



# HAT

Must I Do

TO BE SAVED?

A Discourse by

COL. ROBT. G. INGERSOLL,

*Minister in America*

*of the Gospel of Freethought.*

*Printed for*

B. J. G., W. L.

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*Have you not heard how it has gone with many a Cause before now? First, few men heed it; next, most men contemn it; lastly, all men accept it—and the Cause is won!—*

WILLIAM MORRIS.



*I mean to say this—that there is many a thing said in many a Sermon that—shut the Preacher into a room with an intelligent Parishioner eye to eye—he daren't stick to. . . . You know, and I know, what fudge it is!—*

DEAN ALFORD.



[From The Chicago Times of September 20th, 1880.]



*Col. Ingersoll asks the  
Important Question—*

*WHAT*

*SHALL I DO TO BE SAVED?*

*And then proceeds in his own peculiar way  
to answer the Conundrum.*

*He accuses the Churches of making a  
veritable Devil of a merciful God.*

*And boldly enters into defence of the Christian  
Founder and His teachings.*

*He quotes at length from the Gospels, and gives many passages hearty endorsement.*

*But pours red-hot shot into what he calls "Priestly Interpolations."*

*Having got through with the Bible, he pays his respects to the various Creeds.*

*And, as usual, has a pleasant word for his ancient friend, John Calvin.*

*In conclusion, he outlines his own Creed, the Happiness of Humanity.*

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Yesterday afternoon, before an immense audience at McVicker's Theatre, Col. Robert G. Ingersoll told what he knew about the all-important question, "What shall I do to be saved?" Among the audience were many ladies of various ages, a majority probably being the daughters of citizens of Chicago who were not afraid to trust their offspring in the presence of the noted "Infidel."

About ten minutes before three o'clock, *Pope Bob* stepped out from one of the wings with a small roll of manuscript in one hand, and as he appeared upon the stage the audience greeted him with a hearty round of applause.

The Colonel was attired in black throughout, and wielded his eye-glasses in his usual graceful and impressive manner.

Without any introduction he took position behind a small stand in the centre of the stage, and answered the interrogatory—"What shall I do to be Saved"—

### *AS FOLLOWS:*

LADIES AND GENTLEMEN: Fear is the dungeon of the mind, and superstition is a dagger with which hypocrisy assassinates the soul. Courage is liberty. I am in favour of absolute freedom of thought. Everyone is robed, sceptred, and crowned, and everyone wears the purple of authority. I belong to the

republic of intellectual liberty, and only those are good citizens of that republic who depend upon reason and upon persuasion; and only those are traitors who resort to brute force.

Now, I beg of you all to forget just for a few moments that you are Methodists, or Baptists, or Catholics, or Presbyterians, or Episcopalians; and let us for an hour or two remember only that we are men and women.

And allow me to say *Man* and *Woman* are the highest titles that can be bestowed upon humanity. *Man* and *Woman*. And let us if possible banish all fear from the mind. Do not imagine that there is some being in the infinite expanse who is not willing that every man and woman should think for himself and herself. Do not imagine that there is any being who would give to his children the holy torch of reason and then damn them for following where the holy light led. (Applause.) Let us have courage.

Priests have invented a crime called "blas-



phemy," and behind that crime hypocrisy has crouched for thousands of years. There is but one blasphemy, and that is injustice. There is but one worship, and that is justice.

You need not fear the anger of a God whom you cannot injure. Rather fear to injure your fellow-men. (Applause.) Do not be afraid of a crime you cannot commit. Rather be afraid of the one you may commit.

There was

### *A JEWISH GENTLEMAN*

went into a restaurant to get his dinner, and the devil of temptation whispered in his ear: "Eat some bacon." (Laughter.)

He knew that if there was anything in the universe calculated to excite the wrath of the Infinite Being, who made every shining star, it was to see a gentleman eating bacon. (Laughter and applause.) He knew it—(renewed laughter)

and he knew the Infinite Being was looking, and that he was the Infinite Eavesdropper of the universe. (Laughter and applause.) But his appetite got the better of his conscience—(laughter and applause)—as it often has with us all—(laughter)—and he ate the bacon. (Renewed laughter.) He knew it was wrong. When he went into that restaurant the weather was delightful, the sky was as blue as June, and when he came out the sky was covered with angry clouds, the lightning leaping from one to the other and the earth shaking beneath the voice of the thunder. He went back into that restaurant with a face as white as milk and he said to one of the keepers :

“ My God, did you ever hear such a fuss about a little piece of bacon ? ” (Laughter and applause.)

As long as we harbour such opinions of Infinity ; as long as we imagine the heavens to be filled with such tyranny, so long the sons of men will be cringing, intellectual cowards. Let us think and let us honestly express our thought.

Do not imagine for a moment that I think people who disagree with me are bad people. I admit, and I cheerfully admit, that a very large proportion of mankind and a very large majority, a vast number are

*REASONABLY HONEST.*

I believe that most Christians believe what they teach; that most ministers are endeavouring to make this world better. I do not pretend to be better than they are. It is an intellectual question. It is a question first, of intellectual liberty, and after that, a question to be settled at the bar of human reason. I do not pretend to be better than they are. Probably I am a good deal worse than many of them, but that is not the question. The question is: "Bad as I am, have I a right to think?" And I think I have for two reason.

First, I can't help it. (Laughter and applause.) And secondly, I like it (Renewed laughter and applause.) The whole question is

right at a point. If I have not a right to express my thoughts, who has?

"Oh," they say, "we will allow you, we will not burn you."

"All right; why won't you burn me?"

"Because we think a decent man will allow others to think and to express his thought."

"Then the reason you do not persecute me for my thought is that you believe it would be infamous in you?"

"Yes."

"And yet you worship a God who will, as you declare, punish me for ever." (Applause.)

The next question is: Can I commit a sin against God by thinking? If God did not intend I should think, why did he give me a

## II.

“thinker?” (Laughter and applause.) Now, then, we have got what they call the Christian system of religion, and thousands of people wonder how I can be wicked enough to attack that system.

There are a many good things about it, and I shall never attack anything that I believe to be good! I shall never fear to attack anything I honestly believe to be wrong! (Applause.) We have, I say, what they call

### *THE CHRISTIAN RELIGION,*

and, I find, just in proportion that nations have been religious, just in the proportion they have gone back to barbarism. I find that Spain, Portugal, and Italy are the three worst nations in Europe, I find that the nation nearest infidel is the most prosperous—France.

And so I say there can be no danger in the exercise of absolute intellectual freedom. I find among ourselves the men who think at least

as good as those who do not. We have, I say, a Christian system, and that system is founded upon what they are pleased to call the *New Testament*. Who wrote the New Testament? I don't know. Who does know? Nobody! (Laughter and applause.)

We have found some fifty-two manuscripts containing portions of the New Testament. Some of those manuscripts leave out five or six books—many of them. Others more; others less. No two of these manuscripts agree. Nobody knows who wrote these manuscripts. They are all written in Greek; the disciples of Christ only knew Hebrew. Nobody ever saw, so far as we know, one of the original Hebrew manuscripts. Nobody ever saw anybody who had seen anybody who had heard of anybody that had seen anybody that had ever seen one of the original Hebrew manuscripts. No doubt the clergy of your city have told you these facts thousands of times. (Laughter and applause.)

And they will be obliged to me for having repeated them once more. (Laughter.)

These manuscripts are written in what are called capital Greek letters. They are called Uncial characters; and the New Testament was not divided into chapters and verses, even, until the year of grace 1551. Recollect it.

*IN THE ORIGINAL*

the manuscripts and gospels are signed by nobody. The epistles are addressed to nobody, and they are signed by the same person. (Laughter.) All the addresses, all the pretended ear-marks showing to whom they are written, and by whom they are written, are simply interpolations, and everybody who has studied the subject knows it.

It is further admitted that even these manuscripts have not been properly translated, and they have a syndicate now making a new translation; and I suppose I cannot tell whether I really believe the Testament or not until I see that new translation. (Laughter and applause.)

You must remember, also, one other thing, Christ never wrote a solitary word of the New Testament—not one word. There is an account that he once stooped and wrote something in the sand, but that has not been preserved. (Laughter.) He never told anybody to write a word. He never said, *Matthew, remember this. Mark, don't forget to put that down.* (Laughter.) *Luke, be sure in your gospel you have this. John, don't forget it.* (Laughter.) Not one word. And it has always seemed to me that a Being coming from another world, with a message of infinite importance to mankind, should at least have verified that message by his own signature.

