

# THE FREETHINKER

EDITED BY G. W. FOOTE.  
Sub-Editor—J. M. WHEELER.

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[PRICE ONE PENNY.]



CHRISTIAN MERRIMENT.

"Is any merry? let him sing psalms."—JAMES V., 13.

## GLADSTONE ON INGERSOLL.

GLADSTONE'S criticism on Ingersoll has now arrived. The *North American Review* for May has gone through several editions, and the English supply is unconscionably late. Ingersoll's answer appears in the June number. We expect a copy daily, and directly we receive it we shall reprint the article as a pamphlet. Meanwhile we have something to say ourselves.

Gladstone's article is very wordy. Long sentences and crowds of adjectives make it somewhat tiresome. It is evident that the writer has not mastered his opponent's arguments. Sometimes, indeed, he gets into a frightful muddle—mentally suffocated with his own verbosity, like a spider emmeshed in its own web.

The tone is generally fair and courteous, but sometimes Ingersoll is lectured a little superciliously. Gladstone "recommends" him to read Butler, as though the great American Freethinker were ignorant of such a well-known and accessible book. Gladstone appears to think no one has read Butler but himself.

While admitting that "Colonel Ingersoll writes with a rare and enviable brilliancy," Gladstone takes him to task for his want of "calmness and sobriety." This is simply saying that Ingersoll is witty. Gladstone declares that Jehovah, being "encircled in the heart of every believer

with the profoundest reverence and love," should only be approached with "deep and reverential calm." What does this mean? Does it not mean that Ingersoll should share Gladstone's feelings towards Gladstone's idol? Were the worshippers of Mumbo Jumbo to make such a demand on Gladstone he would laugh them to scorn. Nay, the Bible itself is full of the wildest denunciation of "false gods." Read Isaiah, read Elijah's mockery of the priests of Baal. Surely Ingersoll has as much right to denounce Jehovah as Christians have to denounce the gods of the heathen whom they send missionaries to convert.

Gladstone pretends that Jehovah should be treated "with those decent reserves which are deemed essential when a human being, say a parent, wife or sister, is in question." He forgets that Jehovah is a public character. Why otherwise should Gladstone write about him in a review? Should Gladstone's wife, sister, son, or daughter become a public character, it would be idle for him to ask that they should be treated with those "decent reserves" to which they are entitled while they remain in private obscurity. Still more idle would it be if their characters were held up for "reverence" by thousands of State-paid clergy. What we are asked to admire we are free to criticise. Deny this right and you are guilty of tyranny or imposture.

It is amusing to see Christians advising Freethinkers how they should attack Christianity. Do they want Freethinkers

to succeed? If they do, they must be strange people; if they do not, their advice is hypocritical. Fancy one army telling another how the battle should be conducted! Would any man in his senses adopt the tactics recommended by his enemy? Would a general adopt a plan of battle drawn up by the general on the other side?

Defending the morality of the Bible, Gladstone deals with the cases of Abraham and Jephthah. He does not dispute that Jephthah sacrificed his daughter, but he asserts "there is not a word of sanction given to it in the Bible." He rushes off to the text in Hebrews (xi., 32) where Jephthah is catalogued with the heroes of faith, and points out that the sacrifice of his daughter is not approved. But neither is it condemned. Gladstone judiciously neglects the narrative in Judges. "The Spirit of the Lord came upon Jephthah," and the very next thing he did was to "vow unto the Lord" that, if he returned home victorious, he would make a burnt offering of the first person who came out of his house to greet him. If the spirit of the Lord did not instigate, it did not prevent the atrocity, nor is there a suggestion that the vow was improper; on the contrary, it is obvious that the victory was regarded as the sign that the vow was accepted.

Now for Father Abraham. Gladstone suggests that the patriarch's intention to butcher Isaac was "qualified by a reserve of hope," and that he perhaps "believed implicitly that a way of rescue would be found for his son." In other words it was a pantomime. God was not in earnest, and Abraham knew it. Take away the notion that Abraham did not intend to sacrifice Isaac, and where does his faith come in? Gladstone says he trusted God. Trusted him how, and for what? If he trusted that God would spare Isaac, the proceedings were farcical. If he trusted that God, despite the sacrifice of Isaac, would raise him a posterity to inhabit Canaan, the trust was purely selfish, and he was still the would-be assassin of his child.

The social and religious conditions of that age, says Gladstone, were different from those of to-day; children were regarded as their parents' property, and human sacrifice prevailed as an act of religion. True, and that might palliate Abraham's offence against *our* rules of morality if he were simply an old barbarian. But Scripture tells us he was "the friend of God." What is the use of God's friendship if it does not make a man better than his neighbors? Gladstone's argument is just this—"They all did it." That may cover Abraham, but how can it cover Jehovah?

Gladstone sits on two stools with regard to evolution. He takes the Bible story as true when it suits him, yet argues that if evolution *be* true it leaves Theism and Christianity untouched. How is it, then, that evolutionists mostly desert the Christian camp? How is it that Darwin and Haeckel cannot see the "design" which Gladstone fancies is strengthened. Darwin saw no more design in natural selection than in the way in which the wind blows. These are the words of one who knew the facts. Gladstone only speaks as an outsider with a preconception to maintain.

The reference to Cardinal Newman is a little sophisticated. The great Catholic does not merely allow that "the methods of divine government present to us many and varied moral problems, insoluble by our understanding." What he says in the *Apologia* is that when he looks abroad in the world for proofs of the great idea of which his heart is so full, he feels like a man who looks in a mirror and sees no reflection of his face. Cardinal Newman is transparently honest. He admits the insuperable difficulty and falls back on faith. Mr. Gladstone mixes faith and reason, and the medicine causes nausea instead of relief.

Take another instance of confusion. Gladstone says, "we have no right to demand demonstrative proofs" of God's Providence. We should look at the balance of good and evil, of right and wrong, and see whether the good and right do not preponderate. Ingersoll does not deny this. Happiness *must* preponderate over misery, pleasure *must* preponderate over pain, or organisms would perish, and life cease to exist. But is there not enough evil—terrible and persistent—to belie the dogma that the world is governed by perfect wisdom and perfect benevolence? To say that this is "a mystery" is to play with our intelligence, for the mystery is created by the dogma. If the facts are inconsistent with your hypothesis, in the name of reason let it go.

G. W. FOOTE.

(To be concluded.)

#### PHALLIC WORSHIP AMONG THE JEWS.—IV.

I AM not one of those who find in phallicism the key to all the mysteries of mythology. All the striking phenomena of nature—the alternations of light and darkness, sun and moon, the terrors of the thunderstorm, and of pain, disease and death—contributed to evoke the wonder and superstition of early man. But every investigation of early religion shows that it nucleated around the phenomena of generation. The first and final problem of religion concerns the production of things. Man's own body was always nearer to him than sun, moon and stars, and early man, thinking not in words but in things, had to express the very idea of creation or production in terms of his own body. It was so in Egypt, where the symbol, from being the sign of production, became also the sign of life, and of regeneration and resurrection. It was so in Babylonia and Assyria, as in ancient Greece and Troy, and is so till this day in India.

