divided into 5 sections. Turn to whichever section interests you most:

- Section 1 — The Regular Theme
- Section 2 — A Summary of Subjects Covered in Forum Speeches
- Section 3 — The Past Year in Detail
- Section 4 — Some Future Items
- Section 5 — Dead Men do Tell Tales

SECTION 1 — THE REGULAR THEME

Theme: Despite the diversity of subject matter there has been one underlying theme in all the speeches –

“To preach christ crucified by the christian churches”

Paradox: The priests who preached Moses crucified Jesus...This is a paradox.

The priests who preach Jesus, through lies and distortions re-crucify him...This too is paradoxical. But it is also consistent.

How it comes about: The ‘Jesus’ of the theologians is not the Jesus of the Bible at all. The theological ‘Jesus’ arose out of the discussions and decisions of early Oecumenical Councils (325-869 AD). Historically speaking, the votes of the bishops and the edicts of the Roman emperors first modified and changed, then finally determined, the nature of ‘Jesus’ for all generations.

The common people were told that their ‘beliefs’ must conform with the ‘beliefs’ promulgated by these councils. Indirectly, notice was also served on Jesus that unless he conformed with what people believed about him he couldn’t be Jesus.

This power the theologians imagined they had, to change Jesus from what he was into what they would like him to be, results from delusions of grandeur. And the presumptuous idea that Jesus must conform with beliefs concocted by these theologians (in order to prove himself Jesus) results only from unbounded arrogance.

The ‘Jesus’ of church doctrine is the image, not of Jesus, but of the theologians. To worship their ‘Jesus’ is to worship them. And they have decided that if you don’t worship their image you can’t be a christian.

But let us pass on. Theologians are not worth the space I have given them.

The issues: On the basis of three assumptions –

- First : that God is,
- Second : that God appointed and anointed Jesus of Nazareth,
- Third : that the theologians have destroyed Jesus by insidiously misrepresenting him,

it may reasonably be assumed that there will be a day of reckoning between Jesus and the theologians.

Tactics: For such a day of reckoning the issues have to be crystal-clear to everyone. Crawlers, connivers and crucifiers are a cagey crew; they trade on confusion and fashion themselves as angels of light. To trap them a special technique is required which leaves no means of escape; a technique, in effect, which destroys all possible chance of confusion.

A military manoeuvre designed to trap an enemy would –

- (a) first draw the enemy into the open,
- (b) cut off all possible lines of retreat,
- (c) catch the enemy in a cross-fire.

To catch connivers and crucifiers this manoeuvre is varied. The lines of retreat have to be cut before the enemy is brought into the open. This is done by planting evidence on the connivers while they remain unsuspecting that a trap is being set for them. From this point on, their activities only incriminate them more and more deeply. In the final revelation, when the issues are in the open, there is no retreat possible.

The trap: A trap was set for the crucifying theologians in two stages –

- (1) first in 1929, when a man was appointed to take certain important information to the churches at a symbolically high level.
- (2) second in 1962, when a different man (E. P. Wixted) brought certain issues out into the open in the Public Forum. These issues have come out at a most inopportune time for the propagandists of Church Unity.

Brisbane's ecclesiastics generally, not understanding the above, failed to realise that time was on my side. After their two years of silence – 567 of them received an Open Letter on the Virgin Birth, for Christmas 1963; their only reaction was to sermonise on Jesus' birth more pathetically than usual – they may now find it difficult to strike a pose which will convince the public that they are sincere defenders of the faith.

The long silence of these ecclesiastics commits them irrevocably to their false doctrines. They had their chance and failed to take it. As one leading Presbyterian minister put it:

“May I say that a man like E. P. Wixted who devotes so much time and energy to a secondary issue must be mentally unbalanced?....If people simply ignored him he would soon switch to something else.”

SECTION 2 — A SUMMARY OF SUBJECTS COVERED

The following summary is printed mainly to assist those who wish to study the subjects more closely.

My procedure is to substantiate all statements by authorities which deal with the basic facts. Photocopies are produced where necessary. When Roman Catholic claims are being dealt with the evidence, in refutation, is almost invariably taken from Roman Catholic sources.