Why was nothing written? I will tell you. In my judgment they expected the end of the world in a very few days. That generation was not to pass away until the heavens should be rolled up as a scroll, and until the earth should melt away with fervent heat. That was their belief. They believed that the world was to be destroyed, and that there was



to be another coming, and that the saints were then to govern the world. And they even went so far among the apostles, as we frequently do now before the election, as to divide out the offices in advance. (Laughter and applause.) This Testament was not written for hundreds of years after the apostles were dust. These facts lived in the open mouth of credulity. They were in the waste-baskets of forgetfulness. They depended upon the inaccuracy of legend, and for centuries these doctrines and stories were blown about by the inconstant winds. And finally, when reduced to writing, some gentleman would write by the side of the passage his idea of it, and the next copyist would put that in as a part of the text. And, finally, when it was made, and the church got in trouble, and wanted a passage to help it out, one was interpolated to order. So that now it is among the easiest things in the world to pick out at least one hundred interpolations in the Testament. And I will pick some of them out before I get through.

And let me say here, once for all, that for

the man Christ, I have infinite respect. (Applause.) Let me say, once for all, that the place where man has died for man

*IS HOLY GROUND,*

*notice* and let me say, once for all, to that great and serene man I gladly pay the homage of my admiration and my tears. He was a reformer in his day. He was an infidel in his time. He was regarded as a blasphemer, and his life was destroyed by hypocrites, who have, in all ages, done what they could to trample freedom out of the human mind.

Had I lived at that time I would have been his friend, and should he come again he would not find a better friend than I will be. (Applause.)

That is for the man. For the theological creation I have a different feeling. If he was, in fact, God, he knew there was no such thing as death. He knew that what we called death was but the eternal opening of the golden gates

of everlasting joy; and it took no heroism to face a death that was simply eternal life.

But when a man, when a poor boy sixteen years of age, goes upon the field of battle to keep his flag in heaven, not knowing but that death ends all, not knowing but that when the shadows creep over him, the darkness will be eternal, there is heroism.

And so for the man who, in the darkness, said: *My God, why hast thou forsaken me?*—for that man I have nothing but respect, admiration, and love. (Applause.)

A while ago I made up my mind to find out what was necessary for me to do in order to be *saved*. (Laughter and applause.) If I have got a soul, I want it saved. I do not wish to lose anything—(laughter and applause)—that is of value. For thousands of years the world has been asking that question: *What shall we do to be saved?*

B

Saved from poverty? No. Saved from crime? No. But *What shall we do to be saved from the universal wrath of the God who made us all?*

If God made us, he will not destroy us. Infinite wisdom never made a poor investment. (Applause.) And upon all the works of an infinite God, a dividend must finally be declared. (Laughter.) The pulpit has cast a shadow even over the cradle. The doctrine of endless punishment has covered the cheeks of this world with tears. I despise it, and I defy it.

I made up my mind, I say, to see what I had to do in order to save my soul according to the Testament, and thereupon I read it. I read the Gospels—Matthew, Mark, Luke, and John. But I found that the church had been deceiving me. I found that the clergy did not understand their own book. I found that they had been building upon passages that had been interpolated. I found that they had been building upon passages that were entirely untrue. And I will tell you why I think so.

*THE FIRST OF THESE GOSPELS*

was written by St. Matthew, according to the claim. Of course he never wrote a word of it. (Laughter.) Never saw it. Never heard of it. (Laughter.) But, for the purposes of this lecture, I will admit that he wrote it. I will admit that he was with Christ for three years; that he heard much of his conversation during that time, and that he became impregnated with the doctrines, or dogmas, and the ideas of Jesus Christ.

Now let us see what Matthew says we must do in order to be saved. And I take it, if this is true, that Matthew is as good an authority as any minister in the world.

The first thing I find upon the subject of salvation is in the fifth chapter of Matthew, and is embraced in what is commonly known as the Sermon on the Mount. It is as follows :

*Blessed are the poor in spirit, for theirs is the kingdom of Heaven. Good!*

*Blessed are the merciful, for they shall obtain mercy.* Good! Whether they belong to any church or not; whether they believe the bible or not.

*Blessed are the merciful, for they shall obtain mercy.* Good!

*Blessed are the pure in heart, for they shall see God. Blessed are the peacemakers, for they shall be called the children of God. Blessed are they which are persecuted for righteousness' sake* —[that's me, a little! (Laughter)]—*for theirs is the kingdom of Heaven.*

In the same sermon he says: *Think not that I am come to destroy the law or the prophets. I am not come to destroy, but to fulfil.* And then he makes use of this remarkable language, almost as applicable to-day as it was then: *For I say unto you that except your righteousness shall exceed the righteousness of the Scribes and Pharisees ye shall in no wise enter the kingdom of heaven.* Good! (Applause and laughter.)

In the sixth chapter I find the following, and it comes directly after the prayer known as the Lord's prayer: For if ye forgive men their trespasses your Heavenly Father will also forgive you; but if ye forgive not men their trespasses, neither will your father forgive your trespasses. I accept the conditions. There is an offer; I accept it. If you will forgive men that trespass against you, God will forgive your trespasses against him. I accept, and I will never ask any God to treat me any better than I treat my fellow-men. (Loud applause.) There is

### A SQUARE PROMISE.

There is a contract. If you will forgive others God will forgive you. And it does not say you must believe in the Old Testament, nor be baptized, nor join the church, nor even keep Sunday. It simply says, if you forgive others God will forgive you; and it must of necessity be true. No God could afford to damn a forgiving man.

[*A voice*: Will he forgive Democrats? (Loud laughter.)] Oh! certainly. (Laughter.) Let me say right here that I know lots of Democrats, great, broad, whole-souled, clever men; and I love them. (Loud applause.) And the only bad thing about them is that they vote the Democratic ticket. (Loud laughter.) And I know lots of Republicans so mean and narrow that the only decent thing about them is that they vote the Republican ticket. (Loud applause and laughter.)

Now let me make myself plain upon that subject, perfectly plain. For instance, I hate Presbyterianism, but I know hundreds of splendid Presbyterians. Understand me. I hate Methodism, and yet I know hundreds of splendid Methodists. I dislike a certain set or principles called Democracy, and yet I know thousands of Democrats that I respect and like. (Applause.) I like a certain set of principles—that is, most of them,—called Republicanism, and yet I know lots of Republicans that are a disgrace to those principles. (Applause.)



I do not war against men. I do not war against persons. I war against certain doctrines that I believe to be wrong. And I give to every other human being every right that I claim for myself. (Applause.) Of course I do not intend, to-day, to tell what we must do in the Election for the purpose of being saved.

### THE NEXT THING

that I find is in the seventh chapter and the second verse: *For with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again.* Good! That suits me! (Loud applause and laughter.)

And in the twelfth chapter of Matthew: *For whosoever shall do the will of my Father that is in heaven, the same is my brother and sister and mother.* *For the Son of Man shall come in the glory of His Father with His angels, and then He shall reward every man according—* To the church he belongs to? No. To the manner in which he was baptized? No. According to

his creed? No. Then he shall reward every man according to his works. (Applause.) Good! I subscribe to that doctrine.

And in the sixteenth chapter: *And Jesus called a little child to Him and stood him in the midst: and said 'Verily I say unto you except ye be converted and become as little children, ye shall not enter the kingdom of heaven.'*

I do not wonder that a reformer in his day that met the Scribes and Pharisees and hypocrites, I do not wonder that at last he turned to children and said: *Except ye become as little children,* I do not wonder. And yet, see what children the children of God have been. What an interesting dimpled darling John Calvin was. (Roars of laughter and applause.) Think of that prattling little babe known as Jonathan Edwards! Think of the infants that founded the inquisition, that invented instruments of torture to tear human flesh. They were the ones who had become as little children.

So I find in the nineteenth chapter: *And*

*behold one came and said unto Him : Good master, what good thing shall I do that I may have eternal life ? and he said unto him, Why callest thou me good ? There is none good but one, and that is God, but if thou wilt enter into eternal life, keep the commandments ; and he said unto him, Which ?*

Now, there is

*A PRETTY FAIR ISSUE,*

Here is a child of God asking God what is necessary for him to do in order to inherit eternal life. And God says to him : Keep the commandments. *Which ?* Now if there ever had been an opportunity given to the Almighty to furnish a gentleman of an inquiring mind with the necessary information upon the subject, here was the opportunity. (Laughter.) *He said unto him, Which ? And Jesus said : Thou shalt do no murder ; thou shalt not commit adultery ; thou shalt not steal ; thou shalt not bear false witness ; honor thy father and mother ; and, thou shalt love thy neighbour as thyself.* He did not say to

*notice*

him : *You must believe in me—that I am the only begotten Son of the living God.* He did not say : *You must be born again.* He did not say : *You must believe the bible.* He did not say : *You must remember the sabbath day, to keep it holy.* He simply said *Thou shalt do no murder. Thou shalt not commit adultery. Thou shalt not steal. Thou shalt not bear false witness. Honor thy father and thy mother ; and, thou shalt love thy neighbour as thyself.* And thereupon the young man, who I think was a little *fresh*—(Laughter)—and probably mistaken, said unto him : *All these things have I kept from my youth up.* I don't believe that. (Loud laughter.)