We have seen that the early Jews shared in the phallic worship of the nations around them. Despite the war against Baal and Asherah worship by the prophets of Jahveh, it was common in the time of the Judges (iii., 7). Solomon himself was a worshipper of Ashtoreth (1 Kings xi., 5), while the mother of Asa made "an abominable image for an Asherah" (1 Kings xv., 13).<sup>1</sup> The pillars of Asherah were kept in the house of Jahveh till the time of Josiah (2 Kings xxiii., 6). Dr. Kuenen says (*Religion of Israel*, vol. i., p. 80), "the images, pillars and asheras were not considered by those who worshipped them as antagonistic to the acknowledgment of Jahveh as the God of Israel." The same writer contends that Jeroboam exhibiting the calves or young bulls could truly say "These be thy gods, O Israel." Remembering, too, that every Jew bears in his own body the mark of a special covenant with the Lord, the reader may take up his Bible and find much over which pious preachers and commentators have woven a pretty close veil. I will briefly notice a few particulars.

Without going into the question of the translation of Genesis i., 2, it is evident from v. 27 that God is hermaphrodite. "So God created man in his own image, in the image of God created he him, male and female (zakar and nekaba) created he them."

It is not difficult to find traces of phallicism in the story of the Garden of Eden. This has been noticed from the earliest times. The Rabbis classed the first chapters of Genesis with the Song of Solomon and certain portions of Ezekiel as not to be read by any one under thirty. The Manichæans and other early Christians held the phallic view. Basilides contended that we should reverence the serpent because it induced Eve to share the caresses of Adam, without which the human race would never have existed. Many modern writers, notably Beverland and Dr. Donaldson, have sustained the phallic interpretation. Archbishop Whately is also said to have advocated a similar opinion in an anonymous Latin work. Dr. Donaldson, who was renowned as a scholar, makes some curious versions of the Hebrew. His translation of the alleged "Messianic promise" in Genesis iii., 15, his adversary, Dr. Perowne, the present Dean of Peterborough, says, is "so gross that it will not bear rendering into English." Dr. Adam Clarke was so impressed by the difficulty of the serpent having originally gone erect, that he thinks that *nachash* means "a creature of the ape or ourang-outang kind." Yet it has been suggested that a key to the word may be found in Ezekiel xvi., 36, where it is translated "filthiness." There is nothing whatever in the story to show that the serpent is the Devil. This was an after idea when the Devil had become the symbol of passion and the instigator of lust. De Gubernatis, in his *Zoological Mythology* (vol. ii., p. 399) says "The phallic serpent is the cause of the fall of the first man." Many other difficulties in the story become less obscure when it is viewed as a remnant in which a phallic element is embodied.

Another point to be briefly noticed is Jacob's anointing of the stone which he called Beth El, or "house of God," the residence of the creative spirit. Exactly the same anointing of the Linga is performed in India till this day. When Paul says "Flee fornication. Know ye not that your body is the temple of the Holy Ghost?" he elevates and spiritualises the conception which lay in the word

<sup>1</sup> Larousse, in his *Grande Dictionnaire Universelle*, says: "Le phallos hébraïque fut pendant neuf cent ans le rival souvent victorieux de Jéhovah."

Bethel. According to Philo Byblius, the huge stones common in Syria, as in so many lands, were called Baetylia. Kalisch says it is not extravagant to suppose that the words are identical. From this custom of anointing comes the conception of the Messiah, or Christ the Anointed.

In the old hymn embodied in Deut. xxxii., God is frequently called *Tsur*, "The Rock which begat thee," etc. Major-General Furlong believes "that the Jews had a Phallus or phallic symbol in their 'Ark of the Testimony' or Ark of the Eduth, a word which I hold tries to veil the real objects" (*Rivers of Life*, vol. i., p. 149). The Ark of the Testimony, or significant thing, the tabernacle of the testimony and the veil of the testimony alluded to in the testimony are never mentioned in Deuteronomy. The Rev. T. Wilson, in his *Archaeological Dictionary*, art. "Sanctum," observes that "the Ark of the Covenant, which was the greatest ornament of the first temple, was wanting in the second, but a stone of three inches thick, it is said, supplied its place, which they [the Jews] further assert is still in the Mahomedan mosque called *the Temple of the Stone*, which is erected where the Temple of Jerusalem stood." This forcibly suggests that the nature of the "God in the box" which the Jews carried about with them was similar to that carried in the processions of Osiris and Dionysos.

In Hosea, who finds it quite natural that the Lord should tell him "Go take unto thee a wife of whoredoms," we find the Lord called his *zakar* (translated memorial, xii., 5). In the same prophet we read that Jahveh declares thou shalt call me *Ishi* (my husband); and shalt no more call me Baali (ii., 16). Again he says to his people "I am your husband" (Hos. iii., 14); "Thy maker is thine husband; Jahveh Sabaoth is his name" (Isaiah liv., 5). I was an husband to them, saith Jahveh (Jer. xxxi., 32. See too Jer. iii., 20, and Ezek. xvi., 32). God even does not scruple to represent himself in Ezekiel xxiii. as the husband of two adulterous sisters.

In the works of Dr. Inman and Major-General Furlong the reader will find a variety of other particulars, illustrating the development of Jewish monotheism from primitive phallicism.

J. M. WHEELER.

## ACID DROPS

EMPEROR FREDERICK, in his address to the nation on acceding to the crown, did not employ the language of a Christian. He wrote only as a Deist. The new Emperor, however, is an exuberant Christian, if we may judge by his manifestoes. No wonder, therefore, that he puts the army and navy before the nation. He spins off his screed to the fighting services first, and takes a night's sleep before he pens his address to the people.

"I SWEAR," he says, "to remember that the eyes of my ancestors look down upon me from the other world, and that I shall one day have to render account to them of the glory and honor of the Army." Big words, but Bismarck will keep the youth in order.

OBSERVE how family pride triumphs over religion. The Emperor is not to give an account to God, but to his own ancestors. Nor does he entertain the least doubt that he will find them all in one place. Even Frederick the Great, the avowed Freethinker and friend of Voltaire, is gone to glory. The idea of an emperor or a king going to blazes is absolutely repulsive, and quite incredible. If God Almighty thinks twice before damning a gentleman of quality, how many times will he think before damning a gentleman who wears a crown?

THE *Weekly Dispatch* is getting on in the path of piety. "A bishop," it says, "who can not only preach a good sermon but crack a good joke is one of the noblest and at the same time rarest works of God." A good sermon, spiced with a good joke, is therefore the noblest work of man; nobler than a great discovery, a great poem, a great work in philosophy, a great feat of statesmanship, or a great heroic deed. Surely the writer is a Scotchman, trained from childhood to look up to the pulpit as a holy oracle.

THEN the *Dispatch* has a fling at Ingersoll. His reply to Gladstone is inaccurately said to be on "the evidences of Christianity," and is further said to be "not remarkable for scholarship," but full of "flippant cynicism." Had the writer stopped there he had been safe, but he loses himself by condescending to an illustration. Gladstone charged Ingersoll with riding an untamed horse and throwing the bridle on its neck, and Ingersoll replies that "this is better than riding a dead horse with a reverential calm." The retort is capital; shrewd, pertinent, and luminous. But the *Dispatch* man cannot see it;

so with the *hauteur* which dulness mistakes for wit, he exclaims that "it is not likely this contribution to religious controversy will survive for ages." Of course not. Who will turn back to Gladstone and Ingersoll? Future ages will be nourished on the wit and wisdom of the *Dispatch*.