Israel & Israel's Messiah:

This is what the Bible is about.

1. The history of the nations of Israel and Judah; their ancient separation and ultimate reunion before the battle of Armageddon.
2. Jesus as a person in history; he was a normal man who exercised authority delegated to him by God in accordance with the best principles of administration; he was without advantages over other men; he represents a living principle not a dead doctrine; a catalogue of the normal people described in the New Testament – their types, their values – accurately describes people today; the practical consequences for other men because Jesus was one of them.
3. Jesus fulfilled messianic prophecy in a peculiar way; the significance of a crucified-resurrected messiah rests upon a representative function and its individual application; to believe that Jesus is the Anointed (i.e. Christ) is to believe in the ultimate triumph of certain principles; these principles must be translated into action.
4. The establishment of christian congregations by the Israelite apostles in the period 30–100 AD; the real basis of their teaching.

Prophecy:

1. Daniel — the identity of Rome; the return of the Jews to Palestine 1917 AD.
2. Revelation — Latinism, the arch-enemy of Israel, about to be destroyed.
3. Messianic — See details of a coming pamphlet in section 4.

Anti-Israel and the anti-christ:

1. The intellectual and temporal inheritance of the non-Israel nations.
2. History of the development of the early catholic and Roman churches.
3. The general propositions of these gentile churches and the false concepts on which they are based. Adoration substituted for emulation and servility for humility.
4. Some particularly arrogant church claims examined in the light of history.
5. False doctrines (virgin birth, original sin, trinity) examined on the basis of evidence.
6. A broad outline of the history of the papacy and the later Roman Empire.

General:

1. Verification of N.T. on the basis of data; comparison with the manuscript evidence for classical writers such as Plato, Vergil, Homer, and so on.
2. Fallacies of the Book of Mormon in terms of the time in which it was allegedly written (about 600 BC).
3. Snippets from the press. Church Unity. Noah's Ark and all that.

SECTION 3 — THE PAST YEAR IN DETAIL

Attendance: I spoke in the Forum on 52 Sundays out of 52. Usual starting time was 3.30pm. Another speaker, Mr. A. Stocker, was associated with me on 5/1/1964 in order to celebrate the occasion of the Pope's visit to Israel, retracing the alleged 'journey' of the apostle Peter.

Platform Position: My neighbours on the left are still the Q.L.P. An evangelical group and the Social Credit Party share the area on my right.

Newspapers: There is a continuous chain of newspaper references documenting my presence in the Forum. These are:

- 25/3/1962: Sunday Truth's article which mistook my subject for a title and called me 'a man describing himself as an irrational rationalist.'
- 16/4/1962: Courier Mail photographs of the Forum. One was of myself.
- 6/5/1963: A Courier Mail article on the Social Credit policy speech delivered in the forum concluded "...the crowd under the tree moved to another tree, where a man was delivering his 63rd talk on religion in the Park."
- 23/5/1963: Brisbane Telegraph. There was a reference in Hugh Curnow's column to the First Annual Report issued by me, together with a few relevant extracts.
- 26/8/1963: Brisbane Telegraph. A correspondent writing to the 'Letters to the Editor' section complained of a Public Forum speaker 'who had been there some seventy-odd weeks criticising the teachings of the churches.' In the following issues of the Telegraph, 7 other correspondents made comments.
- 18/12/1963: Brisbane Telegraph. A letter was printed from A. Stocker which referred to the 'Open Letter to the Clergy'. Ensuing correspondence from several other writers permanently recorded the fact that 567 copies of the Open Letter had been mailed to Queensland clergymen.

Interjectors: Some likely candidates for awards unfortunately disappeared quite early from the scene. But I must mention 3 categories of interjectors:

The Surfie: Tries to use me as a sounding board for his own theories instead of propounding them from his own stand.

The Take-over Tom: Waits for a crowd to gather. Uses interjections as a means of making a speech and taking over the meeting.

