

NATIONAL SECULAR SOCIETY

CRUELTY AND CHRISTIANITY :

A LECTURE,

DELIVERED BY

ALLEN D. GRAHAM, Esq., M.A.,

UNDER THE AUSPICES OF THE

“SUNDAY EVENINGS FOR THE PEOPLE,”

AT THE

FREEMASONS' HALL, LONDON,

ON SUNDAY, NOV. 9TH, 1873.



PUBLISHED BY THOMAS SCOTT,  
NO. 11 THE TERRACE, FARQUHAR ROAD, UPPER NORWOOD,  
LONDON, S.E.

1874.

*Price Sixpence.*

## SUMMARY.

---

INTRODUCTORY.—MEDIÆVAL CRUELTY.—TO A GREAT EXTENT DUE TO THE CORRUPTION OF CHRISTIANITY.—THIS CORRUPTION TO BE SEEN IN THE DEVELOPMENT OF THREE IDEAS, WHICH DIRECTLY OR INDIRECTLY FOSTERED A CRUEL SPIRIT.—THESE IDEAS IRRATIONAL.—THE CHRISTIANITY OF CHRIST.

## CRUELTY AND CHRISTIANITY.

---

MAN'S cruelty to man! It is not a pleasant subject. You will say, perhaps, "Why take it?" My answer is, because there is a great deal to be learnt from it. The facts about which I propose to speak to you are some of the most instructive facts in history; facts, that is, from which we may draw very important inferences. Many persons read history without being instructed. They take the facts and the dates and pack them away in their brains on the shelf called memory, labelled and arranged like pots of jam in a cupboard, and they are proud to bring them out occasionally at a moment's notice to show to company: but they don't use their facts, they never eat their jam; they don't compare their facts together so as to draw conclusions from them; they have a two here and a two there, but they never put two and two together and so arrive at four. But he who wishes that his knowledge should become wisdom, that instead of being sterile and barren it should be the fruitful mother of useful lessons, he treats his facts as children treat their toy letters, that is, as having no particular interest in themselves, but as capable of being so sorted and arranged as to produce words full of meaning and value. And this is my apology. If I were going to talk of facts only I would choose pleasant ones, if we were not going beyond letters you should have pretty ones; but I hope to put my letters together, and then, although I confess that taken singly they are

▲

black and ugly, I expect that we shall be able to spell out from them many beautiful words—such as these, *Tolerance, Love, Christianity.*

But first of all I will tell you in two or three sentences what is the general scope and purpose of this lecture. I want to give you what I take to be the explanation of one of the strangest facts in history. This fact, one of the strangest facts in all history, is the cruelty of the Christian world a few years ago. Please to notice exactly the expression, *the Christian world a few years ago*; that is to say, we are not going to think about barbarous savages upon whom the light of religion and civilisation has never shone, or of tyrants whom the intoxication of absolute power has brutalised to insanity; we are not going to think of Europe in the Dark Ages, when, it might be objected, the voice of humanity was drowned in violence, and the voice of Christianity as yet but faintly heard; but we are to think of a world that knew something of order and culture, a world that for a thousand years had professed the Christian faith, a world in which the Christian Church was the chief institution—Christian Europe two and three centuries ago. And the cruelty of Christian Europe at that time was so gross, the indifference to human suffering so complete, that my great difficulty in preparing this lecture has been to give you an adequately suggestive account without distressing you beyond endurance by horrible and disgusting details.

Surely I am justified in calling this a remarkably strange fact when we remember that the cruel world before us made its boast of a religion which was emphatically a religion of love. Is it not passing strange that cruelty should have been for a time the chief characteristic of a Church which represented Christianity, when gentleness, mercy, and a forgiving spirit were chief characteristics of him who founded



Christianity? My object this evening is to explain how this curious anomaly came to be.

We must take a hurried look at our facts, at the cruelties of the age. I shall confine myself to the treatment of criminals, and I do so not only because it would take too long to bring forward a great variety of facts, but also because the treatment of criminals illustrates most fairly the temper of the times. Excesses committed in war, or in riot, or by tyrants, or by men of unusual brutality, although they have their significance, do not necessarily reflect the public conscience; but in the treatment of criminals by legal tribunals we have a deliberate expression of that conscience, perturbed it is true very frequently by panic and passion, but yet revealing on the whole with tolerable accuracy the ideas of justice and mercy entertained by the community at large.

See how the times have changed. How careful we are with our criminals. We caution them not to commit themselves, if there is a doubt of their guilt they get the benefit of it, if convicted of the grossest violence we hesitate as to flogging them, we differ as to the expediency in any case of capital punishment. In the Reformation age, on the contrary, everywhere I believe but in this country—and even here, as we shall see, the exception did not invariably prevail—prisoners were tortured during and after trial; during their trial that they might confess to their own guilt or to that of their supposed accomplices, and after trial for the sake of aggravating the horrors of death. Old writers give us fourteen kinds of torture and thirteen methods of inflicting capital punishment.

[The next few paragraphs were illustrated by sketches, and, as these cannot here be referred to, this portion of the lecture has received a slight alteration.]

The four principal sorts of torture were by the rack, cords, water, and the pulley.