INGERSOLL'S ineptitude we have seen; now let us glance at the brilliant humor of the *Dispatch*. "Mr. Joseph Chamberlain's manifesto," it says, "is the 'Ilaw' to Lord Hartington's 'Hee,' and they scarcely make a good jackass between them." There's wit for you! What delicacy, what grace! What subtlety, what refinement! Surely this exquisite specimen of raillery "will survive for ages."

A BATTERSEA clergyman, whose name does not transpire, accused Mr. Bobby, a local tradesman, of having violated a girl named Waghorn. The girl died of peritonitis, an inquest was held, and the jury declared there was no ground for the girl's story, which the man of God had accepted without the slightest investigation. The coroner strongly criticised his "imprudence." This is putting it too mildly. The proper word is a letter shorter.

JOHN NEWELL, baker, Standard Street, Walworth, cut his throat with a penknife. He left a letter for his wife containing a "God bless you." Yet Talmage, aye, and Tennyson, think suicide is the result of Atheism.

THE Bishop of Peterborough denounces Church bazaars as most objectionable contrivances for raising money. The Church itself is an objectionable contrivance for raising money.

A MOTION condemning the raising of money by raffles was lost in the New South Wales Episcopal Synod. Religious lotteries are too profitable to be put down until public opinion becomes more pronounced.

IN the debate on the Clergy Discipline Bill the Bishop of Carlisle states that it had cost him £606 to get a clergyman suspended for six weeks for being drunk and knocking a man down. No wonder there are so few suspensions.

THE House of Lords has passed the Bill for the better punishment of "criminous" clergy. There are black sheep in the Christian fold just as there are everywhere else.

THE missionaries have got over their centennial palaver, which cannot have done them much good beyond giving them a holiday. There was much rejoicing over the fancied prospect of Japan becoming Christian, and some whining over the actual extension of Mohammedanism. It appears from the figures given that there are still over one thousand and forty millions of Mohammedans and heathens—this is not counting those in Christian nations. Protestants employ over six thousand missionaries and spend annually £2,250,000 on the work of heathen conversion, but they complain that they have not enough men or money.

ONE enthusiastic missionary declared that there was enough plate and jewellery in London to evangelise the whole world. No doubt if it was handed over to him he would undertake the job.

THE *Christian World*, by a curious misprint of the speech of the Rev. J. Hudson Taylor, makes him say that "The Apostle Thomas and the ancient historians had attempted to carry the Gospel to China." We suspect the ancient historians were a good deal more concerned in it than the Apostle Thomas.

DR. SUTHERLAND advocated foreign missions on the ground that they prepared the way for a cheap annexation of the lands of barbarous people. We got hold of Fiji, said this enthusiastic Christian, without paying the natives a shilling for their land because the missionaries had been at work first. Mr. Eugene Stock also pointed out that in New Zealand missionaries had greatly facilitated the work of transferring native lands to Europeans without payment. These illustrations of Christian enterprise were wildly applauded by the Exeter Hall audience, who apparently had no question as to the morality of the transactions.

A LITTLE fact which the missionaries did not state, but which is sufficiently clear to anyone who examines their reports, is that Christianity only succeeds when it has to contend against low forms of savage idolatry. Whenever it is brought in contact with the higher faiths such as Judaism, Mohammedanism and Buddhism its efforts are next to futile. The converts made scarcely keep pace with the increase of population.

PROFESSOR DRUMMOND'S trashy and sophisticated book, *Natural Law in the Spiritual World*, has reached the enormous sale of 80,000 copies. This is a real sign of the times. Belief is becoming nebulous, and those are popular who make a plausible mixture of opposites.

RECENTLY Professor Drummond has been giving Sunday afternoon lectures in London to select audiences. In the last lecture, according to the *Star*, he affirmed that "St. John had the clearest

insight into Christ's character." This is a fair specimen of the mischievous cant of this school. Professor Drummond is well aware that the fourth Gospel was not written by any personal disciple of Jesus. Even if it were, how could Professor Drummond tell that this writer had the clearest insight into Christ's character, when nothing is known of it except what the Gospels tell us? One would think that Professor Drummond was one of the original apostles. Nothing else could give him the right to talk in this way.

By the way, if the Holy Ghost inspired the four Evangelists, how can one writer be any clearer than the rest? Was the Ghost muddled when dictating to Matthew, Mark and Luke, and had it taken a blue pill before dictating to John? Finally, how is Professor Drummond entitled to discriminate the degrees of accuracy in different writings of Omniscience? Talk about blasphemy—is not this the worst of all? Professor Drummond patronises his Maker, and takes God Almighty under his wing. The Creator of the Universe is reduced to taking a leg-up from a Scotch professor.

A MINISTER writes in the *Weekly Times* that his "experience as a clergyman was that quacks were as a rule honest men." It is not in the least surprising that priests should sympathise with quacks. The point on which the exploiters of credulity fall out is over the division of the plunder.

A BILL exhibited at the Mission Hall, Cottenham Park, Wimbledon, says "TO BE LET, in the suburbs of the celestial city, some first-class dwelling houses; quite new and ready furnished; RENT FREE; no rates and taxes." The suburbs of the celestial city, which, it seems, is all these Christians have to offer, must be hell, which, from the description in Luke xvi., 24, and Revelation xiv., 10, is within easy distance of the celestial mansions.

THE Young Men's Christian Association is begging for further subscriptions to support Exeter Hall. The circular states that, "Owing to the prevailing depression in commercial circles, deaths, and other causes, the income of the Association has recently suffered very serious diminution." Exeter Hall is described as a rendezvous for manly fellows. Evidently there is a wag on the establishment.

EXETER HALL is described as "non-political" and "unsectarian." That is the theory, but what is the practice? Conservatives can obtain it at any time, but it is persistently refused to Radicals. Mr. Stead thought he was going to get it for the Law and Liberty League, but he was mistaken.

CLARK BRADEN libelled the town of Liberal. He has since written a catchpenny Life of Ingersoll, which is the choicest specimen of gutter literature we ever met with. He now challenges Mr. Putnam, President of the American Secular Union, to a public discussion. Mr. Putnam declines to recognise him as within the pale of honorable debate.

CLARK BRADEN'S dirty libel on Ingersoll is actually reprinted in England by the person who publishes Woffendale's infidel-slayer. Clark Braden would probably plead *sub rosa*, "Well, a fellow must live"; and it is difficult to see what other excuse could be invented by the English skunk who borrows his filth.

WE hear that the English skunk is now trying to get a poor, whiskey-sodden, down-at-heel journalist to write an attack on the *Freethinker*.

IF the Rev. E. Pringle, of Keighley, is correctly reported in the *Heckmondwicke Herald*, he is very heterodox on the subject of the Bible. He said "In the Mosaic law there was not a syllable against drunkenness. A man might keep all the ten commandments and yet be drunk every day. The Bible not only sanctioned slavery but it also contained some harsh laws in connection with it." We wonder if Mr. Pringle would have ever discovered these flaws in his "Word of God" if they had not been pointed out by Freethinkers. He, nevertheless, believes in inspiration, though he does not point out how the inspired part can be distinguished from what he calls the imperfections. If Mr. Pringle will pursue his investigations he will find these "imperfections" are by no means confined to the Old Testament.

