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TEN POINTS
OF
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INGERSOLLVILLE

BY

W. F. CRAFTS

AND

CHAPLAIN M'CABE.

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ages; babbles shallowly along its little channel about law as an almighty executive, as if the rails that give direction to a train took the place of the engine that draws it; winds very crookedly through the Old Testament, avoiding every passage except those few that can be used for ridicule; plows still more crookedly through church history, shunning every part except the unchristian swamps of bigotry and superstition; keeps up the same snaky crookedness in its passage through religion of to-day, hurrying noisily among only the few rocky and marshy places, where it can find the reptiles of superstition and error; passes with great dash of spray along the audacious theory that Christian civilization is the result of anti-Christian forces; plunges with loud roar of waters down its claim that infidelity is the only liberator of man, woman, and child; and still flowing within its narrow little channel babbles of itself as an emancipated ocean of untrammelled thought.

These characteristics of the brook are the ten points of Ingersollism. I have read and re-read, carefully, the nine published lectures of Mr. Ingersoll on religious themes, besides hearing the one entitled "Skulls," and every one of them has something on each of these ten points of his fixed and unchanging creed, and not one or all has anything beyond these ten "doctrines"—for he often uses the words, "That is my doctrine." While attacking creeds of the Church he holds and urges all to believe his own unformulated but distinct creed, offering in place of the "five points of Calvinism" the ten points of Ingersollism, the latter occurring as regularly in every one of his lectures in this age as the former did a century ago in the sermons of Calvinists, which he ridicules for their sameness.

What is this frightful monster that we call "a creed?" Simply a statement of what one believes. Every man, unless he is an idiot, has a creed in which he agrees

with somebody. The only question is to find by "reason, observation, and experience," which is the best. It would hardly be considered bigotry for a scientist to believe a few things as a creed of fixed scientific truths which no progress can ever erase, for instance, the rotundity and revolution of the earth, the attraction of the planets upon each other, and scores of other things which every scientist has held for many years unchanged, and is sure are unchangeable because proved conclusively. There are some certainties in the science of religion, such as are referred to in the Apostles' Creed, which may, without any greater bigotry, be considered as proved and established. The Christian Church of to-day does not generally insist upon anything further than these few concrete facts of the Apostles' Creed "as essentials" in Christian belief. When Evangelical churches shout their watchword, "In essentials, unity; in non-essentials, liberty; in all things, charity," it is as if a company of scientists should say, "On proved facts we will all agree, but in the realms of hypothesis and opinion, we will agree to disagree."

But the special point we wish to notice is, that Mr. Ingersoll attacks creed with creed. He is as bigoted a partisan of his own creed as ever called hard names. The very heart of his creed seems to be the belief that his mission is to destroy the creed of everybody else.

It is a suggestive fact that the naturally-gifted mind of Mr. Ingersoll, who declares that godless and soulless materialism is the emancipator and inspirer of thought, should be able, in all the years which these ten lectures represent, to produce but ten ideas, the same ten ideas which made up his earliest lecture, years ago, appearing successively in each of the succeeding lectures, including that of to-day, there being no change save in the cap and bells of his jokes. Reading these ten ideas over and over for as many

hours in going through these lectures, brought back a ludicrous scene in our college burial of mathematics when fifteen notes of Pleyel's hymn were played dolefully over and over again for nearly an hour, as marching music.

In reading these lectures, which are but ten combinations and permutations of ten ideas, one is reminded also of the lecturer's own illustration of the boarding house keeper, who, for years, had no change of diet from hash, for every lecture is the same hash of ten ideas, changed only in the name and in the order of putting in the ten elements.

ARTICLE I.

First Point in the Ten—Sepulchral Hoots of the Ingersoll Owl— A Theological Rip Van Winkle.

As in the beet hash of New England the blood red beet predominates and gives color to the whole, so the principal element in these lectures against Christianity is the blood of past persecutions by a corrupt part of the Church, for which true Christianity has no more responsibility than a loyal colonel in our war of 1776, or 1861, for the robberies and crimes of camp-followers or traitors. In every published lecture on religion, Mr. Ingersoll deliberately cites the acts of the Benedict Arnolds of the Christian army as representing the Washingtons and Grants. He describes past counterfeitings of religion as specimens of its accepted currency. It is as if one should attack present astronomers by relating ridiculous stories of the old astrologers, or assail present physicians by quoting the strange practices of the ancient alchemists.