The sketch represents the racking of Cuthbert Simson in the Tower, here in London, a little more than three hundred years ago. He was the minister of a Protestant congregation, and was racked that he might be made to betray the names of his supporters. He was afterwards burnt in Smithfield. The rack was again used in the reign of Queen Elizabeth. The instrument was an oblong frame, placed horizontally upon the ground, with a windlass at each end. The hands and feet of the prisoner as he lay within the frame were made fast to cords which passed round the windlasses, so that when these were turned his limbs were strained to dislocation. Imagine delicate women being subjected to this agony, these indignities! Yet we read of such horrors in histories of the Inquisition. You all know, I daresay, that the Inquisition was the tribunal set up by the Church of Rome for the discovery and punishment of heretics, or, as Mr Motley puts it, "a machine for inquiring into a man's thoughts, and for burning him if the result was not satisfactory." On the *lucus a non lucendo* principle, it was called the Holy Office. Its process was simple and effective. "It arrested on suspicion, tortured till confession, and then punished by fire." A Dr Rule, who is I believe a well-known Wesleyan minister, published a History of the Inquisition about five years ago which seems to have been written with care and candour, and in it you will see an account of the atrocities perpetrated upon women as well as men in the dungeons of the Inquisition. I will quote two of the many cases he records, by way of illustrating the torture by cords and by water. In the first of these tortures cords were bound round the limbs, and then by means of some mechanism, which appears to have varied in different prisons, they were suddenly tightened until they cut into the flesh.

A certain lady of Seville in the year 1559 was suspected of heresy. "To be suspected, in the meaning of the Holy Office, is to be guilty; and this lady was instantly seized, and thrown into the castle of Triana. As they found that she was soon to become a mother they allowed her to remain in an upper apartment until the birth of a male child, which was taken from her at the end of eight days; and after the lapse of seven more she was sent down into a dungeon. Then began the trial. Charges were made which she could not acknowledge with truth, and they were not slow in applying torture. But how could friends be expected to pity this young mother? To bind her arms and legs with cords, and to gash the limbs with successive strainings by the levers, or to dislocate her joints by swinging her from pulleys, yet sparing vital parts, would have been the usual course of torment, and from all that she might have recovered. But anguish brought no confession: and as one of their authorities afterwards wrote in the *Cartilla* of that same Holy House, "*there are other parts.*" The savages in their fury, passed a cord over her breast, thinking to add new pangs; and by an additional outrage of decency, as well as humanity, extort some cry that might serve to criminate husband or friend. But when the tormentor weighed down the bar, her frame gave way, the ribs crushed inwards. Blood flowed from her mouth and nostrils, and she was carried to her cell, where life just lingered for another week, and then the God of pity took her to himself."

The following will sufficiently describe the torture by water. "A physician, Juan de Salas, was accused of having used a profane expression, twelve months before, in the heat of a dispute. He denied the charge, and brought several witnesses in support of the denial. But the Inquisitor Moriz at Valladolid, where the information was laid, caused De Salas to

be brought again into his presence in the torment chamber, stripped to his shirt, and laid on the *ladder* or *donkey*, an instrument resembling a wooden trough, just large enough to receive the body, with no bottom, but having a bar, or bars, so placed that the body bent by its own weight into an exquisitely painful position. The poor man, so laid, was bound round the arms and legs with hempen cords, each of them encircling the limb eleven times. During this part of the operation they admonished him to confess the blasphemy; but he only answered that he had never spoken a sentence of such a kind, and then, resigning himself to suffer, repeated the Athanasian Creed, and prayed "to God and Our Lady many times." Being still bound, they raised his head, covered his face with a piece of fine linen, and, forcing open the mouth, caused water to drip into it from an earthen jar, slightly perforated at the bottom, producing, in addition to his sufferings from distension, a horrid sensation of choking. But again, when they removed the jar for a moment, he declared that he had never uttered such a sentence: and this was repeated often. They then pulled the cords on his right leg, cutting into the flesh, replaced the linen on his face, dropped the water as before, and tightened the cords on his right leg the second time; but still he maintained that he had never spoken such a thing; and, in answer to the questions of his tormentors, still constantly reiterated that he had never spoken such a thing. Moriz then pronounced that the torture should be regarded as begun, but not finished; and De Salas was released, to live, if he could survive, in the incessant apprehension that if he gave the least umbrage to a familiar or to an informer, he would be carried again into the same chamber, and be racked in every limb. This was one case of thousands. Tortures and deaths were of every-day occurrence."

The torture in which the pulley was a principal



feature consisted in raising the victim to a height by means of a cord fastened to his wrists or thumbs, with a weight attached to his feet. Sometimes he would be made to drop suddenly to within a short distance of the floor, the usual result being that he was crippled for life.

These were the more moderate tortures—tortures which, since they were employed by the officials of the Church, may be deemed to have been respectable. There were others, resorted to by local tribunals, ingeniously horrible, but too painful to be described. We may pass on to the methods used for putting criminals to death. I will mention two out of the thirteen. A punishment, called *breaking on the wheel*, became common in France about 350 years ago. The name more properly belongs to a very ancient punishment in which a huge wheel was the instrument actually used. The modern process was this: the criminal was stretched out flat upon two pieces of timber fixed together in the form of a St Andrew's cross, these being deeply notched in eight places underneath the principal limbs. The executioner with an iron bar then broke the arms and legs at these points, and finally, by two or three blows upon the chest, resigned his victim to the welcome mercy of death.

A still more horrible fate was reserved for those who had attempted the life of the Sovereign. Horses were harnessed to their feet and hands, and made to pull gently for an hour or two, until vengeance had been quenched in agony. Then, and not till then, the animals were allowed to put out all their strength, and the memberless trunk remained upon the scaffold, a bloody and startling commentary upon those famous words—"A new commandment I give unto you, that ye love one another." Jean Châtel, who wounded Henry the Fourth of France in 1595; Ravailac, who assassinated him fifteen years later; and Damiens, who tried but failed to murder Louis the Fifteenth

in 1757, were all executed in this manner. Now, just imagine such a punishment as this being inflicted in a Christian country 116 years ago, and for a crime that was not consummated. We read of Damiens—"The hand by which he attempted the murder was burned at a slow fire; the fleshy parts of his body were then torn off by pincers; and, finally, he was dragged about for an hour by four strong horses, while into his numerous wounds were poured molten lead, resin, oil, and boiling wax." Where could such infernal atrocities have come from? Surely *hell!* And, strange to say, this, the answer that seems instinctively to leap to our lips, has in it a real element of literal truth.