THE Rev. George Bishop, of Nottingham, says that the change from the Sabbath of the Jews to the first day of the week of the Christians is monumental evidence for the truth of the Resurrection. But the very name of the Sun Day explains its origin. Justin Martyr, in the second half of the second century, is the first who mentions the keeping of Sunday by the Christians, and there is no chain of evidence to link the day then observed with the Jerusalem ghost of over a century previously. What the Sunday does commemorate is the breaking of the Christians away from Judaism and their adoption of the Pagan holiday as their holy day. It is no more a proof of the Resurrection than the feast of the Assumption of the Virgin Mary is a proof of her ascension into heaven.

THE Rev. S. Rogers, of St. Mark's, Liverpool, has been called over the coals for using his Mission Hall as an Orange Lodge.

Orange stoles, swords (which he explained were very blunt), candlesticks (which, like the young woman who had twins, he said were "only little ones"), and other paraphernalia, constitute the ornamentation of the sacred edifice.

THAT piety and fraud go well together is seen in the conduct of Goddard, one of the heroes of the Board of Works scandals. He was a Sunday School teacher and preacher; hence his readiness in quoting scripture and his references to God. Villiers, who bribed him with £200 a year and £5,000 in cash and debentures, warns Goddard against Spiritualism and writes: "The great and eternal God Father is the only spirit whose aid I seek, and who alone can give me comfort, consolation, and peace of mind. Why leave him to invoke other spirits? He is always present." Villiers owns to having given false evidence at the first examination before the Board of Works.

ALDERMAN SAUNDERS, another of these heroes of bribery and corruption, is also very pious. He figures as vice-president of the Sunday School Union. So the motives with which he took huge fees as architect for plans which he as a member of the Board would get his fellow members to pass, must be thoroughly unimpeachable.

PROFESSOR BLACKIE says that at the age of fifteen he adopted the ideal ethics of the Gospel as his standard of conduct, and he has adhered steadily to this ever since, just as a young seaman would stick to his compass and to his chart, and as a young pedestrian to his map of an unknown country. If Professor Blackie speaks the truth he must have habitually sold all he had and given the proceeds to the poor. He has never taken thought for the morrow, has always turned the other cheek when smitten, has rewarded any person who stole his goods or injured him, and has carried out the whole letter and spirit of the Sermon on the Mount. It is self-evident that he cannot have done so. He has simply adopted some method of self-delusion, like so many other Christians who openly defy the precepts of the Bible which they profess to obey.

THE *Rock* invites the philosopher to question the grounds of Christian faith. It says that "Christianity invites the fullest inspection." Yes, and if the result of your inspection is unsatisfactory you are liable to two years' imprisonment for adverse criticism. Christianity maintains the Blasphemy Laws and yet claims that it asks for a free and unbiassed examination of doctrines which must not be assailed under pains and penalties. It invites inspection and insists on an affirmative decision as the only permissible result of that candid inquiry.

THE *Rock* describes some lofty poetry of Ruskin's as "breathing that intense love of mountain scenery which swallows up all regard for religious truth." It observes of his life as self-depicted in his *Præterita* that "a sadder story of mental and moral shipwreck has perhaps never been written by the unconscious subject of it." This is put down as the terrible result of his lack of real Christianity and his lamentable "apostasy" from the Puritanism of his mother. Thus at one moment Ruskin is held up as a warning of the frightful effects of unbelief, while at another he is trotted forth as a brilliant example of the modern Christian.

THE correspondent of the *Church Times* in Palestine recently reported how, at the Church of the Holy Sepulchre in Jerusalem, the Greek priests at Easter went through the ceremony of taking down an image of the body of Christ and carefully anointing it, wrapping it in linen and then burying it. Now Movers, in his standard work on the Phœnicians (vol. i., pp. 202-3), tells us this was exactly what was done with the image of the corpse of Adonis, the spring sun. It was washed, anointed with spices and wrapped in wool, to await his resurrection. Lucian de Dea Syria says: "First they offer to the manes of Adonis as to one dead, and the day after the morrow they tell the story that he lives, and send him to the air." Movers says the myths of Atty, Adonis and Osiris were similar.

THE Rev. Sam Jones is preaching in Kansas City. According to the *Kansas City Times*, a lady the other day alighted from a car at the door of the hall, and then her husband drily remarked, "Now, there goes my wife to hear Sam Jones tell her of her faults. Yet, when I try to tell her of them at home there is a terrible racket. I can't understand women."

ZOEGLER'S *Handbuch der Theologischen Wissenschaften* is considered the latest and best German theological manual. Yet how little attention is given by theologians to their opponents may be judged by its writing of "Der Atheismus des Neuenglichen Aufklärungsapostles Tom Paine in New York" (The Atheism of the New English rationalist apostle—Tom Paine in New York). A specimen of the usual accuracy with which Christians state an opinion opposed to their own.

THE *Christian Age* has a curious argument for the truth of supernaturalism on the ground that all the religions of antiquity claimed to be supernatural. Of course, they did. Arising when man was in a state of ignorance in regard to the operations of nature, early religions necessarily reflected that ignorance.

## MR. FOOTE'S LECTURES.

Sunday, June 24, Hyde Park (open air) at 11.30, "Salvation."

July 1, Wood Green (morning), Hall of Science (evening);  
8, Midland Arches (morning); Hall of Science (evening); 22,  
Kingsland Green (morning); 29, Camberwell (morning and evening).  
August 5, Hall of Science (evening); 12, Hall of Science (evening).  
Sept. 9 and 16, Hall of Science, London.

## TO CORRESPONDENTS.

LITERARY communications to be addressed to the Editor, 14 Clerkenwell Green, London, E.C. All business communications to Mr. R. Forder, 28 Stonecutter Street, London, E.C.

THE *Freethinker* will be forwarded, direct from the office, post free to any part of Europe, America, Canada and Egypt, at the following rates, prepaid:—One Year, 6s. 6d.; Half Year, 3s. 3d.; Three Months, 1s. 7½d.

C. CUNLIFFE.—Glad to hear *Bible Heroes* has materially assisted you, and that what Freethought literature you have read has excited a taste for more.

C. BAKER.—We do not think the little Autobiography would be of much interest except to those who know you. Send us the *Laws of Life* when it is ready, and it shall be noticed. Sorry we touched your feelings, but versifiers were always a sensitive tribe. We scribbled verses once on a time, and if anybody had denied that they beat anything in Shakespeare there would probably have been an inquest.

SECULARIST.—Thanks for your letter.

E. W. P.—Prophet Baxter may be a little cracked, but there's a deal of method in his madness. He finds the game pay, and sticks to it. If the world doesn't wind up in 1901, and Baxter is then living, he'll get up another prophecy just as accurate. He has been wrong several times already, but he still flourishes, for, as Heine said, the fool-crop is perennial.

