

Correspondence.

CHARLES BRADLAUGH.

TO THE EDITOR OF THE FREETHOUGHT REVIEW.

SIR,—On reading the August issue of the FREETHOUGHT REVIEW, I noticed under the heading of "Passing Notes" that our great champion of Freethought, Mr. Bradlaugh, is held to have voted illegally in the House of Commons, and that you invite suggestions as to the best mode of raising a suitable gift to be forwarded to that gentleman to assist him in bearing the enormous costs of the case. In response, I beg to suggest that subscription papers be printed, with an appropriate heading, and distributed to every Freethought Society in New Zealand, and also to friends who, like myself, belong to no Society, owing to our isolated position, but who would be willing to assist any scheme having for its object the one above stated. I shall consider it cruel in the extreme on the part of Freethinkers if a mighty move is not made at this time to cheer in a substantial manner the man who, above all others, is fighting for the liberties which Freethinkers hope ere long to enjoy, and hand the same down to our children.

I remain, &c.,

THOS. G. LEECH,

Marwood Farm, Inglewood, Taranaki.

A VOICE FROM NEW SOUTH WALES.

TO THE EDITOR OF THE FREETHOUGHT REVIEW.

SIR,—As an old New Zealander, I venture to send you a few notes for publication from New South Wales. In the first place I must congratulate the Freethinkers of New Zealand on possessing such an admirable paper as the 'Freethought Review,' and I trust it will be the means of brushing away some of the old theological cobwebs. I notice with pleasure that Secular Associations have sprung into existence throughout New Zealand, and I have no doubt the time is not far distant when these Associations will command a great political power. I am also pleased to notice that our old friend Mr. Robert Stout is again elected for Dunedin. Freethought in New South Wales is going ahead. Sydney is possessed of two very able lecturers in Dr. Hughes and Mr. Walker. The orthodox party are feeling the pressure, as evidenced by a deputation which recently waited on the Premier from the "Christian Defence Association." Only fancy an association of that kind! It is a clear proof that the enemy is defeated. The deputation complained of Secularists taking money at the door (the old cry!), and also that Dr. Hughes was blasphemous. The Premier did not give the deputation much encouragement. As regards the blasphemy, it appears Dr. Hughes, in speaking of the Devil, called him "Old Split Foot." That of course is blasphemy. The Devil has got a great many different names; he used to be called Old Beelzebub. This puts me in mind of an anecdote I once heard. An elderly lady one day met a parson she had not seen for a long time. Having passed the compliments of the season, the parson asked the old lady how her husband was. "He has been dead twelve months," said the old lady, "and is now in 'Beelzebub's bosom.'" "You mean in Abraham's bosom," replied the parson. "Well, perhaps so; you know more about those great folks than I do!"—I am, &c.,

J. HOPKINS,

Mount Victoria, Blue Mountains, N.S.W.

HOLY WULLY'S PRAYER.

O wau'd some an'e the giftie gi' us,
Tae' see oo'rself's as ithers see us,
It wau'd frae mony a blunder free us,
And foolish notion,
What airs in 'ddress and gait wau'd lea us,
And ee'n devotion.

- BURNS.

And noo since the election's o'er,
The upshot oft caused sic' a splore,
Mongst orthodox hunners and thore,
Are mad as daith,
That Atheist, Stout, comes ta'e the fore,
Sae by my faith,

Who wauld have thoct that saintly Green,
Wi' a' his zeal tae keep us clean,
Frae folks like Stout; but it was mean
Tae flog oo'r cause.
Our petted priest sae young and lean,
He feels the taws.

We sympathise wi' him we named,
Tae tak' a place in senate famed,
For so so laws, but noo' ashamed
Tae lift oo'r head,
For folk will say oo'r cause is maimed
Since Green is dead.

O Lord our God we durstna' name,
Oo'r qualms on this; but this we claim,
We only think's an awfu' shame,
But then ye ken
Thy ways are dark (but nee'r in vain)
We'll tho'll like men.

Sae nae doot then thou dost what's richt,
If we could read thy plans aricht,
But seems to us that Stout like Bricht,
An' twa three mair,
Should hae been sent wher'e black as nicht,
Tae Mickey's lair.

This chap can'd Ballance we did think,
Thou wou'd'st hae pitten near the brink
O brimstane fire, an' in it sink,
Afore he penned
Sic' dreadful views as black as ink,
Oo'r hearts tae rend.

But seein' thou has grac't this set
O Godless loons, and heard them bet
That Parliament will yet be het,
Wi' sic' as those,
Will try and learn this is the yet',
Thous' wish us chose.

But Lord 'tis hard tae gi' up faith,
A faith that's bred (twa parsons saith)
In mither's milk, as sure as daith,
They tell us so,
But then maybe they may be baith,
A trifle slow,

We think since we hae seen the side,
That D is V will tak' as guide,
The way he's ta'en and smoor oo'r pride,
Which seems was rough,
Noo' that oo'r ee'n is opened wide,
Was really tough.

We noo' begin tae think that Stout
Was only blam'd by ignorant lout,
That didna' ken frae o'ny nowt,
The proper way,
That men may thrive and Freethought shout,
An' win the day.

Then let us jine in what is "good,"
Nee'r mind the creeds or priestly brood,
"Dae sae tae ithers as ye wou'd
They'd dae tae you."
This great comman' let be as fool,
An' we'll nae rue.

Let Turk and Greek and Baptist jine,
With Protestant an' Cath'lic syne,
Freethinkers will tak' up this rhyme,
Admit them then,
Tae thy right han' gi' them the "sign,"
Et cet'. Amen.

In sending a petition pen'd,
'Tis proper always for to send
The scribbler's name, which I append,
(It is na' trick)
Wha hopes tae hae ye as a friend,
AN AG-NOS-TIC.

Greymouth, August 1884.

ACTS OF BARNABAS.

"This book," says the translator (1870) "has more an air of truth about it than any of the others. There is not much extravagance in the details, and the geography is correct, showing that the writer knew Cyprus well." The writer of the book says of himself:—

"I, John, accompanying the holy apostles Barnabas and Paul, being formerly a servant of Cyrillus, the high priest of Jupiter, but now having received the gift of the holy spirit through Paul and Barnabas and Silas, who were worthy of the calling, and who baptized me at Iconium."

But according to the canonical Acts, John, surnamed Mark, did not go to Iconium. Hence it is supposed to be a mistake for Jerusalem; especially as a little further on, where the writer says, "I remained at Iconium many days," one manuscript has "Jerusalem," and adds, "And we came to Antioch," &c., in Syria.

John informs us that after his baptism he was told in a vision that his name should be changed to Mark.

He describes in a few words the mission to Cyprus, agreeing with the account in Acts xiii, until they came to Perga of Pamphylia, when the two stories differ materially. In Acts we are told that John left the apostles in Perga and went to Jerusalem. In John's own account he says he stayed two months in Perga, when he wished to go West, but the holy spirit did not allow him. Therefore he turned, and having heard that the apostles were in Antioch (of Pisidia) he went to them there.

Here he found Paul in bed from the fatigue of the journey, and offended at him for his conduct at Pamphylia. Nevertheless John ministered to the apostles,