Those who have not looked into the subject have little idea how slowly the horrors we have been dwelling upon ceased to be. Torture was not abandoned by Continental nations until about a century ago. France is indebted for her emancipation to her great revolution. When our George the Third was king the most brutal punishments were being inflicted in France and Spain, and it is stated in "Chambers's Encyclopædia" that breaking on the wheel "has been occasionally inflicted during the present century in Germany on persons convicted of treason and parricide."

You might be tempted to ask why the Church was unable to check the barbarities of the civil power. The answer lies in the fact that example is stronger than precept; and the example set by the Church during the Reformation age is seen in the torment-rooms of the Inquisition. Protestants, however, must take care not to make the mistake of supposing that the Church was cruel because it was Catholic. The Reformed Churches have nothing to boast of on the score of humanity. They did not set up an Inquisition, because this would have been impossible among peoples who had exercised independence



to the extent of separating themselves from Rome ; but the Inquisitor spirit was strong in them, and they lacked the power rather than the will to persecute. Knox, in Scotland, declares that all idolaters, that is, all Roman Catholics, should be put to death ; Calvin, at Geneva, burns Servetus ; and Queen Elizabeth, in London, sends two Anabaptists to the flames, where they perish, in the words of one who was living at the time, "in great horror, crying and roaring."

This cruelty of the Christian world, a few years ago, is it not a remarkable fact ? People have said to me, "It was the times." It is odd they do not see that this is a sham answer ; that they have only put the question a step further back ; that the very point we are puzzled about is why the times were so cruel. Civilisation was not recent ; religion was not a new thing. To what, then, are we to attribute the inhumanity of Christian nations ? To Christianity ? No ! But to the corruption of Christianity.

You see it is not for nothing that I rake up the cruelties of the past. I do not call our forefathers from the tomb merely to abuse and scold them. My object is to discover the causes that led them astray. When men make mistakes upon such a large scale, when the action of society in any particular is so long and so widely perverted, it must be because the springs of action are poisoned, and in the age we have been considering, the springs of action, that is, the principles and opinions of men, were poisoned by a corrupt Christianity. Now in what did the corruption of Christianity consist, and how had it come about ? I will make an attempt to give you some account of the matter, but it is difficult to tell such a story in a few words.

By *Christianity*, I mean the ideas of Jesus Christ. By *corrupt Christianity*, I mean the adulterated article which the Church has circulated as the Christianity of Christ. I shall say a little more about the Chris-

tianity of Christ at the end of my lecture, but now I will only say that I believe it to have been as simple and beautiful a religion as has ever been offered to mankind. In fact, too good for mankind. The mantle that fell from the dying Master—who, dying, said, "Father, forgive them; for they know not what they do"—that mantle was too large for men, and men, instead of waiting and hoping to grow to it, tried to improve upon it, poor creatures! They put a patch here and a patch there, they stretched some parts and took in others, and thus endeavoured to bring it down to the level of their own stunted statures. You understand me; they distorted the teaching of Christ, exaggerating the side they fancied, neglecting the side they did not like, and now and then, no doubt, attributing to him things he never said. I will give you instances of each kind of perversion, and the consequences.

Jesus appears to have used some rather strong and startling language about future punishment. There is so much metaphor in it that we cannot tell precisely what he meant; but if he intended his words to bear the construction posterity has put upon them he contradicted himself, for at other times and far more frequently he spoke of God as a good God, a loving Father, an example of forbearance and gentleness to his children, ideas utterly incompatible with the doctrine of eternal woe. But these milder ideas imposed on men reciprocal obligations of love to the Father, and of gentleness and goodwill towards the other members of the family, and this was irksome to poor human nature. A man who would be honest in respect to his spiritual life, must ever remember that the law of love, being the highest law, is so difficult to fulfil that his heart is sure to cast about for some means of evading it without incurring its own condemnation. Thus it is that zeal for the Lord has been more popular than love

for the Lord, and men have ever been prone to impute guilt to their brethren in respect to their religious opinions, only because it is thus easier for them to hide from themselves the far greater guilt of their own vanity, jealousy and illwill. We must keep this truth before us if we would understand how it was that the early Church neglected the more tender side of Christ's teaching and fastened upon its harsher aspects. The result was the doctrine of Eternal Punishment, a doctrine which, as developed by theologians, embodies the most ghastly and blasphemous idea ever presented to the human mind. According to this doctrine, the destiny of a large portion of our race is HELL; a perpetual Auto-da-Fé; a torture-house on a scale commensurate with infinite power, when guided by infinite skill and impelled by infinite malice. I use this language with no irreverence of mind; I desire to repudiate the horrible doctrine with all the emphasis I can. I do so for truth's sake, believing it to be a lie; for the sake of man, to whom it has been a curse; and, if I may humbly say so, for God's sake, because it makes Atheism preferable to Faith. This doctrine sanctioned human cruelty. It represented God—herein lay the blasphemy—as “a murderer from the beginning,” and cruelty being enthroned in heaven could scarcely be regarded as a crime on earth. It was not reasonable that men should strive to be better than their God. He, being of infinite power, tormented his enemies for ever; they being limited in power, tormented their enemies as long as they could. The imitation was as perfect as the circumstances would permit.