G. L. MACKENZIE writes: "Mr. Chapman's farewell joke was a good ball, aimed straight at your wicket; but your retort sent it out of the ground for six."

D. OAKLEY.—Glad to hear you and the other Westminster friends enjoyed the debate. We arranged for only a summary report, not knowing anything of Mr. Chapman beforehand; and of course it would be grossly unfair to publish Mr. Foote's speeches only, much as you would like to see them in print. Sorry to hear you have a Christian brother so bigoted—that is, so much a Christian—as to say you ought to be burnt. His packing us among the combustibles is less heinous. You should send him on to Mr. Chapman.

SCOTCH FREETHINKER.—Newman's *Phases of Faith* is published at 2s. 6d. There are no cheap editions of the other works you mention. Write to Mr. Forder for any purchases.

FOREIGN FREETHINKER.—We do not understand your ground of complaint. Cannot you express yourself more succinctly?

ANGUS THOMAS, president of the Camberwell Branch, reports that the Chapman-Foote debate resulted in a nett surplus of £10 15s., which has been equally divided between the Freethinkers' Benevolent Fund and the Camberwell Provident Dispensary. He also reports that Mr. Chapman has written, expressing his thanks for "a first-class evening" and for "courtesy and impartiality."

J. POLACK.—Thanks for the cutting, but we dealt with the subject last week. See "Acid Drops."

S. F. (Middlesborough) tells us she knows Jesus. He is "a fair stout man with light brown hair." Had the description been more precise we might have engaged the services of a private detective.

C. MOWBRAY.—You can obtain the *Freethinker* at Leeds of Fisher, 1 Coburg Terrace; at Sunderland of Salt, 14 New Arcade; at Newcastle of Birkett, Hill Street, Gateshead.

A. PERRY.—We hope you think we treated Mr. Chapman courteously. You are a little sanguine if you expect him to join our ranks.

C. KROLL LAPORTE.—Shall appear.

G. STANDRING requests that the secretaries of London Branches will make returns of soirée tickets to Mr. Bowen, at the Hall of Science, by Monday.

THE North-West London Branch announces an excursion to Rye House on Sunday, July 8. Brakes start from Milton Hall at 8 a.m. Tickets 3s., including tea.

PAPERS RECEIVED.—Cambria Daily Leader—La Vespa—Open Court—Freidenker—Independent Pulpit—Liberty—Lucifer—La Paix Sociale—Western Figaro—Herald—Boston Investigator—Ironclad Age—Truthseeker—Menschentum—Freireligioses Sonntags-blatt—Liberator—Secular Thought—South London Observer.

## SUGAR PLUMS.

THE debate between the Rev. H. B. Chapman and Mr. Foote drew a big crowd to the Camberwell Secular Hall, and a local charity and the Freethinkers' Benevolent Fund have both profited several pounds. But the debate itself was disappointing. Mr. Chapman did not bring a single book, not even a Bible. Instead of answering Mr. Foote's indictment clause by clause, he talked all the evening about the spirit of love, and how Jesus Christ made him feel affection for all men, including Freethinkers. Mr. Foote's texts from the Bible, and facts and figures from history, all went for nothing; Mr. Chapman quietly disregarded them and continued his pleasant sermon on love. We would suggest that, if another debate is arranged, the subject should be narrowed. Christianity and Woman, Christianity and Slavery, Christianity and Political Progress, Christianity and Science, Christianity and Freedom of Thought—these are definite subjects, that would have to be tackled in detail.

MR. CHAPMAN was, on the whole, very polite and agreeable; but in his last speech he nearly caused a rumpus. Mr. Foote said he would not read a certain text, in which Paul eased his mind on sexual matters. Mr. Chapman himself declined to read it, though Mr. Foote offered him an open Bible with the passage marked. Instead of reading it, Mr. Chapman said that Mr. Foote had written things that could not be read in public; and a few Christians, without asking for proof, cheered vociferously. Thereupon Mr. Foote rose to a point of order. He objected to such statements in the final speech, when an answer was impossible, and challenged his opponent to find any such passage in his writings. Mr. Chapman did not accept the challenge.

THERE was another incident after the debate, when the chairman announced the Secular meetings and the services at Mr. Chapman's church. "Please add," said Mr. Chapman, "that my services are free." This was quite out of order; it was meant as a bit of Christian boasting over the infidel, and was particularly gratuitous when all the proceeds of the debate went to charities. Mr. Foote, however, was quite ready with his retort. Jumping up, he proposed a vote of thanks to the chairman, and added "I am sure Mr. Chapman will pardon me for saying that I might lecture free if I had his salary." Mr. Chapman's thrust was fiercely applauded by his party, and the Freethinkers still more lustily applauded Mr. Foote's parry.

THE *South London Observer* gives a fair report of the Debate, besides the following editorial note: "In the course of his sermon on Sunday evening at St. Luke's, Camberwell, the rev. gentleman frankly admitted that he had been defeated in the argument, which, he was gratified to feel, had been conducted throughout with gentlemanly courtesy."

*Secular Thought* (Toronto) has now been running for eighteen months, and we presume it is well established. It gives twelve large pages of matter for five cents. The get-up is excellent and the contents are very readable. There are well-written articles and plenty of "bits." Mr. Charles Watts is the editor, and he enjoys the assistance of Mr. M. C. O'Byrne. The last number to hand reprints an old article of Mr. Foote's on "Salvationism," and promises further extracts from the same pen; adding some fine, and we fear exaggerated compliments.

MR. WATTS appears to be keeping Canada alive with lecturing and pamphleteering. We think he did well to get out of the throng of Secular advocates in the United States and break new ground in the Dependency. According to the reports, his lectures are very successful. His audiences are large and enthusiastic, and we infer that they pay for admission. Unfortunately, however, Canada is too bigoted to charter a Secular Publishing Company, in which there is cash ready for investment. There, as here, Christianity is as bigoted as ever, and as persecuting as the spirit of the age will permit.

THE fine monument to Gambetta on the Place du Carrousal is now quite completed by M. M. Aube and Boileau, the sculptor and architect. It will be publicly unveiled on July 13.

EMPEROR FREDERICK ordered that no sermon should be preached over his bier. This was as far as he could go in protesting against the hollow mouthings of the clerical tribe on such occasions.

GLADSTONE was on the whole courteous in criticising Ingersoll, but now and then he fell into the "Damn your impudence" tone which Christians still affect when arguing with "infidels." Ingersoll is not annoyed, however. In opening his brilliant reply to Gladstone he pays the veteran statesman this tribute:—"I gladly acknowledge the inestimable services you have rendered, not only to England, but to mankind. Most men are chilled and narrowed by the snows of age; their thoughts are darkened by the approach of night. But you, for many years, have hastened toward the light, and your mind has been 'an autumn that grew the more by reaping.'"

INGERSOLL'S Reply to Gladstone fills forty pages of the *North American Review*. We hope to have our reprint on sale next Wednesday. Intending purchasers should order through their newsagents at once.

IN one of Mr. Voysey's recent "Theistic Sermons," vol. xi., No. 11, he says, "Looking at Christ as a man and as a teacher of religion, I must confess that I have never met with a more signal example of dogmatism, presumption and conceit." A very similar opinion is ascribed to the puritan wife of Robert Elsmere, in that now celebrated novel, "If he was man he was not a good man." But Katharina believed he was God. Mr. Voysey does not.