Now comes in an interpolation. In the old times when the church got a little scarce for money, they always put in a passage praising poverty. (Laughter.) So they had this young man ask : *What lack I yet ? And Jesus said unto him : If thou wilt be perfect, go and sell that thou hast and give it to the poor, and thou shalt have treasures in heaven.* The church has always been willing to swap off treasures in heaven for cash

down. (Loud and long-continued laughter and applause.)

And when

### THE NEXT VERSE

was written the church must have been nearly dead-broke. (Laughter.) *And again I say unto you it is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God.* Did you ever know a wealthy disciple to unload on account of that verse? (Loud laughter.)

And then comes another verse, which I believe is an interpolation: *And everyone that has forsaken houses, or brethren, or sisters, or father and mother, or wife or children, or lands, for my name's sake, shall receive an hundred fold, and shall inherit everlasting life.* Christ never said it. (Applause.) Never! *Whosoever shall forsake father and mother—*Why he said to this man that asked him: *What shall I do to inherit eternal life?* among other things, he said: *Honor*

*thy father and thy mother.* (Applause.) And we turn over the page and he says again: *If you will desert your father and mother you shall have everlasting life.* It won't do. If you will desert your wife and your little children, or your lands—the idea of putting a house and lot on equality with wife and children! Think of that! I do not accept the terms. I will never desert the one I love for the promise of any God. (Loud applause.)

It is far more important that we shall love our wives than that we shall love God. And I will tell you why. You cannot help him. You can help her. (Loud applause.) You can fill her life with the perfume of perpetual joy. It is far more important that you love your children than that you love Jesus Christ. And why? If he is God

*Very truly  
Yours  
Pd*

**YOU CANNOT HELP HIM,**

but you can plant a little flower of happiness in every footstep of the child, from the cradle until

you die in that child's arms. (Loud applause.)  
 Let me tell you to-day it is far more important  
 to build a home than to erect a church. (Ap-  
 plause.) The holiest temple beneath the stars  
 is a home that love has built. And the holiest  
 altar in all the wide world is the fireside around  
 which gather father and mother and children.  
 (Loud applause.)

There was a time when people believed that  
 infamy. There was a time when they did desert  
 fathers and mothers and wives and children.  
 St. Augustine says to the devotee: Fly to the  
 desert, and though your wife put her arms around  
 your neck, tear her hands away; she is a tempta-  
 tion of the devil. Though your father and  
 mother throw their bodies athwart your threshold,  
 step over them: and though your children pursue  
 and with weeping eyes beseech you to return, listen  
 not. It is the temptation of the evil one. Fly to  
 the desert and save your soul. Think of such a  
 soul being worth saving. (Roars of laughter.)  
While I live I propose to stand by the folks.  
 (Applause and laughter.)

Here there is another condition of salvation. I find it in the 25th chapter: *Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. For I was hungered and ye gave me meat; I was thirsty and ye gave me drink; I was a stranger and ye took me in; naked and ye clothed me; and I was sick and ye visited me; and I was in prison and ye came unto me.* Good! and I tell you to-night that

### GOD WILL NOT PUNISH

with eternal thirst the man who has put the cup of cold water to the lips of his neighbour. (Applause.) God will not allow to live in eternal nakedness of pain the man who has clothed others.

For instance, here is a shipwreck, and here is some brave sailor stands aside and allows a woman whom he never saw before to take his place in the boat, and he stands there, grand and serene as the wide sea, and he goes down.



Do you tell me there is any God who will push the life boat from the shore of eternal life, when that man wishes to step in? (Applause.) Do you tell me that God can be unpitiful to the pitiful, that He can be unforgiving to the forgiving? I deny it; and from the aspersions of the pulpit I seek to rescue the reputation of the Deity. (Applause.)

Now I have read you everything in Matthew on the subject of salvation. That is all there is. Not one word about believing anything. It is the gospel of deed, the gospel of charity, the gospel of self-denial; and if only that gospel had been preached, persecution never would have shed one drop of blood. Not one.

Now according to the testimony Matthew was well acquainted with Christ. According to the testimony, he had been with him, and was his companion for years, and if it was necessary to believe anything in order to get to heaven, Matthew should have told us. But he forgot it.

Or he didn't believe it. Or he never heard of it. You can take your choice.

### *THE NEXT IS MARK.*

Now let us see what he says. And for the purpose of this lecture it is sufficient for me to say that Mark agrees, substantially, with Matthew, that God will be merciful to the merciful; that he will be kind to the kind; that he will pity the pitying. And it is precisely, or substantially, the same as Matthew until I come to the 16th verse of the 16th chapter, and then I strike an interpolation, put in by hypocrisy, put in by priests, who long to grasp with bloody hands the sceptre of universal authority. (Loud applause.)

Let me read it to you. And it is the most infamous passage in the bible. Christ never said it. *And he said unto them*—that is, unto his disciples,—*Go ye into all the world and preach the gospel to every creature He that believeth and*

*is baptized shall be saved, and he that believeth not shall be damned.*

Now, I propose to prove to you that that is an interpolation. Now, how will I do it? In the first place, not one word is said about belief in Matthew. In the next place, not one word about belief in Mark, until I come to that verse. And when is that said to have been spoken? According to Mark, it is a part of the last conversation of Jesus Christ just before, according to the account, he ascended bodily before their eyes. If there ever was any important thing happened in this world, that is one of them. If there was any conversation that people would be apt to recollect, it would be

### *THE LAST CONVERSATION*

with a God before he rose through the air and seated himself upon the throne of the infinite.

We have in this Testament five accounts of the last conversation happening between Jesus

Christ and his apostles. Matthew gives it. And yet Matthew does not state in that conversation he said: *Whosoever believeth and is baptized shall be saved, and whosoever believeth not shall be damned.* And if he did say those words they were the most important that ever fell from his lips. Matthew did not hear it, or did not believe it, or forgot it. Then I turn to Luke, and he gives an account of this same last conversation, and not one word does he say upon that subject. Now, it is the most important thing if Christ said it, that he ever said.

Then I turn to John, and he gives an account of the last conversation, but not one solitary word on the subject of belief or unbelief. Not one solitary word on the subject of damnation. Not one.

Then I turn to the first chapter of the Acts, and there I find an account of the last conversation; and in that conversation there is not one word upon this subject. Now, I say that that demonstrates that the passage in Mark is an interpolation.

WHAT OTHER REASON

have I got? That there is not one particle of sense in it. (Laughter.) Why? No man can control his belief. You hear evidence for and against, and the integrity of the soul stands at the scales and tells which side rises and which side falls. You cannot believe as you wish. You must believe as you must. And he might as well have said: *Go into all the world and preach the gospel, and whosoever has red hair shall be saved—and whosoever hath not shall be damned.* (Laughter.)

I have another reason. I am much obliged to the gentleman who interpolated these passages. I am much obliged to him that he put in some more—two more. Now hear.

*And these signs shall follow them that believe.*  
Good.

*In my name shall they cast out devils. They shall speak with new tongues, and they shall take up serpents, and if they drink any deadly thing it*

*will hurt them*

*shall not hurt them. They shall lay hands on the sick and they shall recover.*

Bring on your believer! Let him cast out a devil. I do not claim a large one. (Laughter and applause.) Just a *little one for a cent*. Let him take up serpents. (Laughter.) *And if he drinks any deadly thing it shall not hurt him.* Let me

### MIX UP A DOSE

for the theological believer—and if it does not hurt him I'll join a church. (Laughter and applause.) “*Oh! but,*” they say, “*Those things only lasted through the apostolic age.*” Let us see. *Go into all the world and preach the gospel, and whosoever believes and is baptized shall be saved, and these signs shall follow them that believe.*

How long? I think at least until they had gone into the world. Certainly those signs should follow until all the world had been visited. And yet if that declaration was in the mouth of Christ, he then knew that one-half of

the world was unknown, and that he would be dead 1,492 years before his disciples would know that there was another world. And yet he said, *Go into all the world and preach the gospel*, and he knew then that it would be 1,492 years before anybody went. (Applause and laughter). Well, if it was worth while to have signs follow believers in the old world, surely it was worth while to have signs follow believers in the new world. And the very reason that signs should follow would be to convince the unbeliever, and there are as many unbelievers now as ever, and the signs are as necessary to-day as they ever were. I would like a few myself.

X This frightful declaration, *He that believeth and is baptized shall be saved, but he that believeth not shall be damned*, has filled the world with agony and crime. Every letter of this passage has been sword and fagot; every word has been dungeon and chain. That passage made the sword of persecution drip with innocent blood for ten centuries. That passage made

and it only wants the  
Power of some Christians

to point to say 1881 P.S.  
since of the 10th century Preacher

I saw me to the conclusion of

the horizon of a thousand years lurid with the flames of fagots. That passage contradicts the sermon on the mount. That passage travesties the Lord's prayer. That passage turns the splendid religion of deed and duty into the superstition of creed and cruelty. I deny it. It is infamous! Christ never said it!