I said that besides distorting the teaching of Jesus, men attributed to him words which in all probability he never used. For instance, in the Gospel of St Mark, he is made to say, “He that believeth and is baptized shall be saved, and he that believeth not shall

be damned." There is reason for supposing that he never said anything of the kind; the passage in which these words occur is considered by many scholars to have been added to the Gospel by a later hand. A most unfortunate addition! For it asserts the principle that unbelief is sinful, a principle which has been a perpetual plague to Christendom, and which even now disturbs the peace of many an honest man. It suited the Church to make much of this text. She assumed that not to agree with her was equivalent to unbelief, and thus heresy came to be mortal sin. The heretic, the man who thought for himself and did not think with the Church, was seen to be a destroyer of souls. The inquisitor, the man who hunted up the heretic and put him to death, was seen to be a saviour of souls. Philip of Spain ordered that every Protestant in the Netherlands should be put to death. If impenitent, they were to be burned. If they returned to the Church a milder punishment was allowed; the men were to be beheaded, the women buried alive. And from the Church's point of view Philip of Spain was right. If heresy was mortal sin and mortal sin entailed eternal death, it was better that a nation of heretics should be stamped out than that they should live to propagate their kind, making earth, in fact, a mere nursery for hell.

These particular ideas, then, the sinfulness of heresy and the eternal punishment of sin, tended directly to foster cruelty; but they also united to give birth to a third idea, which, although not formulated as a dogma, had a very real existence, and a very disastrous influence upon the character of the time. This idea may be described as a belief in the primary importance of the *theological* side of Christianity. Christianity is first and foremost a way of living, not a way of believing; but men reversed this, the true aspect of it, and came to think that Creed was everything, Conduct comparatively nothing. Of course



when people held such views as these they lost all sense of proportion in morality, they had no true criterion. When orthodoxy went far towards atoning for every crime, but no degree of virtue could atone for heresy, the loyal churchman could give himself up to fraud, or violence, or cruelty, or sensuality, with but little sense of guilt, and still thank God he was not so badly off as the blameless heretic.

I have attributed mediæval cruelty mainly to the corruption of Christianity, and I have described that corruption as consisting mainly in the prominence given to three ideas. Let us now consider for a moment how irrational those ideas are.

Is it not irrational to suppose that God will visit the sins of finite mortals, who owe to Him their frail and fallible natures, with infinite pain? The idea is incompatible with any notion of goodness that we are capable of forming, and if we cannot think of God as good we had better not think of Him at all. It is enough to send men mad to think of God as bad. A good God and an eternal Hell are conceptions destructive of each other; we must choose which we will keep; we cannot keep both; better part with Hell than with God.

Is it not irrational to suppose that heresy, or disbelief of theological dogmas, is sinful? Theology deals with facts and doctrines. The *facts* are so marvellous that it would be difficult to substantiate them even if they had happened only last week; but they happened, it is said, ages ago, and therefore it is almost impossible for any unprejudiced person to feel certain that they took place. The *doctrines* relate, for the most part, to matters outside the range of our faculties, so that no man can say he believes them in the sense in which he believes intelligible propositions. Is it not then irrational to suppose that it can be sinful for us to differ about facts which are doubtful, and about doctrines which are unintelligible?

Difference and doubt are inevitable if men use the reason God has given them, and the inevitable in such a case can scarcely be a crime!

And is it not irrational to suppose that our theological belief is more important than character and conduct? Our character or what we are, our conduct or what we do, our dispositions and tempers, and the words and acts that flow from them are of vital importance, pregnant with misery or happiness to ourselves and all around us. But our theological opinions, except in so far as they make us better or worse, do not signify to anybody. Moreover whilst Creeds are, as I said, uncertain and unintelligible, character and conduct can be studied and understood. It is comparatively easy to discover the laws of the Religion which is a Life; comparatively easy to see what "makes for righteousness" and to see how righteousness makes for bliss. I would not on any account be thought to mean that theology should be treated with levity, much less with scorn. For to theology belong those most stupendous problems which at once provoke and defy the scrutiny of man. What are we? Why are we? Whence do we come? Whither are we bound? The theologies of man represent for the most part his efforts to find an answer to these questionings, and though we may deem the efforts unsuccessful they yet deserve our sympathy and our respect. What I maintain is that the conclusions to which we may come on matters beyond the reach of knowledge cannot be regarded as vitally important. Patience, reverence, carefulness, in forming our opinions—these are important, but the opinions themselves—herein is that pearl of great price, the secret of true toleration—the opinions themselves have not necessarily any moral character whatsoever, cannot properly be made a pretext for praise or blame. You may consider your neighbour foolish or ill-informed for holding a certain theological opinion,



but you have no right to think him a bad man for doing so. It is silly to blame him because he believes in a future state or because he disbelieves in it. A man is not good because he believes that Christ rose from the dead, but neither is he bad because he does not believe it. It is not wrong to believe in God, but neither is it right. These things are obscure, almost if not quite beyond us; they deserve patient, reverent consideration; but that granted, the actual conclusions we may come to respecting them are neither meritorious nor blameworthy. Why do I insist so much upon this? Why am I so careful to be plain? Because in this short and simple formula—*theological opinions have no intrinsic value*—there is great virtue. It represents a truth which is essential to the progress of the world, essential to its growth in goodness and in happiness. Christian Love, once a great reality, fairest of all flowers that have blossomed in the Earthly Paradise, the only heal-all of humanity, Christian Love cannot flourish until men have ceased to quarrel about Christian Creeds. This quarrelling has come of the corruption of Christianity; true Christianity, that is, Christ's Christianity, is not responsible for it. I will not keep you much longer; let me only show you in a few last words that this corruption of Christianity which made the Creed of great importance, the Life of little importance, which put believing before loving; a corruption which bore fruit in tortures and strife, and which still finds expression in the Athanasian Creed of the Church of England, this corrupt phase is a parody of Christianity, a libel upon the life that closed on Calvary.