The Maestro: This is the only type of interjector about whom I have strong feelings. Expects me to dance whenever he calls the tune. One such gent turned up on Day 89 (3/11/1963) and wagered that he would 'pray to God' that I should not be in the Forum for Day 100: 19/1/1964; if I were there this religious gent was prepared to change his religious views. All this gent had to do was pray; the work, as always, fell on everyone else. He could disappear – he did disappear – but he wished to commit me, irrespective of what circumstances might intervene, to appearing on 11 Sundays straight. Naturally, I considered any barter for his views a bit 'pricey' and declined. There were some in the audience who thought I was bound to carry out the terms he imposed. He was the Maestro, and I was the dancer, according to their peculiar ideas. I mention this case at length not only because the gent in question has had the benefit of education, but because both Jesus and John the Baptist had trouble from the same type (Matt. 11:17).

Extra Activities: A forum regular spoke in the Sydney Domain and on Yarra Bank during March, 1963. Later in the year some of his audience called at the Brisbane Public Forum, two Melbourne people making a special trip for this purpose.

On 19th January 1964, in the Public Forum, Mr. A. Stocker debated the Divinity of Jesus with a representative of an evangelical group.

Pamphlets: The following pamphlets were issued:

7	14/ 4/1963	Church Unity (on the basis of the doctrine of Virgin birth)
8	12/ 5/1963	Questions that must be answered (Biblical questions)
9	4/8/1963	The Future of the Public Forum
10	20/10/1963	The coming overthrow of Latinism (Revelation chs. 12 -18)
11	20/11/1963	An open letter to the clergy of Queensland

In addition there have been reprints of earlier pamphlets. Circulation of each of the above pamphlets runs into the thousands. I had intended to give full statistics of circulation of the Open Letter but details of what churches received how many, would hardly interest you. Since 25/8/1963 there has been a box in the forum from which those interested can take pamphlets at will.

Other Speakers: The Q.L.P., Communists, and Social Credit have maintained fairly regular stands. So also have an evangelical group and the Christadelphians. In December 1963 the Heavenly Travel Bureau commenced business in the Forum; on 19/1/1964 we received a visit from the Republican party of Australia.

Incidents: There have been no incidents at my stand. I doubt very much if anything in the way of an incident has taken place at any stand during the year.

Forum Statistics:

The noisiest crowd of the year: – the hundreds of College boys on 23/6/63.

The smallest crowd since the Forum opened: – 15/9/1963. (The papers said there was a big crowd at the 'Gabba for the Australian Rules Final).

The largest crowd of the year: – 27/10/1963 – The day of the Stomp meeting. (A photo of a section of the crowd shows at least 400 people).

Rain has had no appreciable effect on transaction of Forum business.

Forum Awards:

For the most popular statement: Archbishop Strong. The Telegraph reported him as saying there was much popular ignorance of the most elementary facts of Christianity.

Award of the Shepherd's Crook: To the Bishops of England, because of the Woolwich is there.

The Sapphire Award: To the Editor of the Courier Mail for calculated irresponsibility in publishing, a few days before the Federal poll, letters which endeavoured to link the A.L.P. with the murder of an overseas politician.

The Trafalgar Award: To the Editor of the Courier Mail for not noticing that the election campaign was not as clean as he would have us believe. (See his other award).

A copy of the "Law of Diminishing Returns": The Telegraph for declining to publish Tom Kelly's advertisement and returning his £9. 2. 0d.

Future of The Forum: To safeguard the Forum from fluctuating political fortunes I contacted by letter the Lord Mayor (Mr. Clem Jones) and the C.M.O. candidate for the Lord Mayoralty, seeking certain assurances. In a courteous and clear reply Mr. Jones gave a number of assurances both about the central location of the Forum and about its continuance.

C.M.O. policy was to close Centenary Place as a Forum. The less said about the C.M.O. reply the better. But when a pamphlet was issued setting out the two replies – 500 copies were given out in one afternoon – Forumites got busy with the pen. After a long running engagement with the C.M.O., assurances were at last obtained that that party had no further territorial claims to make on the people of Brisbane with regard to the Forum.

The price of liberty is eternal vigilance.

SECTION 4 — SOME FUTURE ITEMS

16/2/1964: – A simulated debate in the Forum between Joseph Caiaphas (High Priest who condemned Jesus) and Jesus himself.