*NOW I COME TO LUKE,*

—and it is sufficient to say that Luke substantially agrees with Matthew and with Mark. Substantially agrees as the evidence is read. I like it.

*Be ye therefore merciful, as your Father also is merciful. Good!*

*Judge not and ye shall not be judged. Condemn not and ye shall not be condemned; forgive and ye shall be forgiven. Good!*

*Give and it shall be given unto you, good measure, pressed down, shaken together, running over. Good! I like it.*



*For the same measure that ye mete withal it shall be measured to you again.*

He agrees substantially with Mark ; he agrees substantially with Matthew ; and I come at last to the nineteenth chapter.

*And Zaccheus stood and said unto the Lord, 'Behold, Lord, the one-half of my goods I give to the poor, and if I have taken anything from any man by false accusation, I restore him fourfold.' And Jesus said unto him, 'this day is salvation come to this house.'* *Why do not the Believers say now*

That is good doctrine. He didn't ask Zaccheus what he believed. He didn't ask him 'Do you believe in the bible? Do you believe in the five points? Have you ever been baptized—sprinkled? (Laughter.) Oh! immersed. *Ha* of my goods I give to the poor, and if I have taken anything from any man by false accusation, I restore him fourfold.' And Christ said, *This day is salvation come to this house.* Good.

I read also in Luke that Christ when

*UPON THE CROSS*

forgave his murderers, and that is considered the shining gem in the crown of his mercy—that he forgave his murderers. That he forgave the men who drove the nails in his hands, in his feet, that plunged a spear in his side; the soldier that in the hour of death offered him in mockery the bitterness to drink, that he forgave them all freely, and that yet, although he would forgive *them*, he will in the Nineteenth century damn to eternal fire an honest man for the expression of his honest thoughts. (Applause.) That won't do. I find, too, in Luke, an account of two thieves that were crucified at the same time. The other gospels speak of them. One says they both railed upon him. Another says nothing about it. In Luke we are told that one did, but one of the thieves looked and pitied Christ, and Christ said to that thief:

*This day shalt thou meet me in Paradise.*

Why did he say that? Because the thief pitied him. And God cannot afford to trample beneath the feet of his infinite wrath the smallest blossom of pity that ever shed its perfume in the human heart! (Applause.)

Who was the thief? To what church did he belong? I don't know. The fact that he was a thief throws no light on that question. Who was he? What did he believe? I don't know. Did he believe in the Old Testament? In the miracles? I don't know. Did he believe that Christ was God? I don't know. Why then was the promise made to him that he should meet Christ in Paradise? Simply because he pitied innocence suffering on the cross.

God cannot afford to damn any man that is capable of pitying anybody.

And now

*WE COME TO JOHN,*

and that is where the trouble commences. The

other gospels teach that God will be merciful to the merciful, forgiving to the forgiving, kind to the kind, loving to the loving, just to the just, merciful to the good.

Now we come to John, and here is another doctrine. And allow me to say that John was not written until centuries after the others. This, the church got up :

*And Jesus answered and said unto him: 'Furthermore I say unto thee that except a man be born again he cannot see the kingdom of God.'*

Why didn't he tell Matthew that? Why didn't he tell Luke that? Why didn't he tell Mark that? They never heard of it, or forgot it, or they didn't believe it.

*Except a man be born of water and of the Spirit he cannot enter into the kingdom of God. Why?*

*That which is born of the flesh is flesh, and that which is born of the spirit is spirit. Marvel not*

that I said unto thee, 'Ye must be born again.' That which is born of the spirit is spirit—and he might have added, that which is born of water is water.

*Marvel not that I said unto thee, 'Ye must be born again.'* And then the reason is given, and I admit that I did not understand it myself until I read the reason, and when you read the reason, you will understand it as well as I do; and here it is: *The wind bloweth where it listeth, and thou hearest the sound thereof, and canst not tell whence it cometh and whither it goeth.* (Applause and laughter.)

So, I find in the book of John, the idea of

### *THE REAL PRESENCE.*

So I find in the book of John, that in order to be saved we must eat of the flesh and we must drink of the blood of Jesus Christ, and if that gospel is true, the Catholic church is right. But it is not true. I cannot believe it—and yet for all that it *may* be true. But I don't believe it.

Neither do I believe there is any God in the universe who will damn a man simply for expressing his belief.

Why, they say to me, suppose all this should turn out to be true, and you should come to the day of judgment and find all these things to be true. What would you do then? I would walk up like a man, and say, I was mistaken. (Applause.)

And suppose God was about to pass judgment on you, what would you say? I would say to him, *Do unto others as you would that others should do unto you.* (Applause.) Why not?

I am told that I must render *good for evil*, I am told that *if smitten on one cheek I must turn the other*. I am told that I must *love my enemies*; and will it do for this God who tells me, *Love your enemies*, to say, I will damn mine? No, it will not do. It will not do.

In the book of John all this doctrine of

very good to

passing judgment on you

regeneration—all this doctrine that it is necessary to believe on the Lord Jesus Christ—all the doctrine that salvation depends upon belief—in this book of John all these doctrines find their warrant—nowhere else.

Read these three gospels and then read John, and you will agree with me that the gospels that teach *We must be kind, we must be merciful, we must be forgiving, and thereupon that God will forgive us*, are true: and then say whether or no that doctrine is not better than the doctrine that somebody else can be good for you, that somebody else can be bad for you, and that the only way to get to heaven is to believe something that you do not understand.

Now upon these Gospels that I have read the churches rest; and out of those things that I have read they have made their creeds. And the first church to make a creed, so far as I know, was the Catholic. I take it that is the first church that had any power. That is the church that has preserved all these miracles for us. That

x notice

is the church whose word we have to take. That church is the first witness that Protestantism brought to the bar of history to prove miracles that took place eighteen hundred years ago; and while the witness is there Protestantism takes pains to say: *You can't believe one word that witness says, now.*

That church is the only one that keeps up a constant communication with heaven through the instrumentality of a large number of

### DECAYED SAINTS.

That church is an agent of God on earth. That church has a person who stands in the place of Deity; and that church according to their doctrine, is infallible. That church has persecuted to the exact extent of her power—and always will. In Spain that church stands erect, and that church is arrogant. In the United States that church crawls; but the object in both countries is the same, and that is the destruction of intellectual liberty. (Applause.) That

+ and always will be true  
 + the people reflect more  
 when they were not believe  
 in such churches



church teaches us that we can make God happy by being miserable ourselves. That church teaches you that a nun is holier in the sight of God than a loving mother with her child in her thrilled and thrilling arms. That church teaches you that a priest is better than a father. That

teaches you that celibacy is better than a life of love that has made everything in this world. That church tells the young man or eighteen years of age, with a face of fire and light; that girl with the red lips and the white of her beautiful cheeks—

*Put on the veil, woven of death  
and weep, and weel upon stones, and you will please*

that, by law, no girl should be allowed to take the veil and renounce the world until she was at least 25 years of age. Wait until she knows what she is doing. (I suppose.)

opposed to allowing these spider-like creatures to weave webs to catch the flies of youth,

proceed to the  
Judgate Hill Stations, on the road  
Ludgate Hill, Snow Hill, or Holborn  
to Kentish Town to join the return  
London Brighton and South Coast Co.  
from either the London Bridge or Victoria  
Palace. Passengers must state at the

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I tell you that, by law, no girl should be allowed to take the veil and renounce the beauties of the world until she was at least 25 years of age. Wait until she knows what she wants. (Applause.)

I am opposed to allowing these spider-like priests to weave webs to catch the flies of youth,

and there ought to be a law appointing commissioners to visit such places twice a year, and release every person who expresses a wish to be released. (Applause.) I don't believe in keeping penitentiaries for God. (Laughter and applause.) No doubt they are honest about it. That is not the question.

Now this church, after a few centuries of thought, made a creed, and that creed is the foundation of orthodox religion. Let me read it to you :

*Whosoever will be saved, before all things it is necessary that he hold the Catholic faith: which faith except every one do keep entire and inviolate without doubt he shall everlastingly perish. Now the faith is this: 'That we worship one God in trinity and trinity in unity.'*

Of course you understand

*HOW THAT'S DONE,*

and there is no need of my explaining it.

*Neither confounding the persons nor dividing the substance.* (Laughter.)

You see what a predicament that would leave the Deity in if you divided the substance. (Laughter.)