He that died on Calvary, what did he teach? There is great uncertainty about him. I have even heard it questioned whether such a person as Jesus Christ ever existed; but I don't think that doubt need go as far as that. The first three Gospels pro-

bably give a fairly accurate account of the teaching of Jesus. At all events, we have nothing more authoritative to appeal to; and therefore, taking my stand upon them, I am safe in saying that, if we know anything about Christ's teaching at all, we know that he taught—what? Abstruse doctrines? No. Did he make known something new; reveal something about the supernatural world which had not been in men's minds before? No. Did he prescribe some elaborate form of worship? No. He taught that men should live lives of love. This was his great point, his "happy thought." The theology of Jesus was of the simplest possible kind. *God*, the good father. *Prayer*, the child's talk to his father. *Heaven*, the child at home with his father. On these three points he dwelt with the fervour natural to a religious genius of that day. For these ideas were not new. They had got dry, that was all, as ideas do dry up in this world. Dry, withered and unsightly, like sea-weeds out of water. Steeped in the fresh enthusiasm of Jesus, these ideas revived again and recovered grace and brilliancy. But Jesus had another enthusiasm, an enthusiasm for Love; for that gentle Sexless Spirit of Love which alone is needed to make earth a heaven.

For a brief moment the enthusiasm of Love survived in the Church, and the spectacle converted the world. Marvellous is the transforming power of Love. It is the source to which we must look for individual happiness and for the regeneration of the world. Don't you feel you want something? You, for such no doubt are here, you whose minds have drifted from the old faiths, don't you feel sometimes that we want something not ourselves to live for? That our lives need to be warmed by a passion, purified and elevated by an enthusiasm, that the mill in which we grind is in itself a monotonous sort of place, that the toil and struggle of life tend somewhat to

lower and harden us, to make our minds small and our hearts cold? Would it not be pleasant to have an enthusiasm which should take the sting out of sorrow, the edge off temptation, the chill out of life, and the gloom away from death? I think so, I should like it, and men have for the most part the same wants. Well—Love is enough, Love is sufficient for these things. *Live loveful lives*—this is Christianity.

If the Church had been faithful to this Christianity there would have been by this time little poverty, little suffering, little sorrow, little sin; little, I mean, in comparison with the plagues with which the world is now afflicted. These plagues are not incurable; it is late, not too late to mend. From time to time in the world's history humanity receives a call to rise, like Lazarus, to a new life. And now, on every side is heard the sound of many voices calling it to come forth from the tomb of ignorance and superstition, to shake off the icy grasp of bigotry and intolerance, to drop the mouldering ceremonies of a Church-made Christianity, and to clothe itself in the simple raiment of Love, which alone, like the garment for which men once cast lots, is "without seam, woven from the top throughout."

I repeat once more the point I care for most. There is a religion which does not signify, a religion which has deluged Europe with blood, and which, if power be given to it, may so deluge it again; a religion which once inspired its chief representative to strike a medal in honour of one of the most atrocious massacres of history; a religion, the forces of which are even now raving like chained hounds eager to destroy the growing liberties of the nations—this religion which does not signify is a religion of theologies, a religion, that is, made up of beliefs about one who is far away and about one who lived long ago. God—it has pleased infinite wisdom that

this should be—God is far away, far, I mean, from our understandings. To have clear views about Him we must wait for other conditions, other faculties, “*to know more we must be more.*” Christ lived long ago, in the first century, this is the nineteenth; we cannot, coteremporary history being silent, know certainly what happened so long ago. But there is a religion which *does* signify, a religion which may indeed draw warmth and strength from simple faith in God and simple love for Christ, but which has no *necessary* connection with theologies; a religion which no change of times shall ever shock, because its foundations are firmly rooted in the facts of human nature and human circumstance; a religion which I call Christianity because it was, I believe, taught by Christ; a religion which is not a theology but a life—the Life of Love.



# INDEX

TO

## THOMAS SCOTT'S PUBLICATIONS.

ALPHABETICALLY ARRANGED.

*The following Pamphlets and Papers may be had on addressing a letter enclosing the price in postage stamps to Mr THOMAS SCOTT, 11 The Terrace, Farquhar Road, Upper Norwood, London, S.E.*

	Price. Post-free. s. d.
ABBOT, FRANCIS E., Editor of 'Index,' Toledo, Ohio, U.S.A.	
THE IMPEACHMENT OF CHRISTIANITY. With Letters from Miss Frances P. Cobbe and Professor F. W. Newman, giving their Reasons for not calling themselves Christians	0 3
TRUTHS FOR THE TIMES	0 3
<b>ANONYMOUS.</b>	
A.I. CONVERSATIONS. Recorded by a Woman, for Women. Parts I, II, and III. 6d. each Part	1 6
A FEW SELF-CONTRADICTIONS OF THE BIBLE	1 0
MODERN ORTHODOXY AND MODERN LIBERALISM	0 6
MODERN PROTESTANTISM. By the Author of "The Philosophy of Necessity"	0 6
ON PUBLIC WORSHIP	0 3
OUR FIRST CENTURY	0 6
QUESTIONS TO WHICH THE ORTHODOX are Earnestly Requested to Give Answers	0 1
SACRED HISTORY AS A BRANCH OF ELEMENTARY EDUCATION. Part I.—Its Influence on the Intellect. Part II.—Its Influence on the Development of the Conscience. 6d. each Part	1 0
THE CHURCH AND ITS REFORM. A Reprint	1 0
THE CHURCH: the Pillar and Ground of the Truth	0 6
THE OPINIONS OF PROFESSOR DAVID F. STRAUSS	0 6
THE TWELVE APOSTLES	0 6
VIA CATHOLICA; or, Passages from the Autobiography of a Country Parson. Complete in III. Parts. 1s. 3d. each Part	3 9
WOMAN'S LETTER	0 3
<b>BARRISTER, A.</b>	
NOTES ON BISHOP MAGEE'S PLEADINGS FOR CHRIST	0 6
<b>BASTARD, THOMAS HORLOCK.</b>	
SEPTICISM AND SOCIAL JUSTICE	0 3