In one lecture—a fair representative of all in this respect—I found that in forty-three pages only two did not contain these stale references to past persecutions, except a few pages given to the trial of Professor Swing, which were equally stale as assailing chiefly abandoned features of

human Calvinism. Past errors and follies of the human Calvinism, human Catholicism, and heathen religions are constantly spoken of as if vital elements of Christianity.

Mr. Ingersoll ought to have a hymn to sing at the opening and close of his lectures, made on the pattern of that one whose first verse is:

Go on, go on, go on, go on,
Go on, go on, go on,
Go on, go on, go on, go on,
Go on, go on, go on,

with forty-two verses more of the same, substituting "past persecutions," instead of "go on," which is too progressive for a "go-back" lecture.

Mr. Ingersoll is a Rip Van Winkle in theology, who seems to have slept ever since the days of persecution. He is a Sancho Panza who assails imaginary foes of his own making, and thinks he has captured the golden helmet of Christianity when he has only secured the abandoned brass kettle of old traditions and discarded superstitions. He is a Falstaff killing the dead Percy of past follies. His lectures bustle with the antiquated and misused words "priests," "dark ages," "witches," "fagots," "religious wars," "church fathers," "damned infants," "martyrs," "gods," etc., as if he were speaking in a heathen land, and also in some dead century. And he uses the past tense so exclusively in his "progressive" lectures that one would suppose English as well as Hebrew had no present tense. It must have been Mr. Ingersoll, in his boyhood, that came from his first hunt crying, "I've shot a cherub," having mistaken an owl for a cherub, because of the wretched pictures of the latter on the old grave stones. Mr. Ingersoll logically destroys some Church owl of the dark ages, and because it corresponds with his own caricature of the Church thinks he has dethroned Christianity

itself. Like Poe's "raven" who had but one word, "Nevermore," Mr. Ingersoll is continually crying in the ears of the present that worn-out strain about abuses which we all condemn, "Galileo-Servetus, Galileo-Servetus."

This ten-idea champion of popular materialism, while talking of progress and condemning those who hold fast to things of the past, is nevertheless so largely devoted to showing his carefully preserved martyr-mummies from the long-past ages of persecution, that we find Mark Twain's question constantly arising at each new charge against Christianity: "Is he—is he dead?" and we are also tempted to cry out for a "fresh corpse" in place of these very dry and dead mummies of past abuses. To paraphrase the lecturer's own words, we want one present fact. We pass our hats through the lectures in vain for some present facts against pure Christianity, which he assumes to assail and overthrow. There is far more excuse for Thomas Paine, in an age when the old Calvinistic errors were largely held, and for Voltaire, surrounded by the superstitions of Romanism, misunderstanding Christianity, than for this modern lecturer, who very well knows that the caricatures which he represents as Christianity are very old pictures of its ancient camp-followers.

ARTICLE II.

Ingersoll Mistakes a Part for the Whole—Gross Misrepresentations.

Article Second of Ingersollism, like unto the first, but with present instead of past tense, is about as follows: Christianity to-day is proved to be false by the present errors and abuses that are found in some of the churches.

Romish superstitions and the errors of those who have grossly misinterpreted the Bible as a support of slavery, polygamy, etc., are continually used by this champion of

"liberty of thought," and "charity" and "brotherhood," as representing true Christianity to-day, which is quite as honorable as if a man should attack the principles of medicine by citing the tricks of quacks. An examination of the hull of the Great Eastern found adhering to the iron-plates of the bottom an enormous multitude of mussels, whose weight is estimated at three hundred tons. The great ship has been carrying on her hull a burden equal to full cargoes for six or eight sailing ships.

Suppose I should show you a few of those barnacles as specimens of what the Great Eastern is made of, and then denounce its builders as fools? Mr. Ingersoll is constantly confounding barnacles of some "church" with Christianity. Suppose I should take the belts and whips of torture that are used by Romanists in Mexico and show them in lectures as specimens of the barbarism of Congregationalists and Methodists? It is certainly most palpable unfairness for Mr. Ingersoll to use the word "gods" indiscriminately of heathen and Christian objects of worship, and to employ the words, "The Church," as if there were no false or true, past or present in connection with it, and as if its meaning were as much a unit as "The Moon." So also he unfairly classes all ministers as "priests." It would be quite as fair to speak of all "medicine men," past and present, savage and civilized, under the words, "The Doctors."

