

simple. It is incredible that what he records could have taken place and have been neglected by all except ecclesiastical writers. If Tacitus xv. 44, is not bald forgery, why is such a chapter in the old Romans Annals left solitary? Tacitus no more wrote it than Suetonius wrote the single sentence in which is made to allude to Christians; no more than Pliny wrote the celebrated letter to Trajan near the end of the first century, asking for instructions how to deal with Christians.

Eusebius is only one of a large number of conscienceless fabricators who falsehoods have dominated the Christian world for many centuries. It is time to lift this funeral pall from the memory of the old Roman Government, which never persecuted a Christian under Nero, Vespasian, Titus, Marcus Aurelius, or any other Emperor. Constantine's conversion is as unreal as the labarum he saw in the sky, and Julian did not apostasize from the Christianity he never heard of. I challenge any reader to point to any sources other than monkish creations for what passes for Church history for the first thousand years of our era.

### A PROPHECY.

BY CHARLES C. CATTELL.

ONLY Freethinkers approaching fifty will remember much of William Maccall. I met him and heard him lecture only once—about 1853, the subject being Hannibal. At the conclusion of his lecture he related the fact that this brilliant soldier, when surrounded by his enemies, fell upon his own sword, depriving them of the opportunity of slaying him alive. "Some say he was not justified but I think he was," were the concluding words, at which half the audience hissed and many cheered, during which Maccall walked quickly off the platform without heeding the expression of feeling he had created.

On another occasion in London the late Harriet Law told me that after many speakers had completely riddled his arguments he simply rose and remarked that "he did not see that they had altered it."

At the time I refer to he was busily engaged with the biographies of distinguished men of other nations. In the year 1873 they were published in two large volumes. From the one on Joseph de Maistre, written in 1850, I extracted a few sentences by Maccall which I think worth recalling. After dealing with Popery and Protestantism as in harmony with old Roman life and old Hellenic life, as theological systems, he predicts that the nations professing both will survive them both, but "the next and most potent unfolding of civilization will be marked by a prodigious decline of peculiarly Christian influences; a decline, however, only to be lamented by those who believe Christianity to be the ex-