THE *Independent Pulpit* for June has some useful and solid articles, including some extracts from the *Freethinker*.

JOSEPH SYMES is as active as ever at Melbourne, but he appears to be in some difficulty with the Anarchists. There is a nest of them in the Secular Society, and they seem to have made them-

selves so troublesome that Joseph has resolved to turn them out and make them forage for themselves. According to a batch of newspaper cuttings that reach us from Melbourne, several lively meetings on the subject have been held. We hope our far-off colleague will get out of this mess as successfully as he has got out of others before.

MR. FORDER informs us that he sends a shillingworth and upwards of literature post free. This should be noted by readers who cannot order through newspapers.

MR. SINCLAIR, the new member for the Ayr Burghs, was originally a Free Church minister in Edinburgh. His theological views broadened and he gave up his pulpit. Taking a small church in Grangemouth, he gathered a good congregation, but the same difficulty recurred. He then cut his connection with the Free Church, and afterwards married a lady of large property.

MR. SINCLAIR is not the only Free Church minister who has broken away from its cramping creed. Dr. Wallace, the member for East Edinburgh, once occupied a pulpit. Probably his present creed could be written on a remarkably small piece of paper.

HERESY is showing itself in the Jewish Church. At the Bayswater Synagogue Mr. Alfred Henriques has proposed some startling innovations, which although rejected by the conservative majority would never have obtained even a hearing a few years ago. Mr. Henriques is a thorough-going rationalist.

### BIGOT TALMAGE.

TALMAGE has been preaching against Infidelity again. His sermon is entitled "Extinguishing the Sun"—Christianity being the sun and Infidelity the extinguisher.

He commences by telling us that "Christianity is the rising sun of our time"—so that after eighteen hundred years this religion is still only beginning to shine forth in its strength, through the "uprolling vapors of scepticism, and the smoke of their blasphemy" with which Infidels are trying to turn it into darkness. Talmage goes on in his grotesquely forcible style to describe how angels of malice and horror would extinguish the sun by taking the oceans from this earth and pouring them in hissing floods upon the fires of that glorious luminary until it is cold and dead. Seeing that the earth is only about a millionth part of the size of the sun, and that the oceans being shallow are less than a thousandth part of the bulk of the earth, this curious enterprise of the flying demons would be like pouring a thimbleful of water on a house on fire. But Talmage does not care to pluck any of the feathers from the wings of his imagination and put them in the tail of his judgment, as the judge recommended the young barrister to do.

As the result would *not* be the destruction of the sun and the freezing of the earth depicted at length by mountebank Talmage, so there is good hope to believe that his frightful interpretation of the horrors to be caused by Infidelity are equally baseless and extravagant.

"Infidelity in our time is considered a great joke," says Talmage, but he on his part will have no levity. He will "take Infidelity and Atheism out of the realm of jocularity into one of tragedy," and show "what Infidels propose," and what will be the end of their crusade.

"First, it will be the complete and unutterable degradation of womanhood." One hardly knows how to reply in moderate language to so utter a perversion of the truth. But Talmage goes on to defend his pious slander, and says:

"I will prove it by facts and arguments which no honest man will dispute. In all communities and cities and states and nations where the Christian religion has been dominant, woman's condition has been ameliorated and improved, and she is deferred to and honored in a thousand things, and every gentleman takes off his hat before her."

The Christian religion is dominant in Abyssinia, and has been so for a much longer period than in Europe, yet polygamy is allowed and divorce at pleasure. Why is the position of women no better in Christian Abyssinia than in other semi-civilised states? Why is polygamy still legal in Abyssinia when pagan Greece and Rome had made it illegal long before Christianity appeared on the scene? When Christianity became dominant in the Roman Empire it lessened rather than increased the rights which woman had acquired under Paganism. Mormon Christianity re-instituted polygamy. The wrongs of women which have only been redressed in the present century, and the wrongs which still have to be redressed by just and equal laws, should require a volume rather than a few lines. Yet

Talmage tells us that "Christianity has lifted woman from the very depths of degradation almost to the skies," and that the "only salvation of woman from degradation and woe is the Christian religion, and the only influence that has ever lifted her in the social scale is Christianity." In a healthy state of public opinion such reckless statements would be passed by in silent contempt, but as this shameful audacity of assertion influences many, it will be well to ask how the great improvements in the position of woman in ancient Egypt, Greece and Rome, and in innumerable other countries, could have taken place long before "the only influence that has ever lifted her" came into operation?

The "demoralisation of Society" is the next aim and result of Atheism and Infidelity. Talmage proves this by a recital of death-bed horrors and a statement that "the only restraints against the evil passions of the world to-day are Bible restraints." So Talmage and his congregation would plunge into the depths of vice and the horrors of crime if the Bible restraints were removed from their minds! What respect can be felt for innate depravity of this horrible description? While we may allow Christians to speak for themselves it is evident that they cannot speak for others. The non-Christian world is not the pandemonium of degradation and cruelty which Talmage's words would indicate. Buddhists, Mohammedans, Idolators, Atheists, *do* restrain their evil passions without the aid of the Bible. The vulgar and outrageous slander with which Christian quacks bespatter humanity at large is a sign of the depths of moral baseness to which full-blown Christianity degrades its popular preachers and its bigoted congregations. Talmage does not scruple to say that the great army of Infidels and Atheists will attack "Christian asylums." He thus depicts the sentiments which will govern our destruction of philanthropic institutions which he somehow assumes are all Christian:

"Never mind the blind eyes and the deaf ears and the crippled limbs and the weakened intellects. Let paralysed old age pick up its own food, and orphans fight their own way, and the half reformed go back to their evil habits. Why should they be cared for? Forward, march! ye great army of infidels and atheists, and with your battle-axes hew down the cross and split up the manger of Bethlehem."

In pursuance of the most "nefarious plot on earth" which Infidelity and Atheism have planned, we are to desecrate the graveyards and to "dynamite a world." We shall, if we can have our way, reduce the world to three rooms only, a mad-house, a lazaretto, and a pandemonium.

After these Christian compliments, Talmage comes to the "practical drift" of his sermon. He says:

"Stand back from that chasm of ruin. The time is going to come (you and I may not live to see it, but it will come, just as certainly as there is a God, it will come) when the infidels and the Atheists who openly and out and out, and above board, preach and practice infidelity and Atheism, will be considered as criminals against society, as they are now criminals against God. Society will push out the leper, and the wretch with soul-gangrened and ichorous and vermin-covered, and rotting apart with his bestiality, will be left to die in the ditch, and be denied decent burial, and men will come with spades and cover up the carcass, where it falls, that it poison not the air, and the only text in all the Bible appropriate for the funeral sermon will be Jeremiah xxii., 19, 'He shall be buried with the burial of an ass.'"