ARTICLE III.

The Great Ingersoll Boomerang—How it Works—Further Misrepresentations Carefully Examined.

Far less prominent, but ever present, is the third element in Ingersollism—an oft-recurring moan—"Infidels to-day are martyrs at whom men cast epithets, but not ballots."

The defeated infidel politician appears as regularly and

revengefully in every lecture (indirectly, of course) as the misanthropic Byron shows himself in each of his poems as the real hero under the various names of "Childe Harold," "Don Juan," "Corsair," etc. He who cries out against the past for calling infidels by hard names hurls in the more kindly present more anathemas than any other Pope.

"You are an infidel."

"You're a bigot! Arn't you ashamed to be calling names, you old hypocrite?"

In this debate of Mr. Ingersoll's bigotry with the bigotry of the past, a printer might fitly misprint the "pros and cons," "pigs and cows." It is like the English lady who criticised an American friend for saying, at a mistake in croquet, "What a horrid scratch," and when asked what would have been better, replied, "You might have said, 'What a beastly fluke.'" It is not strange that the people will not elect to represent them in politics, one who so audaciously misrepresents them, as does Mr. Ingersoll in nearly every attempt to declare the belief of Christians.

Misrepresenting Bible Passages.

Dr. Ryder, Prof. Swing, and Dr. Herford, have abundantly shown his numerous and inexcusable misrepresentations of Bible passages, to which may be added another more atrocious, if possible, the implication that the persecutions of Saul of Tarsus, and the adulteries of Solomon, are a part of the Christian system, and also that Jephthah really killed his daughter as a sacrifice, which the Bible does not declare, nor any Christian believe, and the misinterpretation of the passage about women keeping silence in the churches, which the Christian Church of to-day considers of only temporary force, a command to Corinth, and not to Christendom, no more binding upon us than Paul's request that Timothy should bring his cloak that was left

at Troas. It is a kindred misrepresentation to say the assertion that those who tortured the martyrs were the same ones who made the Bible—an assertion which history clearly refutes, as the Old Testament was arranged in its present form 388 B. C., and the New Testament was collected as it is at present before the days of persecution by the church began.

It is also a misrepresentation, not only of the Bible, out of the common principles of interpretation in every department of literature, to intimate that an explanation of passages as poetic and figurative, is unfair and begging the question. Suppose we should put a literal interpretation upon the tropical figures of Mr. Ingersoll's eloquence, and when he speaks of the sun's rays "as arrows from the quiver of the sun," declare him an ignorant idolator, who thinks the sun an intelligent being who has caught the passion for archery.

Sun and Moon Standing Still.

It is equally absurd for him to interpret the poem about the sun and moon standing still by the rules of prose. Mr. Ingersoll also says, poetically: "Think of that wonderful chemistry by which bread was changed into the divine tragedy of Hamlet." Suppose we should interpret that sentence as fact rather than figure, and say that Mr. Ingersoll believes that by the combination of certain liquids and solids in the chemist's retort this marvelous literary production was created! It would be quite as reasonable as to insist upon absolute literalness in the bold figures of Oriental eloquence and poetry.

Mr. Ingersoll also misrepresents the Christian's Sunday in the home, speaking of it as "a day too good for a child to be happy in," saying: "The idea, that any God would hate to hear a child laugh." We all know (?) that in the

Christian homes of to-day the smiles and laughter of childhood are strictly forbidden, and any one who smiles in church is carried out by the police (?).

Hell.

Especially does Mr. Ingersoll continually and grossly misrepresent Christianity in regard to the conditions by which men are believed to bring themselves to Hell. Hear him: "It is infinitely absurd to suppose that a God would address a communication to intelligent beings, and yet make it a crime, to be punished in eternal flames, for them to use their intelligence for the purpose of understanding His communication. Neither can they show why any one should be punished, either in this world or another, for acting honestly in accordance with reason; and yet a doctrine with every possible argument against it has been, and still is, believed and defended by the entire orthodox world. If I should say ninety-nine in a hundred go down to Hell, I should have the support of the entire orthodox world. You can see for yourselves the justice of damning a man if his parents happened to baptize him in the wrong way. Think of a God who will damn his children for the expression of an honest thought!"