	Price. Post-free. s. d.
<b>BENEFICED CLERGYMAN OF THE CHURCH OF ENGLAND.</b>	
THE CHRONOLOGICAL WEAKNESS OF PROPHETIC INTERPRETATION	- 1 1
THE EVANGELIST AND THE DIVINE	- 1 0
THE GOSPEL OF THE KINGDOM	- 0 6
<b>BENTHAM, JEREMY.</b>	
THE CHURCH OF ENGLAND CATECHISM EXAMINED. A Reprint	- 1 0
<b>BERNSTEIN, A.</b>	
ORIGIN OF THE LEGENDS OF ABRAHAM, ISAAC, AND JACOB CRITICALLY EXAMINED	- 1 0
<b>BESANT, Mrs A.</b>	
ON THE DEITY OF JESUS OF NAZARETH. Parts I. and II. 6d. each Part	1 0
<b>BRAY, CHARLES.</b>	
ILLUSION AND DELUSION	- 0 6
<b>BROOK, W. O. CARR.</b>	
REASON <i>versus</i> AUTHORITY	- 0 3
<b>BROWN, GAMALIEL.</b>	
AN APPEAL TO THE PREACHERS OF ALL THE CREEDS	- 0 3
SUNDAY LYRICS	- 0 3
THE NEW DOXOLOGY	- 0 3
<b>CANTAB, A.</b>	
JESUS <i>versus</i> CHRISTIANITY	- 0 6
<b>CARROLL, Rev. W. G., Rector of St Bride's, Dublin.</b>	
THE COLLAPSE OF THE FAITH; or, the Deity of Christ as now taught by the Orthodox	- 0 6
<b>CLARK, W. G., M.A., Vice-Master of Trinity College, Cambridge.</b>	
A REVIEW of a Pamphlet, entitled, "The Present Dangers of the Church of England"	- 0 6
<b>CLERGYMAN OF THE CHURCH OF ENGLAND.</b>	
AN EXAMINATION OF CANON LIDDON'S BAMPTON LECTURES	- 0 6
LETTER AND SPIRIT	- 0 6
RATIONAL PIETY AND PRAYERS FOR FINE WEATHER	- 0 3
THE ANALOGY OF NATURE AND RELIGION—GOOD AND EVIL	- 0 6
THE QUESTION OF METHOD, as affecting Religious Thought	- 0 3
<b>COBBE, Miss F. P.</b>	
LETTER ON CHRISTIAN NAME. (See Abbot)	- - -
<b>CONWAY, MONCURE D.</b>	
THE SPIRITUAL SERFDOM OF THE LAITY. With Portrait	- 0 6
THE VOYSEY CASE	- 0 6
<b>COUNTRY PARSON, A.</b>	
THE THIRTY-NINE ARTICLES AND THE CREEDS,—Their Sense and their Non-Sense. Parts I, II., and III. 6d. each Part	- 1 6
<b>COUNTRY VICAR, A.</b>	
CRITICISM THE RESTORATION OF CHRISTIANITY, being a Review of a Paper by Dr Lang	- 0 6
THE BIBLE FOR MAN, NOT MAN FOR THE BIBLE	- 0 6



*Index to Thomas Scott's Publications.*

iii

Price.  
Post-free.  
s. d.

CRANBROOK, The late Rev. JAMES.		
ON THE FORMATION OF RELIGIOUS OPINIONS -	-	0 3
ON THE HINDRANCES TO PROGRESS IN THEOLOGY -	-	0 3
THE TENDENCIES OF MODERN RELIGIOUS THOUGHT -	-	0 3
DUPUIS, from the French of.		
CHRISTIANITY A FORM OF THE GREAT SOLAR MYTH -	-	0 9
F. H. I.		
SPIRITUAL PANTHEISM -	-	0 6
FOREIGN CHAPLAIN.		
EVERLASTING PUNISHMENT. A Letter to Thomas Scott	-	0 6
THE EFFICACY OF PRAYER. A Letter to Thomas Scott	-	0 3
FORMER ELDER IN A SCOTCH CHURCH.		
ON RELIGION -	-	0 6
FROM "THE INDEX," published at Boston, U.S.A.		
TALK KINDLY, BUT AVOID ARGUMENT -	-	0 3
GELDART, Rev. E. M.		
THE LIVING GOD -	-	0 3
GRAHAM, A. D., and F. H.		
ON FAITH -	-	0 3
HANSON, Sir R. D., Chief-Justice of South Australia.		
SCIENCE AND THEOLOGY -	-	0 4
HARE, The Right Rev. FRANCIS, D.D., formerly Lord Bishop of Chichester.		
THE DIFFICULTIES AND DISCOURAGEMENTS which Attend the Study of the Scriptures -	-	0 6
HINDS, SAMUEL, D.D., late Bishop of Norwich.		
ANNOTATIONS ON THE LORD'S PRAYER. (See Scott's Practical Remarks)		
ANOTHER REPLY TO THE QUESTION, "WHAT HAVE WE GOT TO RELY ON, IF WE CANNOT RELY ON THE BIBLE?" (See Professor Newman's Reply) -	-	0 6
A REPLY TO THE QUESTION, "APART FROM SUPERNATURAL REVELA- TION, WHAT IS THE PROSPECT OF MAN'S LIVING AFTER DEATH?"	-	0 6
A REPLY TO THE QUESTION, "SHALL I SEEK ORDINATION IN THE CHURCH OF ENGLAND?" -	-	0 6
FREE DISCUSSION OF RELIGIOUS TOPICS. Part I., 1s. Part II., 1s. 6d.	-	2 6
THE NATURE AND ORIGIN OF EVIL. A Letter to a Friend -	-	0 6
HOPPS, Rev. J. PAGE.		
THIRTY-NINE QUESTIONS ON THE THIRTY-NINE ARTICLES. With Portrait -	-	0 3
JEVONS, WILLIAM.		
THE BOOK OF COMMON PRAYER EXAMINED IN THE LIGHT OF THE PRESENT AGE. Parts I. and II. 6d. each Part -	-	1 0
THE CLAIMS OF CHRISTIANITY TO THE CHARACTER OF A DIVINE REVELATION CONSIDERED -	-	0 6
THE PRAYER BOOK ADAPTED TO THE AGE -	-	0 3
KALISCH, M., Ph.D.		
THEOLOGY OF THE PAST AND THE FUTURE. Reprinted from Part I. of his Commentary on Leviticus. With Portrait -	-	1 0