16/2/1964: – 7:30 pm. I have been invited to address the Rationalist Society on 'Some spurious claims of the church of Rome'.

8/3/1964: – 7:30 pm. By invitation I am to address the Rationalist Society on 'The existence of God'.

March, 1964: – There is to be a debate in the Forum: "Was Jesus the Christ?" It is hoped that this debate by two men skilled in the scriptures will give you an insight into the real issues.

Coming Pamphlets: There is to be one on the early Oecumenical Councils 325–869 AD. Information on these councils shows how the propagandists today gull the public on the subject of church unity.

A second pamphlet deals with the reappearance of Jesus on the stage of world events (commonly, but mistakenly called 'Second Coming'). The common concept is so fundamentally erroneous that it does not require discussion. Priests who are so misinformed as to tell you the bible says Jesus was born of a 'virgin' are broken reeds on which to rely for guidance on this more complex question. The following summary serves as an introduction to the pamphlet on the real function of the 'messiah'.

A. The repeat pattern : : : History repeats itself

Christ crucified by the christian churches.

1. The Jewish priests believed there was to be one – and one only – coming of the 'messiah'.
2. The Jewish priests expected messianic prosperity and a messiah clothed in grandeur.
3. To these priests it was therefore self-evident that the crucifixion proved Jesus' claims to be spurious.

The disciples claimed:

1. The crucifixion was foretold by the prophets.
2. The prophets also predicted more than one coming of the messiah.
4. The priests of christendom believe that there shall be one more coming of the messiah. This means that, to them, there is to be one and one only, coming of the Messiah. (But look at point 1).
5. The priests of christendom expect messianic prosperity and a messiah clothed in grandeur.
6. To these priests it would be self-evident that a man already dead in their own generation could not be the messiah.
7. The priests of christendom, through teachings which misrepresent the man and falsify the issues, universally crucify Jesus in absentia.
8. What would the priests of christendom do if Jesus were once more present – representing the same scale of Values which they crucify – but unknown in his own generation?
9. And if such a thing were to occur, if history were to repeat itself, would God be capable of resurrecting the Lost Facts from the grave to show his power to the priests just as he once resurrected Jesus from the grave to show his power to the priests?
10. The christian priesthood weighed in the same balances as the Jewish priesthood, is found wanting.

B. The principle of Messianic identification

1. Israel was the chosen servant race.
2. Throughout Israel's history men arose who exemplified the servant principle. God even anointed as his servant Cyrus, the righteous man from the east, who was apparently a non-Israelite.
3. These men – Moses, David, Cyrus and so on – stand as types of the complete fulfilment of the servant principle in the Messiah.

Before passing on, note this principle well.

C. The Messianic function – the return from false religion

“Egypt” and “Babylon” are names used in the Bible quite simply for geographical states. The names are also used symbolically in the Bible for false religion.

Just as Moses led the exodus of the Israelites from Egypt, and

Just as a meek Israelite ‘riding upon an ass and upon a colt the foal of an ass’ led the return of the Jews from Babylon,

So too will messiah lead his people back from the Babylonian false religion now posturing as christianity.

He does it in a peculiar way:

Like Moses in Egypt, he serves ‘false religion’ 40 years.

Like the nation of Israel, the yoke of this false religion is then lifted off him: “Out of Egypt have I called my son.”

Like Moses he is hidden after the first revelation.

Like Moses he “rides the ass.”

But, like the Israelite who led the return from Babylon, there is a colt in attendance which carries the burden of the ass.

Like Cyrus he shall be

And so on. The pamphlet will also show the significance of such texts as Revelation 1:7 (“every eye shall see him, and they also which pierced him”) Luke 17:37 (“Where the corpse is, there the vultures will gather”) and some of the messianic prophecies in the Psalms, but particularly perhaps Psalm 41:7/8 –

“All that hate me whisper together against me;
Against me do they devise my hurt,
“An evil disease,” say they, “cleaveth fast unto him,
And now that he lieth he shall rise up no more.” ”

SECTION 5 — DEAD MEN DO TELL TALES

The Brisbane Telegraph (28/6/1963) considered the following item sufficiently important to run in the Stop Press: “Canadian Prime Minister, Mr. Lester Pearson, has entered hospital for removal of a small cyst on the right side of his neck.”