Few, if any, intelligent Christians teach that a man must accept their denominational creed in all its details in order to be saved, as the careless critics of Christianity so often assert, but rather all evangelical Christians repeat the New Testament conditions of salvation, "Believe on the Lord Jesus Christ and thou shalt be saved," and declare negatively, not as has been said by Mr. Ingersoll, said by infidels, that all who do not believe will not be saved, but rather in the words of Martin Luther, "No man shall die in his sins, except him who, through disbelief, thrusts from him the forgiveness of sin, which in the name of Jesus is

offered him." It is the firm of Ignorance and Bigotry that declare that evangelical Christianity teaches that a man can not be saved who does not believe in its statement of the Trinity and its interpretations of the Bible.

He also utterly misrepresents the Christian conception of saving faith as ignoring reason and action, both of which it includes, and as resting chiefly on a book or a creed as its end, rather than on the person, Christ. Every church teaches that intelligent faith and faithfulness toward Christ (not creeds in detail) is the condition of salvation. "Faith," says Bishop Wightman, "believes on competent testimony what it could not otherwise know." Or, as Dr. Arnold says: "Faith is reason leaning on God." Reason is the foundation of belief.

The Present vs. the Future.

Another of the almost countless misrepresentations of religion by Mr. Ingersoll, is the frequent statement that Christianity is wholly devoted to the future, and ignores man's present needs, which reminds us that it was Thomas Paine (?) and not the Bible that said, "Pure religion and undefiled before God the Father, is this, to visit the fatherless and the widows in their affliction, and to keep himself unspotted from the world." And you have all observed that the organized societies and benevolences, by which orphans, and the aged, and the helpless, are aided in asylums and refuges, were not (?) established by this Christianity which "ignores man's present needs, and devotes itself exclusively to the future." Christian ministers never preach on combining works with faith, or showing character by conduct, or loving their neighbors as themselves. Mr. Ingersoll declares that a little restitution is better than a great deal of repentance, and we have noticed that when Ingersoll has delivered a lecture or two in our large cities.

those among his hearers who have defrauded others have, at once, begun the work of restitution (?) by sending back the money they had stolen from employers, creditors and customers. (?) Mr. Moody, who preaches repentance as well as restitution, of course (?) has no such results following his work, as he proclaims the Christianity whose entire interest is in the future life. (?) You smile at this practical test of Mr. Ingersoll's theory, in view of the fact that we have no record of a single instance where one of his lectures has led to the restitution of stolen property; while such cases are constantly occurring in connection with the work of Mr. Moody and other Christians. Several very notable ones have come under my own immediate notice.

It is an equally astounding, barefaced misrepresentation, or to put it in fewer letters, false, when he states that all of the orthodox religion of the day is Calvinistic. Part of the so-called Calvinistic churches are not Calvinistic in the usual sense of the word, and we had fondly dreamed that there was such a body of Christians as Methodists who are distinctly anti-Calvinistic, and hold the first place in numbers among Protestant Churches in America.

It is also a misrepresentation to say, "Whoever thinks he has found it all out, he is orthodox," for every orthodox pulpit constantly preaches the duty of growth, intellectual and spiritual. Mr. Ingersoll declares that Protestants to-day would persecute, as in the past, if they had the power, a statement in which he assumes the role of the prophet, and shows the profundity of his insight into the spirit of Christianity to-day, which binds up the broken-hearted and ministers to the troubled and sorrowing. It is cunning sophistry to say that every one is opposed to the union of Church and state, because they know that the Church could not be trusted with power, a statement which obtains its force by suppressing the very important fact that the

Church when united with political power draws into itself unprincipled politicians, and becomes entirely a different body through the opportunities it offers to selfishness and ambition. It is also a misrepresentation to say that "Protestants stand up for Protestant persecutors of the past," for all Protestant churches of to-day condemn the burning of Servetus and such acts as much as any one. It is also a misrepresentation by holding back half the truth to tell us of that base or mistaken element of the Church that made the rack and not of that other noble element of the Church that was upon the rack, for the martyrs were seldom if ever infidels.