	Price. Post-free. s. d.
KIRKMAN, The Rev. THOMAS P., Rector of Croft, Warrington.	
CHURCH CURSING AND ATHEISM	- 1 0
ON CHURCH PEDIGREES. Parts I. and II. With Portrait. 6d. each Part	1 0
ON THE INFIDELITY OF ORTHODOXY. In Three Parts. 6d. each Part	- 1 6
ORTHODOXY FROM THE HEBREW POINT OF VIEW	- 0 6
LAKE, J. W.	
THE MYTHOS OF THE ARK	- 0 6
LA TOUCHE, J. D., Vicar of Stokesay, Salop.	
THE JUDGMENT OF THE COMMITTEE OF COUNCIL IN THE CASE OF MR VOYSEY	- 0 3
LAYMAN, A, and M.A. of Trinity College, Dublin.	
LAW AND THE CREEDS	- 0 6
THOUGHTS ON RELIGION AND THE BIBLE	- 0 6
M.A., Trinity College, Cambridge.	
PLEAS FOR FREE INQUIRY. Parts I., II., and III. 6d. each Part	- 1 6
MACFIE, MATT.	
RELIGION VIEWED AS DEVOUT OBEDIENCE TO THE LAWS OF THE UNIVERSE	- 0 6
THE RELIGIOUS FACULTY: Its Relation to the other Faculties, and its Perils	- 0 6
MACKAY, CHARLES, LL.D.	
THE SOULS OF THE CHILDREN	- - -
MACLEOD, JOHN.	
RELIGION: ITS PLACE IN HUMAN CULTURE	- 0 6
MAITLAND, EDWARD.	
JEWISH LITERATURE AND MODERN EDUCATION; or, the Use and Abuse of the Bible in the Schoolroom	- 1 6
HOW TO COMPLETE THE REFORMATION. With Portrait	- 0 6
THE UTILISATION OF THE CHURCH ESTABLISHMENT	- 0 6
M.P., Letter by.	
THE DEAN OF CANTERBURY ON SCIENCE AND REVELATION	- 0 6
MUIR, J., D.C.L.	
THREE NOTICES OF "THE SPEAKER'S COMMENTARY." Translated from the Dutch of Dt A. Kuenen	- 0 6
NEALE, EDWARD VANSITTART.	
DOES MORALITY DEPEND ON LONGEVITY?	- 0 6
GENESIS CRITICALLY ANALYSED, and continuously arranged; with Intro- ductory Remarks	- 1 0
THE MYTHICAL ELEMENT IN CHRISTIANITY	- 1 0
THE NEW BIBLE COMMENTARY AND THE TEN COMMANDMENTS	- 0 3
NEWMAN, Professor F. W.	
AGAINST HERO-MAKING IN RELIGION	- 0 6
JAMES AND PAUL	- 0 6
LETTER ON NAME CHRISTIAN. (See Abbot)	- - -
ON THE CAUSES OF ATHEISM. With Portrait	- 0 6
ON THE HISTORICAL DEPRAVATION OF CHRISTIANITY	- 0 3
ON THE RELATIONS OF THEISM TO PANTHEISM; and ON THE GALLA RELIGION	- 0 6

*Index to Thomas Scott's Publications.*

v

Price.  
Post-free.  
s. d.

NEWMAN, Professor F. W.—*continued.*

REPLY TO A LETTER FROM AN EVANGELICAL LAY PREACHER	- 0 3
THE BIGOT AND THE SCEPTIC	- 0 6
THE CONTROVERSY ABOUT PRAYER - - - -	- 0 3
THE DIVERGENCE OF CALVINISM FROM PAULINE DOCTRINES	- 0 3
THE RELIGIOUS WEAKNESS OF PROTESTANTISM	- 0 7
THE TRUE TEMPTATION OF JESUS. With Portrait	- 0 6
THOUGHTS ON THE EXISTENCE OF EVIL - - - -	- 0 3

OLD GRADUATE.

REMARKS ON PALEY'S EVIDENCES - - - -	- 0 6
--------------------------------------	-------

OXLEE, the Rev. JOHN.

A CONFUTATION OF THE DIABOLARCHY - - - -	- 0 6
--	-------

PADRE OF THE ESTABLISHED CHURCH.

THE UNITY OF THE FAITH AMONG ALL NATIONS - - - -	- 0 6
--	-------

PARENT AND TEACHER, A.

IS DEATH THE END OF ALL THINGS FOR MAN? - - - -	- 0 6
---	-------

PHYSICIAN, A.