*For one is the person of the Father, another of the Son, and another of the Holy Ghost; but the Godhead of the Father, of the Son, and of the Holy Ghost is all one,—you know what I mean by Godhead? In glory equal, and majesty co-eternal. Such as the Father is, such is the Son, such is the Holy Ghost. The Father is uncreated, the Son uncreated, the Holy Ghost uncreated. The Father incomprehensible, the Son incomprehensible, the Holy Ghost incomprehensible. And that is the reason we know so much about the thing. (Laughter.) The Father is eternal, the Son eternal, the Holy Ghost eternal, and yet there are not three eternals, but one eternal, as also there are not three uncreated, nor three incomprehensibles, only one uncreated, one incomprehensible.*

*In like manner, the Father is almighty, the Son almighty, the Holy Ghost almighty. Yet there are not three almighties, only one almighty. So the Father is God, the Son God, the Holy Ghost God, and yet not three Gods; and so, likewise, the Father is Lord, the Son is Lord, the Holy Ghost is Lord, yet there are not three Lords, for as we are compelled by the Christian truth to acknowledge every person by himself to be God and Lord, so we are all forbidden by the Catholic religion to say there are three Gods, or three Lords. The Father is made of no one; not created or begotten. The Son is from the Father alone, not made, nor created, but begotten. The Holy Ghost is from the Father and the Son, not made, nor begotten, but proceeding.—*

You know what proceeding is?

*So there is one Father, not three Fathers.*

Why should there be three Fathers, and only one Son? (Loud laughter and applause.)

*One Son, and not three Sons; one Holy Ghost,*

*not three Holy Ghosts; and in this Trinity, there is nothing before or afterward, nothing greater or less, but*

### THE WHOLE THREE PERSONS

*are co-eternal with one another and co-equal, so that in all things the unity is to be worshipped in unity, and therefore we will believe. Those who will be saved must thus think of the Trinity. Furthermore, it is necessary to everlasting salvation that he also believe rightly the incarnation of our Lord Jesus Christ. Now the right of this thing is this: That we believe and confess that our Lord Jesus Christ, the Son of God, is both God and man. He is God of the substance of his Father begotten before the world was. That was a good while before his mother lived.*

*And he is man of the substance of his mother, born in the world, perfect God and perfect man, and the rational soul in human flesh subsisting equal to the Father, according to his Godhead, but less than the Father, according to his manhood who being God and man is not two but one—*

(laughter)—*one not by conversion of God into flesh but by the taking of the manhood into God.*

You see that is a great deal easier than the other. *One altogether, not by a confusion of substance, but by unity of person, for as the rational soul and the flesh is one man, so God, the man, is one Christ, who suffered for our salvation, descended into hell, rose again the third day from the dead, ascended into heaven, and he sitteth at the right hand of God, the Father Almighty, and he shall come to judge the living and the dead.*

In order to be saved it is necessary to believe this. What a blessing that we do not have to understand it. (Laughter.) And in order to compel the human intellect to get upon its knees before that infinite absurdity, thousands and millions have suffered agonies; thousands and millions have perished in dungeons and in fire; and if all the bones of all the victims of the Catholic Church could be gathered together, a monument higher than all the pyramids would rise in our presence, and the eyes even of priests would be suffused with tears. (Applause.)



That church covered Europe with cathedrals  
 and dungeons. That church robbed men of  
 the jewel of the soul. That church had igno-  
 rance upon its knees. That church went in  
 partnership with the tyrants of the throne, and  
 between those two vultures, the altar and the  
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 pe.)

*his industry wasted & his  
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course I have met, and cheerfully admit,  
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### *THE EPISCOPALIAN.*

It was founded by Henry VIII., now in  
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(laughter)—*one not by conversion of God into man but by the taking of the manhood into God.*

You see that is a great deal easier than the other. *One altogether, not by a confusion of substance, but by unity of person, for as the soul and the flesh is one man, so God, the Father and the Son, the Father and the Spirit, the Father and the one Christ, who suffered for our salvation, descended into hell, rose again the third day from the dead, ascended into heaven, and he sits on the right hand of God, the Father Almighty, and he shall come to judge the living and the dead.*

In order to be saved it is necessary to believe this. What a blessing that we do not have to understand it. (Laughter.) And we do not compel the human intellect to get up before that infinite absurdity, though millions have suffered agonies; though millions have perished in dungeons and on the gallows; and if all the bones of all the victims of the Catholic Church could be gathered together and piled up as a monument higher than all the pyramids in our presence, and the eyes of all the priests would be suffused with tears. (Laughter.)

That church covered Europe with cathedrals and dungeons. That church robbed men of the jewel of the soul. That church had ignorance upon its knees. That church went in partnership with the tyrants of the throne, and between those two vultures, the altar and the throne, the heart of man was devoured. (Applause.)

*his industry (wasted) + his happiness + comforts destroyed*

Of course I have met, and cheerfully admit, that there are thousands of good Catholics; but Catholicism is contrary to human liberty, Catholicism bases salvation upon belief. Catholicism teaches man to trample his reason under foot. And for that reason, it is wrong.

Now the next church that comes along in the way that I wish to speak is

### *THE EPISCOPALIAN.*

That was founded by Henry VIII., now in heaven. (Loud laughter.) He cast off Queen Catherine and Catholicism together. And he

accepted Episcopalianism and Anne Boleyn at the same time. (Laughter.) That church, if it had a few more ceremonies, would be Catholic. If it had a few less, nothing. We have an Episcopalian church in this country, and it has all the imperfections of a poor relation. It is always boasting of a rich relative. In England, the creed is made by law, the same as we pass statutes here. And when a gentleman dies in England, in order to determine whether he shall be saved or not, it is necessary for the powers of heaven to read the acts of parliament. It becomes a question of law, and sometimes a man is damned on a very nice point. (Laughter.) Lost on demurrer. (Renewed laughter.)

A few years ago, a gentleman by the name of Sealbury—Samuel Sealbury—was sent over to England to get some apostolic succession. We hadn't a drop in the house. (Laughter.) It was necessary for the bishops of the English church to put their hands upon his head. They refused. There was no act of parliament justifying it. He had then to go to the Scotch

bishops ; and had the Scotch bishops refused, we never would have had any

### *APOSTOLIC SUCCESSION*

in the new world. (Loud laughter.) And God would have been driven out of half the world ; and the true church never could have been founded. But the Scotch bishops put their hands on his head, and now we have an unbroken succession of heads and hands from St. Paul to the last bishop.

In this country the Episcopal church has done some good, and I want to thank that church. Having on an average less religion than the others, on an average you have done more good to mankind. You preserved some of the humanities. You did not hate music ; you did not absolutely despise painting, and you did not altogether abhor architecture, and you finally admitted that it was no worse to keep time with your feet than with your hands.

And some of you went so far as to say that people could play cards—(laughter)—and that God would overlook it, or would look the other way. (Laughter.) For all these things accept my thanks.

When I was a boy, the other churches looked upon dancing as probably the mysterious sin against the Holy Ghost ; and they used to teach that when four boys got in a hay-mow, playing seven-up, that the Eternal God stood whetting the sword of His eternal wrath—(Roars of laughter)—waiting to strike them down to the lowest hell ! And so that church has done some good.

After a while, in England, a couple of gentlemen, or a couple of men, by the name of

*WESLEY AND WHITFIELD,*

said: "If everybody is going to hell, nearly, somebody ought to mention it." (Loud laughter.) The Episcopal clergy said ; "Keep still : don't

tear your gown." (Laughter.) Wesley and Whitfield said: "This frightful truth ought to be proclaimed from the housetops at every opportunity, from the highway on every occasion." They were good honest men. They believed their doctrine. And they said: 'If there is a hell, and a Niagara of souls pouring over an eternal precipice of ignorance, somebody ought to say something.' They were right; somebody ought if such a thing was true. Wesley was a believer in the bible. He believed in the actual presence of the Almighty. God used to do miracles for him (laughter); used to put off a rain several days to give his meeting a chance (laughter); used to cure his horse of lameness; used to cure Mr. Wesley's headaches.

And Mr. Wesley also believed in the actual existence of the devil. He believed that devils had possession of people. He talked to the devil when he was in folks, and the devil told him that he was going to leave (Laughter); and that he was going into another person. (Laughter.) That he would be there at a certain time,

and Wesley went to that other person, and there the devil was, prompt to the minute. (Loud laughter.) He regarded

### *EVERY CONVERSION*

as an absolute warfare between God and this devil for the possession of this human soul. Honest, no doubt. Mr. Wesley did not believe in human liberty. Honest, no doubt. Mr. Wesley preached a sermon entitled "The Cause and Cure of Earthquakes," in which he took the ground that earthquakes were caused by sin; and the only way to stop them was to believe on the Lord Jesus Christ. (Loud laughter.) No doubt an honest man.

Wesley and Whitfield fell out on the question of predestination. Wesley insisted that God invited everybody to the feast. Whitfield said he did not invite those he knew would not come. (Laughter.) Wesley said he did. Whitfield said: 'Well, he didn't put plates for them, anyway.' (Laughter.) Wesley said he did, so



that, when they were in hell, he could show them that there was a seat left for them. And that church that they founded is still active. And probably no church in the world has done so much preaching for as little money as the Methodists. (Great laughter.) Whitfield believed in slavery, and advocated the slave trade. And it was of Whitfield that Whittier made the two lines :

He bade the slave ships speed from coast to coast,  
Fanned by the wings of the Holy Ghost.