Ingersoll's Horrible Estimate of Truth.

Mr. Ingersoll, in his recent lecture on "Skulls," twice said that truth was not worth a little suffering, that one had better lie or recant than suffer a little pain, or lose a drop of blood. He would "turn Judas Iscariot to his own soul" to save a thumb. This significant item as to his whole estimate of truth helps us to account for the wholesale manufacture of falsehoods in his lectures.

Mr. Ingersoll's most gross misrepresentation is the habitual custom of telling only one side of a fact, quoting difficult Bible passages but never sublime ones, bad customs of the Church but never good ones, defects in Christians but never excellences. When Mr. Ingersoll speaks of "a lawyer whipping his child for holding back part of the truth," he describes his own partisan and one-sided method, as Professor Swing has shown, attacking Christianity as the hired attorney of infidelity, or the hired campaigner of the anti-Christian party who is to present only one side. This, too, from a man who claims that infidelity unfetters thought and broadens mind.

The Bible the Best of Books, and Christ the Best of Men.

Mr. Ingersoll also misrepresents the differences among the various forms of Christianity. All men of broad scholarship of the last and best century who have written on religion, both skeptics and Christians, agree on two things—the Bible as the best of books, and Christ as the best of men. So much at least may be said to be indorsed by all scholarship, and when a man rests down upon these two truths as proved and established, and follows them out into the truths to which they lead, he will not be likely to go far astray, for if Christ is confessedly the greatest and best of men, the “Teacher sent from God,” then His teachings are to be accepted, and those teachings are the foundations of all essential Christianity; and if the Bible is the best of books, the moral and spiritual guide of man, then its teachings are to be carefully read and deeply regarded, and all who take this book as life’s guide book will be led into all truths of Christianity that are fundamental and important.

All Christians, Romanists and Protestants, agree that Christ is the living embodiment and pattern of Christian manhood, and that the Bible, at least, contains the “Word of God.” All evangelical Christians agree on that broad and simple platform of the Apostles Creed, and declare not “many,” but one way to Heaven, and that not by “believing an incomprehensible creed,” but by faith and faithfulness of intellect, will, heart and life, toward the person, Jesus Christ. Two quotations fairly represent all the evangelical churches on this matter. Bishop Whipple, an Episcopalian, recently remarked, “As the grave grows nearer, my theology is growing strangely simple, and it begins and ends with Christ, as the only refuge for the lost.” Dr. Alexander, of Princeton, a Presbyterian, when

dying said; “All my theology is reduced to this narrow compass, ‘Jesus Christ came into the world to save sinners.’” Mr. Ingersoll, misrepresents the most familiar facts when he says, “Just in proportion as the human race has advanced, the church has lost power. There is no exception to this rule.” It is a fact so familiar that every intelligent child knows it, that Christianity was never so powerful in the world, as to-day—never had so many followers. By the multiplied agencies of church work, six thousand are converted per day—two Pentecosts every twenty-four hours.

Mr. Ingersoll misrepresents not only the Bible and church history, by leaving out all that would not help his theories, and stating one half the truth, but he also misrepresents the Declaration of Independence as “retiring God from politics,” as if the words were not there, “the station to which the laws of nature, and nature’s God entitle them,” “All men are endowed by their Creator with certain inalienable rights”—“and for the support of this declaration, and in a firm reliance upon Divine Providence, we mutually pledge to each other our lives, our fortunes, and our sacred honor.” It is surely infinitely absurd to expect a man broadly and truly to represent us in politics, who so inexcusably and grossly misrepresents us in religion.

ARTICLE IV.

**Something New if True—Infidelity the Essential Factor in Progressive Civilization—But Coleridge, Wm. H. Seward, Bismarck, and other great Statesmen can not see it—
Civilization goes only with Christianity.**

The fourth article in Ingersollism is as follows: “The civilization of this country is not the child of faith, but of unbelief—the result of free thought. But for the efforts of a few brave infidels, the church would have taken the

world back to the midnight of barbarism." How ignorant we have all been! Luther, who led Europe out of the Dark Ages, was not, it seems, a child of faith, but of free thought (?) and Paul also, who brought civilization into barbarous Europe, peopled with savage tribes, as described by Julius Cæsar in his Commentaries. The transformation of savage Gaul and Britain into civilized France and England was accomplished by the efforts of "unbelief." (?)