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The sequence of 6 events recorded below concerns another man who also had a cyst on the right side of his neck. In his case the results were somewhat different. The details are taken from official records. These records were obtained legitimately and have been seen by senior members of Parliament.

In his 40th year the man of whom we are speaking left the Roman Catholic faith. Shortly afterwards he visited Brisbane and, while there, was persuaded by "friends" to attend Brisbane General Hospital. Now read on:

(1) Brisbane General Hospital records first visit:

Admitted 17/4/1929 – Says he has come up to have a cyst on his neck attended to. Says he came down from Goomeri to see Archbishop Duhig and make other investigations. When asked if he were here for holidays he became abusive and says our only business is the cyst on his neck. The information received from friends indicates that patient has not been an inmate of any institution for the insane and he has not been insane before. Temperature, pulse and respiration were normal on admission. Diagnosis: Neurasthenia. Discharged 19/4/1929.

(2) Brisbane General Hospital records his second admission:

Admitted 27/4/1929 – Sent in from watchhouse.

Nurses daily notes show that man had an idea that his enemies were plotting against him.

(3) Police records reveal why he was at the watchhouse on 27/4/1929:

27/4/1929. Police Constable B.C. S.....n states: "Charged on suspicion of being of unsound mind. Married and resides on a dairy farm where his wife and family are at present. Has been very strange in his manner for past six months and his relatives desire him to be committed to a mental hospital. 1/5/1929: The police record gives name and address of the informer whose advice they took.

(4) This time Brisbane General Hospital committed him to Goodna:

3/5/1929: Patient discharged to Goodna Mental Hospital.

I interrupt this story to present another very interesting item which appeared in 1963 in the 'Cable Briefs' section of the Brisbane Telegraph:

"An Albuquerque minister who went on a starvation strike for about five days to protest against procedures used to commit people to mental institutions, gave up yesterday because of his weakened condition. The Rev. George Tobey lost 15 lb."

(5) "Whispers at Work:"

The farmer who is subject to the above medical comments, wrote the following letter from inside Goodna Mental Hospital. It is dated 5/11/1929. A photocopy of this letter was read in the Forum on Day 88:

"Dear....

I received your very welcome letter today. I am glad to note that everything is alright with you and the kiddies. I would like to be with you all tonight, but I suppose that is asking people to exercise a faculty they don't possess, that is, common decency.

My present quarters are the limit. Poor as our home was it was ours and freedom of movement is a thing that I never prized so much as since I have lost it. To describe the different diseases and causes would make you sick. Yet I have been put over here by men who at one time were friends of mine or of my parents. What satisfaction they expect to gain from it I fail to see. From my own experience I have found that a crooked deal reacts on those who perpetrate it. These people suffer I think from the

want of affection that only a good woman and children can bestow, for it is a gift born in them.....”

(6) “It is fitting”

Re-read item (1) above. Here now is a medical note from the records at Goodna Mental Hospital – 20/10/1930: Cyst removed from neck

Only the questions remain –

- (a) Discharged 19/4/1929 with neurasthenia; committed to Goodna within a fortnight with delusional insanity. Cyst removed 18 months after first complaint. Did the doctor on 17/4/29 check the reason given for the patient’s visit to Brisbane? If not, his reference to ‘holidays’ is somewhat gratuitous.
- (b) The patient visited prominent people. The record mentions one by name. Apparently none of these took any action against him. So when police made an arrest on information received, did they ascertain the informant’s motive? Or obtain corroboration of his “claim to relationship”.
- (c) But what revelations impelled the patient to leave his farm and travel 180 miles to Brisbane?
- (d) What strange discoveries caused him to leave Roman Catholicism in his 40th year?
- (e) What knowledge did he possess that caused such fierce determination on the part of former ‘friends’ to liquidate him by incarceration?

Perhaps we shall find out the answers in time to include them in the next Annual Report to be issued from the Forum.

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