We have lately had a meeting of the Methodists, and I find by

### *THEIR STATISTICS,*

that they believe they have converted 130,000 folks in a year. That in order to do this, they have 26,000 preachers, 226,000 Sunday School scholars, and about \$100,000,000 invested in church property. I find, in looking over the history of the world, that there are 40,000,000 or 50,000,000 of people born a year, and if they

are saved at the rate of 130,000 a year, about how long will it take that doctrine to save this world? (Great laughter.) Good, honest people; they are mistaken.

In olden times they were very simple. Churches used to be like barns. They used to have them divided—men on that side, and women on this. A little barbarous. We have advanced since then, and we now find as a fact, demonstrated by experience, that a man sitting by the woman he loves can thank God as heartily as though sitting between two men that he has never been introduced to.

+ There is another thing the Methodists should remember, and that is that the Episcopalians were the greatest enemies they ever had. And they should remember that the Freethinkers have always treated them kindly and well.

There is one thing about the Methodist church in the north that I like. But I find that it is not Methodism that does that. I find that the Methodist church in the south is as much

*7 This they forgot at the Election at Northampton when their own Preacher advocated & voted for their Enemies the Tories instead of their Friends C. B. Bradlaugh the 2<sup>d</sup> Dec 1893*

opposed to liberty as the Methodist church north is in favour of liberty. So it is not Methodism that is in favour of liberty or slavery. They differ a little in their creed from the rest. They do not believe that God does everything. They believe that he does his part, and that you must do the rest, and that getting to heaven is a partnership business.

The next church is

### *THE PRESBYTERIANS:*

in my judgment the worst of all, as far as creed is concerned. This church was founded by John Calvin, a murderer!

John Calvin, having power in Geneva, inaugurated human torture. Voltaire abolished torture in France. (Applause.) The man who abolished torture, if the Christian religion be true, God is now torturing in hell, and the man who inaugurated torture, he is now a glorified angel in heaven. It won't do!

*There is a certain  
absurdity may as well  
be with the rest of the  
world. P.S.*

John Knox started this doctrine in Scotland, and there is this peculiarity about Presbyterianism, it grows best where the soil is poorest. I read the other day an account of a meeting between John Knox and John Calvin. Imagine a dialogue between a pestilence and a famine! Imagine a conversation between a block and an axe! As I read their conversation it seemed to me as though John Knox and John Calvin were made for each other; that they fitted each other like the upper and lower jaws of a wild beast. They believed happiness was a crime; they looked upon laughter as blasphemy, and they did all they could to destroy every human feeling, and to fill the mind with the infinite gloom of predestination and eternal damnation. They taught the doctrine that God had a right to damn us because he made us. That is just the reason that he has not a right to damn us. There is some dust. Unconscious dust! What right has God to change that unconscious dust into a human being, when he knows that human being will sin; and he knows that human being will suffer agony? Why not leave him in the un-

very best

conscious dust? What right has an infinite God to add to the sum of human agony? Suppose I knew that I could change that piece of furniture into

*A LIVING SENTIENT HUMAN BEING,*

and I knew that that being would suffer untold agony for ever. If I did it, I would be a fiend. I would leave that being in the unconscious dust. And yet we are told that we must believe such a doctrine, or we are to be eternally damned! It won't do.

In 1839 there was a division in this church, and they had a lawsuit to see which was the church of God. (Laughter.) And they tried it by a judge and jury, and the jury decided that the new school was the church of God, and then they got a new trial, and the next jury decided that the old school was the church of God, and that settled it. (Laughter.) That church teaches that infinite innocence was sacrificed for me! I don't want it! I don't wish to go to

heaven unless I can settle by the books, and go there because I ought to go there. I have said, and I say again, I don't wish to be a charity angel. (Roars of laughter.) I have no ambition to become a winged pauper of the skies. (Loud continued laughter and applause.)

The other day a young gentleman, a Presbyterian who had just been converted, came to me—(shouts of laughter)—and he gave me a tract, and he told me he was perfectly happy. "Ugh!" says I, "Do you think a great many people are going to hell?" "Oh, yes." "And you are perfectly happy?" (Laughter.) Well, he didn't know as he was quite. (Laughter.) "Wouldn't you be happier if they were all going to heaven?" "Oh, yes." "Well, then, you are not perfectly happy?" No, he didn't think he was. Says I: "When you get to heaven, then you would be perfectly happy?" "Oh, yes." "Now, when we are only going to hell, you are not quite happy; but when we are in hell, and you in heaven, then you will be perfectly happy? You won't be as decent when you

## GET TO BE AN ANGEL

as you are now, will you?" (Roars of laughter and loud applause.) "Well," he said, "that was not exactly it." Said I, "Suppose your mother were in hell, would you be happy in heaven then?" "Well," he says, "I suppose God would know the best place for mother." (Loud laughter.) And I thought to myself, then if I was a woman, I would like to have five or six boys like that.

It will not do. Heaven is where are those we love, and those who love us. (Loud applause.) And I wish to go to no world unless I can be accompanied by those who love me here. (Loud applause.) Talk about the consolations of the infamous doctrine. The consolations of a doctrine that makes a father say, "I can be happy with my daughter in hell;" that makes a mother say, "I can be happy with my generous, brave boy in hell;" that makes a boy say, "I can enjoy the glory of heaven, with the woman who bore me, the woman who would have died for

+ Notice

W. P. 1000

*me*, in eternal agony." (Loud applause.) And they call that tidings of great joy. (Tremendous cheering and laughter.)

I have not time to speak of the Baptists that Jeremy Taylor said were as much to be rooted out as anything that is the greatest pest and nuisance on the earth.

Now for the Quakers, the best of all,—(loud applause)—and abused by all. I can not forget that John Fox, in the year of grace 1640, was put in the pillory, whipped from town to town, scarred, put in a dungeon, beaten, trampled upon, and what for? Simply because he preached the doctrine: "*Thou shalt not resist evil with evil.*" "*Thou shalt love thy enemies.*" Think of what the church must have been that day to

### SCAR THE FLESH

† of that loving man! Just think of it! I say I have not time to speak of all these sects. And of the varieties of Presbyterians and Campbell-



ites. The people who think they must dive in order to go up. (Laughter.) There are hundreds and hundreds of these sects, all founded upon this creed that I read, differing simply in degree. Ah! but they say to me, "You are fighting something that is dead. Nobody believes this, now." The preachers do not believe what they preach in the pulpit. The people in the pews do not believe what they hear preached. And they say to me, "You are fighting something that is dead. This is all a form, we do not believe a solitary creed in it. We sign it and swear that we believe it, but we don't. And none of us do. And all the ministers, they say, in private admit that they do not believe it, not quite." (Laughter.) I don't know whether this is so or not. I take it that they believe what they preach. I take it that when they meet and solemnly agree to a creed, I take it they are honest and solemnly believe in that creed.

The Evangelical alliance, made up of all orthodox denominations of the world, met only

a few years ago, and here is their creed : They believe in the divine inspiration, authority, and sufficiency of the holy scriptures ; the right and duty of private judgment in the interpretation of holy scriptures, but if you interpret wrong you are damned. They believe in the unity of the Godhead and the trinity of the persons therein. They believe in the utter depravity of human nature. There can be no more infamous doctrine than that. They look upon a little child as

*A LUMP OF DEPRAVITY.*

I look upon it as a bud of humanity—(loud applause)—that will, under proper circumstances, blossom into rich and glorious life.

Total depravity of human nature ! Here is a woman whose husband has been lost at sea ; the news comes that he has been drowned by the ever-hungry waves, and she waits. There is something in her heart that tells her he is alive, and she waits. And years afterwards as she looks down towards the little gate she sees him ;

he has been given back by the sea, and she rushes to his arms and covers his face with kisses and with tears. And if that infamous doctrine is true, every tear is a crime, and every kiss a blasphemy. It won't do! According to that doctrine if a man steals and repents, and takes back the property, the repentance and the taking back of the property are two other crimes if he is totally depraved. It is an infamy. What else do they believe? *The justification of a sinner by faith alone*, without works, just faith. Believing something that you don't understand. Of course God cannot afford to reward a man for believing anything that is reasonable. God rewards only for believing something that is unreasonable. If you believe something that you know is not so. What else? They believe in the eternal blessedness of the righteous, and in the eternal punishment of the wicked. Tidings of great joy! (Laughter.) They are so good that they will not associate with Universalists. They will not associate with Unitarians; they will not associate with scientists, they will only associate with those who believe that God so

Such is the Dehumanity  
of the Christian Religion

loved the world that he made up his mind to damn the most of us.