Freethought is to be put down just as murder and theft are put down. Such is the persecution which the most popular representative of American Christianity advocates and prophesies. Plainly avowed and passionately demanded, we see but too clearly the remorseless tyranny with which Christianity would once more blast this world of civilisation and freedom if it ever regained its ancient power. What would be said of Secularists if they employed such language and such threats as are resorted to by the great Christian orator and guide? Suppose we announced that Christianity would be crushed as crime; suppose we supported our threats by lies and abuse which the lowest fish-fag might well shrink from imitating. What would Christians say of us—supposing, that is, they *could* say anything worse of us than they already do? Whatever they would say of us, let them say of their own representative Christians who lower their sacred callings to the gutter and mingle the parts of reckless clown and dastardly bigot while exploiting the religious vices of a Christianity of which they are really the worst enemies and parasites.

Surely thoughtful Christians who may happen to read such widely-circulated sermons as this of Talmage's, must feel with amazement of intellect and sadness of heart that the world can hold nothing more contemptible than a professor of brotherly love and charity and meekness, who

stoops to win success in the religious world by the vilest untruth, the basest slander, and the most virulent advocacy of the criminal excesses of a bigotry which they hoped had died away with the evils of barbarism and the insane follies of the miserable past.

W. P. BALL.

### SCHOOL BOARD TYRANNY.

(From the London "Star.")

Mr. G. W. FOOTE writes as follows:—Allow me to draw the attention of the Radical public to a scandalous piece of tyranny. The culprit is the London School Board, and the victim is my friend Mr. A. B. Moss. Besides being an employee of the Board, Mr. Moss is an elector of North Camberwell. Fancying his duties to the School Board and his rights as a citizen entirely distinct, he ventured to write to Mr. Kelly, the member for his borough, asking that gentleman to vote for Mr. Bradlaugh's Oaths Bill. Unfortunately, as it has happened, Mr. Moss wrote on the blank side of a circular containing a list of Radical and Freethought lectures he was in the habit of delivering. This incensed Mr. Kelly, who forwarded the peccant letter to the chairman of the School Board asking whether they thought a person entertaining such wicked opinions was fit to be employed in any service. Mr. Diggle should have refused to lay before the Board a correspondence between a voter and his representative in Parliament on a bill before the House; but he did lay it before the Board, and the matter was referred to a standing committee. Mr. Moss was summoned to appear before them. No charge was preferred, but he was interrogated for nearly an hour as to his political and theological opinions. Finally he was ordered to desist from lecturing, even on Sundays; to discontinue writing for any paper, and to stop the sale of his pamphlets, in which he has invested almost all his savings. Mr. Moss sent a plain, unvarnished statement of these facts to the Freethought journals, and Mr. Kelly is now more incensed than ever. He has actually written to the School Board, telling them that if Mr. Moss is not immediately discharged he will bring the matter before the House of Commons. Such grotesque impudence would be beneath disdain were not an honest man's living at stake, to say nothing of the character of a public body like the London School Board. What Mr. Kelly's character may be is beyond my knowledge and my curiosity. Mr. Moss's is beyond reproach. His superintendent described him to the committee as exemplary for diligence, punctuality, and rectitude. Yet he is to be persecuted to the bitter end for daring to imagine that an employee of the School Board does not forfeit the rights of citizenship.

### IS CHRISTIANITY THE FOE OF LIBERTY AND PROGRESS?

Debate between Mr. G. W. FOOTE and the Rev. H. B. CHAPMAN.

DESPITE the wet weather on Friday, the 15th, the large hall of the Camberwell Branch of the N. S. S. was densely crowded. The back of the hall and the passages were thronged by standers, who remained good-tempered during the entire proceedings. Christians mustered in strong force, and we should judge were in the majority. At least half a dozen clergymen were among the number. Mr. Chapman was accompanied to the platform by Mr. Rossiter and some clerical friends. With Mr. Foote were Mr. Moss, Mr. Ellis, and other well-known South London Freethinkers. Mr. Angus Thomas presided, and, briefly stating the causes and conditions of the debate, called on Mr. Foote to open.

Mr. FOOTE, who was very warmly received by a portion of the audience, began by saying they had not met to discuss personalities, but the question, Was Christianity the Foe of Liberty and Progress? Mr. Chapman's presence showed he did not belong to the party that professed persecution to reason. Christianity was bound by the Bible. That book clearly sanctions the most profound violations of liberty, especially religious liberty. In support of this he read the law in Deuteronomy xiii., exhorting that if a relative turned from the worship of the Lord "thou shalt surely kill him," and showed with what ferocity this was put in force against the worshippers of Baal by Elijah and Jehu. Jesus, too, regarded unbelief as sin. He said, when the Lord of that servant returneth "he will cut him in sunder, and will appoint him his portion with unbelievers." The Book of Revelation classes unbelievers with liars, adulterers, and murderers. Jesus said, "He that believeth not the Son shall not see life; but the wrath of God abideth on him," and "He that believeth not shall be damned." The eighteenth Article of the Church of England, by which Mr. Chapman is bound, declares that those are to be held accursed that presume to say that every man shall be saved by the law or sect he professeth, so that he be diligent to frame his life according to that law and the light of nature, for Holy Scripture doth set out only the name of Jesus whereby men may be saved." What freedom of thought was there in that? What liberty is there to pursue your own thought if damnation is to meet you at the terminus? The early Christians were not persecuted for their opinions. Rénan says the whole Roman Law may be searched in vain for an edict against opinions. Lecky says, "All that fierce hatred which, during the Arian and Donatist controversies, convulsed the Empire, and which, in later times, has deluged the world with blood, may be traced in the Church long before the conversion of Constantine." The Church which, for political reasons, condemned boycotting in Ireland, practised excommunication from the beginning. Under Constantine the Great—a great rascal—the Council of Nicea condemned the heresies of Arius, and ended by a decree of capital punishment against heretics. Directly it had the opportunity the persecuting spirit prevailed. Mr. Foote then in thrilling and impassioned language, traced the Christian persecution of the Jews, the atrocities of the Inquisition, based on Scriptural texts and blessed by the head of the Church; the Protestant persecution of heretics, the burning of Servetus, and the hundred and fifty

years of Protestant persecution in Ireland. He then referred to the attitude of the bishops in the House of Lords, and gave the figures illustrating their inveterate opposition to progressive movements. Mr. Foote concluded his opening speech by pointing to the fact that every Christian country has passed heresy and blasphemy laws, which still exist. He himself was a walking evidence that Christianity is a persecuting religion.