A DIALOGUE BY WAY OF CATECHISM,—RELIGIOUS, MORAL, AND PHILOSOPHICAL. Parts I. and II. 6d. each Part - - - -	- 1 0
THE PENTATEUCH, in Contrast with the Science and Moral Sense of our Age. Part I.—Genesis - - - -	- 1 6
Part II.—Exodus. Two Sections. 6d. each Section - - - -	- 1 0
Part III.—Leviticus - - - -	- 1 0

PRESBYTER ANGLICANUS.

ETERNAL PUNISHMENT. An Examination of the Doctrines held by the Clergy of the Church of England - - - -	- 0 6
THE DOCTRINE OF IMMORTALITY IN ITS BEARING ON EDUCATION	0 6

ROBERTSON, JOHN, Coupar-Angus.

INTELLECTUAL LIBERTY - - - -	- 0 6
THE FINDING OF THE BOOK - - - -	- 2 0

ROW, A. JYRAM.

CHRISTIANITY AND EDUCATION IN INDIA. A Lecture delivered at St George's Hall, London, Nov. 12, 1871 - - - -	- 0 6
--	-------

SCOTT, THOMAS.

BASIS OF A NEW REFORMATION - - - -	- 0 9
COMMENTATORS AND HIEROPHANTS; or, The Honesty of Christian Commentators. In Two Parts. 6d. each Part - - - -	- 1 0
MIRACLES AND PROPHECIES - - - -	- 0 6
ORIGINAL SIN - - - -	- 0 6
PRACTICAL REMARKS ON "THE LORD'S PRAYER" - - - -	- 0 6
THE DEAN OF RIPON ON THE PHYSICAL RESURRECTION OF JESUS, IN ITS BEARING ON THE TRUTH OF CHRISTIANITY - - - -	- 0 6
THE ENGLISH LIFE OF JESUS. A New Edition - - - -	- 4 4
THE TACTICS AND DEFEAT OF THE CHRISTIAN EVIDENCE SOCIETY	- 0 6

STATHAM, F. REGINALD.

RATIONAL THEOLOGY. A Lecture - - - -	- 0 3
--------------------------------------	-------

STONE, WILLIAM.

THE STORY OF THE GARDEN OF EDEN - - - -	- 0 3
---	-------

Price.  
 Post-free.  
 s. d.

STRANGE, T. LUMISDEN, late Judge of the High Court of Madras.		
A CRITICAL CATECHISM. Criticised by a DOCTOR OF DIVINITY, and		
Defended by T. L. STRANGE	-	0 6
AN ADDRESS TO ALL EARNEST CHRISTIANS	-	-
CLERICAL INTEGRITY	-	0 3
COMMUNION WITH GOD	-	0 3
THE BENNETT JUDGMENT	-	0 3
THE BIBLE; IS IT "THE WORD OF GOD?"	-	0 6
THE CHRISTIAN EVIDENCE SOCIETY	-	0 3
THE EXERCISE OF PRAYER	-	0 3
THE SPEAKER'S COMMENTARY REVIEWED	-	2 6
SUFFIELD, the Rev. ROBERT RODOLPH.		
FIVE LETTERS ON A ROMAN CATHOLIC CONVERSION	-	0 3
IS JESUS GOD?	-	0 3
THE RESURRECTION	-	0 3
SYMONDS, J. ADDINGTON.		
THE RENAISSANCE OF MODERN EUROPE	-	0 3
TAYLOR, P. A., M.P.		
REALITIES	-	-
VOYSEY, The Rev. CHARLES.		
ON MORAL EVIL	-	0 6
W. E. B.		
AN EXAMINATION OF SOME RECENT WRITINGS ABOUT IMMORTALITY	-	0 6
THE PROVINCE OF PRAYER	-	0 6
WHEELWRIGHT, the Rev. GEORGE.		
THREE LETTERS ON THE VOYSEY JUDGMENT AND THE CHRISTIAN		
EVIDENCE SOCIETY'S LECTURES	-	0 6
WILD, GEO. J., LL.D.		
SACERDOTALISM	-	0 6
WORTHINGTON, The Rev. W. R.		
ON THE EFFICACY OF OPINION IN MATTERS OF RELIGION	-	0 6
Two ESSAYS: On the Interpretation of the Language of The Old		
Testament, and Believing without Understanding	-	0 6
ZERFFI, G. G., Ph.D.,		
NATURAL PHENOMENA and their Influence on Different Religious Systems	0 3	

*Since printing the preceding List the following Pamphlets  
have been published.*

	Price. Post-free. s. d.
BESANT, Mrs A. ON THE RELIGIOUS EDUCATION OF CHILDREN - - -	
WHEELWRIGHT, the Rev. GEORGE. THE <i>Edinburgh Review</i> AND DR STRAUSS - - -	0 3
GRAHAM, ALLEN D., M.A. CRUELTY AND CHRISTIANITY. A Lecture - - -	0 6
DEAN, Rev. PETER, Minister of Clerkenwell Unitarian Church. THE IMPOSSIBILITY OF KNOWING WHAT IS CHRISTIANITY - - -	0 6

SCOTT'S 'ENGLISH LIFE OF JESUS.'

---

*In One Volume, 8vo, bound in cloth, post free, 4s. 4d.,*

SECOND EDITION

OF

THE ENGLISH LIFE OF JESUS.

RECENTLY PUBLISHED BY THE AUTHOR,

THOMAS SCOTT,

11 THE TERRACE, FARQUHAR ROAD, UPPER NORWOOD,  
LONDON, S.E.

---

NOTICE.—*Post Office Orders to be made payable to THOMAS  
SCOTT, Westow Hill Office, Upper Norwood, S.E.*