Then they say to me: "What do you propose? You have torn this down. What do you propose to give in the place of it?" I have not torn the good down. I have only endeavoured to trample out

*THE IGNORANT, CRUEL FIRES  
OF HELL.*

I do not tear away the passage, *God will be merciful to the merciful.* I do not destroy the promise, *If you will forgive others, God will forgive you.* (Applause.) I would not for anything blot out the faintest stars that shine in the horizon of human despair, nor in the horizon of human hope, but I will do what I can to get that infinite shadow out of the heart of man. (Applause.)

"What do you propose in place of this?"

Well, in the first place, I propose good fellowship—good friends all around. No matter what

we believe, shake hands and let it go. That is your opinion; this is mine. Let us be friends. Science makes friends: religion, superstition, makes enemies. They say, "Belief is important." I say: No, actions are important. Judge by deed, not by creed: good fellowship. We have had too many of these solemn people.

*Do do  
I ps*

Whenever I see an exceedingly solemn man, I know he is an exceedingly stupid man. (Laughter.) No man of any humour ever founded any religion—never. (Applause.) Humour sees both sides, while reason is the holy light; humour carries the lantern, and the man with a keen sense of humour is preserved from the solemn stupidities of superstition. I like a man who has got good feeling for everybody; good fellowship. One man said to another:

"Will you take a glass of wine?"

"I don't drink."

"Will you smoke a cigar?"

"I don't smoke." (Laughter.)

"Maybe you will chew something?"  
(Laughter.)

"I don't chew." (Laughter.)

"Let us eat some hay." (Renewed laughter.)

"I tell you I don't eat hay."

"Well, then, good bye, for you are no company for man or beast." (Loud laughter and applause.)

I believe in the gospel of cheerfulness, the gospel of good nature, the gospel of good health. Let us pay some attention to our bodies. Take care of our bodies, and our souls will take care of themselves. Good health! And I believe that the time will come when the public thought will be so great and grand that it will be looked upon as infamous to perpetuate diseases. I believe the time will come when man will not fill the future with consumption and insanity. I believe the time will come when we study ourselves, and understand

*LAWS OF HEALTH,*

ay, "We are under obligation to of health in the cheeks of our chil-  
if I got to heaven, and had a harp,  
 to look back upon my children  
 ldren, and see them diseased, de-  
 ed, all suffering the penalties of  
 committed. (Loud applause.)

believe in the gospel of good health,  
 ve in a gospel of good living. You  
 e any God happy by fasting. Let us  
 ood, and let us have it well cooked—  
housand times better to know how  
an it is to understand any theology  
 ld. (Applause.) I believe in the  
 ood clothes; I believe in the gospel  
 uses; in the gospel of water and  
 ighter) I believe in the gospel of  
 , in the gospel of education. The  
 e is my cathedral. (Long continued  
 The universe is my bible. I believe  
pel of justice that we must reap what  
 Applause.)





*THE LAWS OF HEALTH,*

that we will say, "We are under obligation to put the flags of health in the cheeks of our children." Even if I got to heaven, and had a harp, I would hate to look back upon my children and grandchildren, and see them diseased, deformed, crazed, all suffering the penalties of crimes I had committed. (Loud applause.)

I, then, believe in the gospel of good health, and I believe in a gospel of good living. You cannot make any God happy by fasting. Let us have good food, and let us have it well cooked— and it is a thousand times better to know how to cook it than it is to understand any theology in the world. (Applause.) I believe in the gospel of good clothes; I believe in the gospel of good houses; in the gospel of water and soap. (Laughter) I believe in the gospel of intelligence, in the gospel of education. The school-house is my cathedral. (Long continued applause) The universe is my bible. I believe in that gospel of justice that we must reap what we sow. (Applause.)

I do not believe in forgiveness. If I rob Mr. Smith and God forgives me, how does that help Smith? If I, by slander, cover some poor girl with the leprosy of some imputed crime, and she withers away like

### *A BLIGHTED FLOWER,*

and afterwards I get forgiveness, how does that help her? If there is another world we have got to settle. No bankrupt court there. (Loud applause.) Pay down. The Christians say, that among the ancient Jews, if you committed a crime you had to kill a sheep, now they say "Charge it." (Roars of laughter.) "Put it upon the slate." (Renewed laughter.) It won't do. † For every crime you commit you must answer to yourself and to the one you injure. And if you have ever clothed another with unhappiness, as with a garment of pain, you will never be quite as happy as though you hadn't done that thing. (Applause.) No forgiveness. Eternal, inexorable, everlasting justice. That is what I believe in, and if it goes hard with me, I

*I that is my belief I had been  
Ever since I have been an other*

will stand it, and I will stick to my logic, and I will bear it like a man.

And I believe, too, in the gospel of liberty, in giving to others what we claim for ourselves. I believe there is room everywhere for thought, and the more liberty you give away the more you will have. In liberty extravagance is economy. Let us be just. Let us be generous to each other.

I believe in the gospel of intelligence. That is the only lever capable of raising mankind. Intelligence must be the saviour of this world. Humanity is the grand religion, and no God can put another in hell in another world who has made a little heaven in this. (Applause.) God cannot make a man miserable if that man has made somebody else happy. God cannot hate anybody who is capable of loving anybody.

So I believe in this great gospel of generosity.

"Ah! but," they say, "it won't do. You

must believe." I say no. My gospel of health will bring life. My

### *GOSPEL OF INTELLIGENCE,*

my gospel of good living, my gospel of good-fellowship will cover this world with happy homes. My doctrine will put carpets upon your floors, pictures upon your walls. My doctrine will put books upon your shelves, ideas in your minds. My doctrine will rid the world of the abnormal monsters born of the ignorance of superstition. My doctrine will give us health, wealth, and happiness. That is what I want. That is what I believe in. Give us intelligence. In a little while a man may find that he cannot steal without robbing himself. He will find that he cannot murder without assassinating his own joy. He will find that every crime is a mistake. He will find that only that man carries the cross who does wrong, and that the man who does right the cross turns to wings upon his shoulders that will bear him upward for ever. He will find that intelligent

self-love embraces within its mighty arms all the human race. (Applause.)

"Oh, but," they say to me, "you take away immortality." I do not. If we are immortal it is a fact in nature, and we are not indebted to priests for it, nor to bibles for it, and it cannot be destroyed by unbelief.

As long as we love we will hope to live, and when the one dies that we love we will say: "Oh, that we could meet again," and whether we do or not it will not be the work of theology. It will be a fact in nature. I would not for my life destroy one star of human hope, but I want it so that when a poor woman rocks the cradle and sings a lullaby to the dimpled darling that she will not be compelled to believe that ninety-nine chances in a hundred she is

*RAISING KINDLING WOOD FOR  
HELL.*

(Applause.) One world at a time—that is my doctrine.

It is said in this Testament "*Sufficient unto the day is the evil thereof,*" and I say: Sufficient unto each world is the evil thereof. And suppose after all that death does end all, next to being for ever with those we love and those who have loved us, next to that is to be wrapt in the dreamless drapery of eternal peace. (Applause.)

X

Next to eternal life is eternal death. Upon the shadowy shore of death the sea of trouble casts no waves. Eyes that have been curtailed by the everlasting dark will never know again the touch of tears. Lips that have been touched by eternal silence will never utter another word of grief. Hearts of dust do not break. The dead do not weep, and I had rather think of those I have loved, and those I have lost, as having returned, as having become a part of the elemental wealth of the world—I would rather think of those as unconscious dust, I would rather think of them as gurgling in the stream, floating in the clouds, bursting in the foam of light upon the shores of worlds, I would rather think of them as inanimate and eternally

Grant

Remarkable words

grant

\* unconscious, than to have even a suspicion that their naked souls had been clutched by an orthodox God. (Storms of applause.)

But for me, I will leave the dead where nature leaves them. And whatever flower of hope springs up in my heart I will cherish, but I cannot believe that there is any being in this universe who has created a human soul for eternal pain. And I would rather that every God would destroy himself; I would rather that we all should go to

*ETERNAL CHAOS,*

to black and starless night, than that just one should suffer eternal agony. (Great applause.)

I have made up my mind that if there is a God he will be merciful to the merciful. Upon that rock I stand. (Applause.)

That he will forgive the forgiving. Upon that rock I stand. That every man should be true

+

to himself, and there is no world, no star, in which honesty is a crime. (Applause.) And upon that rock I stand.

The honest man, the good, kind, sweet woman, the happy child, has nothing to fear, neither in this world nor the world to come. (Loud applause.) And upon that rock I stand. (Immense applause.)

---

*AFTER THE ELOQUENT ORATOR*

had left the stage, the audience remained, cheering and calling for "Bob." He responded by returning to the stage and bowing his acknowledgments.