The Rev. H. B. CHAPMAN, who was received with enthusiasm by the larger portion of the audience, said: It is very certain I do not belong to the party of persecution. When that unfortunate affair occurred of which our brother has just spoken, I said at the time I should have sentenced the principle. Nothing is more abhorrent to me than this persecution; but we are here to discuss Christianity, not these false editions of it. It is a little hard to saddle an inoffensive person with all the harsh deeds of the Old Testament. I confess I am a beast of burden that would break down under it. It is not fair in this debate to bring in Elijah or ask us to explain Deuteronomy. There is much I don't understand in the Old Testament. If I had to say I believe every word and every act I would be the first to hold up my head and suffer any penalty for so doing. The Old Testament lies beyond our discussion. If, too, Mr. Foote is dealing with Christians I throw up the sponge. I know well enough Christians have been persecutors, but I am not dealing with Christians, I am dealing with Christianity itself. I might twit Mr. Foote with all the evil that Atheists and Secularists had done, but I should not think of doing so. Jesus is the great author of progress. Is it fair to ally me with the Inquisition? A man of my nature would have been the first to suffer; I would have been the first to stand up against it. You quote to me the votes of the bishops. I know this was brought in because I have stuck up for the head of my diocese. But I don't approve of all that the bishops do. I don't say that these men who wear garters never make mistakes. But I want Mr. Foote to show me how Jesus Christ would have acted if he returned to earth. Who abolished slavery? Who raised woman? Let him explain why in foreign countries the women were veiled. Through Christianity we have learned monogamy, we have learnt to respect womanhood. Christianity is altruism; it is the spirit of living for others—pulling every poor devil out of the mire, and being ready to give all your money and life for others. We are not persecutors; if we are angry with you we are not Christians. Persecutors have nothing to do with my Master. As to the texts cited by Mr. Foote, the man who does not believe does suffer loss. If he does not believe in being crucified for others he must go through a hell of purifying fire. It is hard to cast the Thirty-Nine Articles in my teeth. I am not a slave to the letter of the Thirty-Nine Articles. You know how I love all men. Every one in this hall is my brother and my sister. In Christianity one forgets one's caste; there was no respect of persons with Christ. If we take to Christianity it makes us aid and abet everything that is good. I call it a personal revelation from God whereby one is compelled to love everybody. As to the Blasphemy Laws, I do not uphold them, but there are certain things that would beyond endurance—if you hurt the man who was dearer than their soul, their God; it was because he was attacked; he was vilified. If I asked Mr. Foote as a brother not to wound me by these pictures, and Freethinkers were animated by altruism, he would abstain. Mr. Foote knows many of us are longing to do good; we give away double what we are paid. Christianity makes a man pity misfortunes and forgive sins; it is the spirit of liberty and progress. Tell me where your hospitals come from. Show me your Peabodys and Shaftesburys among the Secularists.

Mr. FOOTE said Mr. Chapman has indulged in a series of complete repudiations of everything he should defend. I never said no good man has been a Christian. Mr. Chapman argues that all good men are Christians and all Christians good men. (Mr. Chapman "Quite right.") Then it is the shortest and most conceited argument I have ever heard. Mr. Chapman says if he appealed to me as a brother he feels sure I would consent to issue my paper in a way he would approve. I am not so sure of that. In a campaign against principles one cannot consult the tastes of all. No one is forced to buy. I do not advocate Freethought to please or displease persons, but because I think it is true. Under a Christian law, which I have yet to learn Mr. Chapman has gone out of his way to get abolished, I was punished. Mr. Chapman said he did not approve, but what you allow to be done in your name and make no effort to stop you are responsible for. Mr. Foote said he did not attack Christians as such but in their corporate capacity. Suppose the National Secular Society in solemn conference passed resolutions, would they not justly be charged to Secularism? Mr. Chapman claims that Christianity is everything that is good. If that is so I am a Christian. I don't care for your professions. Here is a fact—Out of over twenty thousand clergymen only two have enrolled themselves members of the Society for Repealing the Blasphemy Laws. Jesus never said anything in favor of education, and after eighteen centuries of Christianity the State had to step in and secure this for each child. Christ said he only came to the lost sheep of the house of Israel. You speak of peace on earth and goodwill to men, yet in the Roman empire 375,000 soldiers sufficed to keep the peace. Pagan civilization went, intellectual darkness and moral depravity ensued, and to-day Christian Europe has six million of men in arms. Mr. Foote concluded by dealing with the question of slavery, quoting Bible texts approving it, giving evidence that the Church supported it and held slaves, and citing Theodore Parker and Mrs. Beecher Stowe to show that the Christian churches supported and did nothing to abolish it in America.

Mr. CHAPMAN said: If there are only two clergymen now in the Society for the Abolition of the Blasphemy Laws there shall be three after to-morrow. For the first time in his life he had heard narrowness and bigotry ascribed to Jesus. The whole spirit of that man's life was nobly independent. Jesus was by birth a Jew; is it wonderful Jesus told his disciples to go to his own people? The proof of Christianity was the Catholic spirit. I love every man and woman in this room. I know the course of my heart and I say I trace this to him. Can you fancy Jesus approved slavery? Can you imagine him padlocking a man up? My whole idea of Jesus is the idea of freedom, of making every man a brother. Were Christianity practised there could be no more war, for everyone would love every other. My

creed prevents me from sneering; but show me the aggregate result of Secularism. Show me the men who give their lives for the rest; show me the Secularist missionaries. Were Livingstone and Faraday opposed to liberty and progress? In conclusion he said, If Mr. Foote's creed renders him independent of his brother's feelings, God forgive me if I ever join it.

Mr. Foote replied that because he denied Mr. Chapman's right to dictate how he should edit his paper, it was preposterous to say he hurt his feelings when he had the remedy in his own hands. Science was not Christian. Where was science when Christianity was supreme? Mr. Chapman said Christianity abolished slavery. When and where? Let him show a single text against slavery in any of the Bible writers. An institution they did not condemn they must be held to have sanctioned. Mr. Foote then dealt with the attitude of Christians to woman; cited the rebuke of Jesus to his mother, and Paul, who made virginity the counsel of perfection and marriage second best. Marriage was first best. Paul ordered women to submit to their husbands as unto the Lord, and be subject to them in everything, to keep silence in the Church, and if they wanted to know anything to ask their husbands. Fancy some women with no better sources of information. Monogamy and respect for womanhood were mainly derived from our old Teutonic forefathers. Sir H. Maine was quoted to the effect that Christianity from the very first tended to narrow woman's liberty. Mr. Foote wound up an eloquent quarter of an hour's speech by pointing out how Christianity survives. Christian ministers know few have knowledge of the past. Christianity in every age, when humanity has carried a reform, turns round and says, "We did it." So the opposer of all reform is palmed off upon the world as

the supreme friend of reform. (Loud cheers.)

Mr. CHAPMAN complimented Mr. Foote upon his eloquence, and said: I don't understand that disagreeable feeling envy. I never felt jollier. If I am defeated I am sure I can take my licking well. Mr. Foote knows very well that in dealing with Christianity he is dealing with a spirit, and to prove what Christianity is I must tell you what it has done for me. I know the spirit has altered my life. No lie could have had this effect. Some months ago I was in Africa. There women are degraded. Would this be allowed in a Christian land? The spirit of Christ would not allow it. It thinks of every other number except Number One. Many Secularists cannot understand that sort of arithmetic. He was surprised to hear Mr. Foote's praise of the home. The Christian home was the happiest home. Christ drove out the devil of drink and made kind husbands and smiling faces around that dear old family book that was the secret of all their communion. Do you want your women to become unwomanly? I should not like my own sister to speak from a platform. Mr. Chapman again repeated that Christianity was the spirit of love and unity and doing good. He would leave with feelings of great affection for all present. God alone know who had the victory, but that the victory was with Christianity he had the proof in the love he felt towards the introducer of the debate.

A vote of thanks to Mr. Thomas for presiding concluded the proceedings, which should bring a nice little sum to the Freethinkers' Benevolent Fund and a local charity.

At the conclusion the clergymen present were invited to join the Society for the Abolition of the Blasphemy Laws, so that when those laws are abolished they may say "We did it."

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