## SUPPLEMENT.

THE AUTHOR'S PREFACE TO HIS OWN REVISED  
AND CORRECTED EDITION OF "WHAT  
MUST WE DO TO BE SAVED?"\*

*Interpolations are the Foundation Stones of every orthodox Church.*

IF WHAT is known as the Christian Religion is true, nothing can be more wonderful than the fact that Matthew, Mark, and Luke say nothing about "salvation by faith;" that they do not even hint at the doctrine of the atonement, and are as silent as empty tombs as to the necessity of believing anything to secure happiness in this world or another.

For a good many years it has been claimed that the writers of these gospels knew something about the teachings of Christ, and had, at least, a general knowledge of the conditions of salvation. It now seems to be substantiated that the early christians did not place implicit confidence in the gospels, and did not hesitate to make such changes and additions as they thought proper. Such changes and additions are about the only passages in the New Testament that the Evangelical Churches now consider sacred. That

\* C. J. Farrell, Washington, D. C., 1880. Price, Twenty-five Cents

portion of the last chapter of Mark, in which unbelievers are so cheerfully and promptly damned, has been shown to be an interpolation, and it is asserted that in the revised edition of the New Testament, soon to be issued, the infamous passages will not appear. With these expunged, there is not one word in Matthew, Mark, or Luke, even tending to show that belief in Christ has, or can have, any effect upon the destiny of the soul.

The four gospels are the four corner stones upon which rests the fabric of orthodox Christianity. Three of these stones have crumbled, and the fourth is not likely to outlast this generation. The gospel of JOHN cannot alone uphold the infinite absurdity of vicarious virtue and vice, and it cannot, without the aid of "interpolation," sustain the illogical and immoral dogma of salvation by faith. These frightful doctrines must be abandoned; the miraculous must be given up, the wonderful stories must be expunged, and from the creed of noble deeds the forgeries of superstition must be blotted out. From the temple of Morality and Truth—from the great

windows towards the sun the parasitic and poisonous vines of faith and fable must be torn.

The church will be compelled at last to rest its case, not upon the wonders Christ is said to have performed, but upon the system of morality he taught. All the miracles, including the resurrection and ascension, are, when compared with portions of the "Sermon on the Mount," but dust and darkness.

The careful reader of the New Testament will find three Christs described:—one who wished to preserve Judaism one who wished to reform it, and one who built a system of his own. The apostles and their disciples, utterly unable to comprehend a religion that did away with sacrifices, churches, priests, and creeds, constructed a Christianity for themselves, so that the orthodox churches of to-day rest—*first*, upon what Christ endeavored to destroy—*second*, upon what he never said, and, *third*, upon a misunderstanding of what he did say.

If a certain belief is necessary to insure the salvation of the soul, the church ought to explain, and without any unnecessary delay, why such an

infinitely important fact was utterly ignored by Matthew, Mark, and Luke. There are only two explanations possible. Either belief is unnecessary, or the writers of these three gospels did not understand the Christian system. The "sacredness" of the subject cannot longer hide the absurdity of the "scheme of salvation," nor the failure of Matthew, Mark, and Luke to mention what is now claimed to have been the entire mission of Christ. The church must take from the New Testament the supernatural; the idea that an intellectual conviction can subject an honest man to eternal pain—the awful doctrine that the innocent can justly suffer for the guilty; and allow the remainder to be discussed, denied or believed without punishment and without reward. No one will object to the preaching of kindness, honesty, and justice. To preach less is a crime, and to practice more is impossible.

There is one thing that ought to be again impressed upon the average theologian, and that is the utter futility of trying to answer arguments with personal abuse. It should be understood once for all that these questions are in no sense

personal. If it should turn out that all the professed christians in the world are sinless saints, the question of how Matthew, Mark, and Luke came to say nothing about the atonement and the scheme of salvation by faith, would still be asked. And if it should then be shown that all doubters, deists, and atheists, are vile and vicious wretches, the question still would wait for a reply.

The origin of all religions, creeds, and sacred books is substantially the same, and the history of one, is, in the main, the history of all. Thus far these religions have been the mistaken explanations of our surroundings. The appearances of nature have imposed upon the ignorance and fear of man. But back of all honest creeds was, and is, the desire to know, to understand, and to explain; and that desire will, as I most fervently hope and earnestly believe, be gratified at last by the discovery of the truth. Until then, let us bear with the theories, hopes, dreams, and mistakes, and honest thoughts of all.

ROBERT G. INGERSOLL.

WASHINGTON, D. C.,  
Oct., 1880.

## P R O E M .

*"The Nuremberg Man was operated by a combination of Pipes and Levers, and, though he could breathe and digest perfectly, and even reason as well as most Theologians, was made of nothing but Wood and Leather."*

THE whole world has been filled with fear. Ignorance has been the refuge of the soul. For thousands of years the intellectual ocean was ravaged by the buccaneers of reason. Pious souls clung to the shore and looked at the lighthouse. The seas were filled with monsters and the islands with sirens. The people were driven in the middle of a narrow road while priests went before, beating the hedges on either side to frighten the robbers from their lairs. The poor followers seeing no robbers, thanked their brave leaders with all their hearts.

Huddled in folds they listened with wide eyes while the shepherds told of ravening wolves. With great gladness they exchanged their fleeces for security. Shorn and shivering, they had the happiness of seeing their protectors comfortable and warm.

Through all the years, those who plowed divided with those who prayed. Wicked industry supported pious idleness, the hut gave to the cathedral, and frightened poverty gave even its rags to buy a robe for hypocrisy.

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## APPENDIX.

The venerable "Tibbits" of the following article (reprinted from *The Daily News* of March 25th, 1881) may be the hero of the episode given on pages 71-2.

"The town of Coldwater, Michigan, has the honour of numbering among its inhabitants a very remarkable man, the Rev. Mr. Tibbits, who is 77 years of age, and has passed, on his own showing, an exceedingly curious life. He has lately informed the world that he never swore an oath, or took a chew of tobacco, or smoked a whole cigar; that he never bought or sold a drink of brandy or whisky for himself. He further states that he never owned or carried a pistol, a statement which would appear indeed remarkable to the large number of persons who are under the impression that every American of whatever class invariably carries a revolver in a back pocket. But if Mr. Tibbits could abstain from so dangerous a pleasure as the carrying of firearms, he could also refrain from simpler delights, for he adds that he never owned a kite, or played a game of marbles, or skated, or sang a song, or played draughts, billiards, or croquet, or any game of cards. With regard to Mr. Tibbits's abstention from singing, one might say, in the words of Lord Palmerston on a not wholly dissimilar occasion, that 'that was indeed patriotic.' But it is not very easy to see the special virtue of abstinence from the 'flying of kites' or 'playing at marbles.' Mr. Tibbits further declares that he never struck a man a blow with his fist, while against all these negative merits he sets the positive one that he can repeat more of the Bible than any man living of whom he has any knowledge."



*James Thomson ('B. V.')* his Books.

<i>The City of Dreadful Night*</i>	- - - - -	5/-
<i>Vane's Story, and other Poems</i>	- - - - -	5/-
<i>Essays and Phantasies</i>	- - - - -	6/-

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\* I cannot rest satisfied without telling you that my mind responds with admiration to the distinct vision and grand utterance in the poem which you have been so good as to send me.

*The late* GEORGE ELIOT *to the* Author.

\* There can, we think, be no doubt that 'The City of Dreadful Night' contains many passages of great beauty. The impress of real genius is upon it, but genius which is only likely to be appreciated by a few. . . . One of the finest of Mr. Thomson's Poems after 'The City,' is an allegory of 'The Naked Goddess.' The poem is not merely marked by great beauty of thought and felicity of language, but by a quaint subtle humour, which is a characteristic of many of Mr. Thomson's pieces. . . . Amongst the satirical poems, let us call especial attention to 'Virtue and Vice.' . . . Lastly, the volume closes with some admirable translations of Heine, with whose genius Mr. Thomson has so much in common. Let us strongly recommend 'The City' to all who are interested in the great problems of existence. Our quotations will show how much beauty it contains. Mr. Thomson, however, cannot well be judged by quotations. His muse takes a very wide and bold sweep.—WESTMINSTER REVIEW.

*(To similar effect all the leading Reviews.)*

Reeves & Turner, *Publishers.*



*Edward Clodd, his Books.*

*The Childhood of the World* - - -

*The Childhood of Religions* - - -

*Jesus of Nazareth\** - - -

*\* It is the book I have been longing to see in spirit, matter, and form it appears to me exactly what persons like myself have been waiting for.*

Professor HUXLEY to the *Auriferous*

*\* I had hardly thought before that we had seen us an author who could treat biblical subjects with an entire absence of the coarsening, dandling, and of the rhetoric of the showman who dresses his monstrous outside pictures not in the least resembling the creatures within.—*

*The late* GEORGE ELIOT *Author of*

*(To similar effect all the leading Reviews.)*

C. Kegan Paul & Co., *Publishers.*