Long ago, Christianity had a contest with Atheism, Pantheism, and Culture, as to which was the best civilizer. Christianity selected Europe, and gave the other three contestants Asia, with several centuries the start. Atheism, or Buddhism, which ignores all spiritual things and devotes itself to the present life, has operated for thousands of years in India. Pantheism, or Brahminism, made its experiment in the same country; and Culture obtained exclusive control of China, ruling both church and state. As a result, in accordance with Mr. Ingersoll's theory, these elements of Ingersollism have developed a lofty civilization (?) in China and India, given education to woman, torn away the veil of her slavish seclusion, made her the equal of man, treated female infants as honorably as the boys, developed a high morality in the community, and supplied the world with its standard literature, its foremost science, and its chief inventions. (?) On the other hand, Christianity came into barbarous Europe a dozen centuries later, caused the degradation and enslavement of women and children, (?) repressed scientific investigation, (?) prevented invention, (?) checked thought, (?) and thus hindered literary activity, and, by the barbarism of the Bible, "brought bondage to man, woman, and child" in body and brain. (?) If the facts do not correspond to these legitimate deductions from Mr. Ingersoll's theories as to the effect of

atheistic culture, on the one hand, and Christianity, on the other, upon national life, so much the worse for the facts.

Mr. Ingersoll says much against the wars of Christian nations. He forgets that peace societies and arbitration were never known outside of Christianity, and that wars in Christian lands are the gradually disappearing remains of previous barbarism. He talks of science and invention as opening up this era! How does it happen that all this is in Christian rather than in heathen lands? He talks of charity and benevolence of infidels! Why is it that all benevolent societies are Christian, and that Thomas Paine halls can not be supported? He talks of liberty of speech and thought and government! Why is it that such liberty is only found in Christian countries? He has much to say of the barbarous age of dug-outs, tom-toms, and wooden plows! Has he not seen in the World's Expositions these very things as representing nations to-day, that have not risen from their primitive degradation and ignorance because Christianity has not yet reached them?

As to the relation of the Bible to civilization, Samuel Taylor Coleridge declares that "for more than a thousand years the Bible, collectively taken, has gone hand in hand with civilization, science, law, in short, with moral and intellectual cultivation, always supporting, and often leading the way."

William H. Seward says, "The whole hope of human progress is suspended on the ever-growing influence of the Bible."

Bismarck utters a similar sentiment, as quoted in his recent biography: "How, without faith in a revealed religion, in a God who wills what is good, in a Supreme Judge, and a future life, men can live together harmoniously—each doing his duty and letting every one else to do his—I do not understand." Similar sentiments are uttered by

the leading statesmen of all lands, the unanimous verdict of statesmanship being that civilization can not be carried forward without Christianity.

ARTICLE V.

Marvelous Power of Time and Circumstance—Tragic Effect of Iso-thermal Lines—Peoria Mud Necessarily the Seventh Heaven as Ingersoll Sees it.

The fifth article of Ingersollism is, that gods and men are but evolutions of matter and circumstance, the difference between heathen gods and the Christian's God being the result of a difference in their worshippers, and the difference in men being the result of varying soils and surroundings. He says: "No god was ever in advance of the nation that created him." In answer to this last statement, which is true, of course, of all imaginary deities, but not of the One True God, it is only necessary to ask any candid and intelligent man to read the description of God given in the Bible, where both Testaments declare Him to be "merciful and gracious, long suffering and abundant in goodness and truth, but will by no means spare the guilty," and then say whether this God is nothing more than the reflection of the stiff-necked and perverse people who held to this conception of Deity. The fact is, God as described in the Bible is infinitely loftier and purer than the Jewish people, or any people of any age. It is still more absurd, if possible, for Mr. Ingersoll to assert that "men are but the creatures of their surroundings, made what they are wholly by material causes, such as soil and climate." It is one of the characteristic contradictions of history, such as are found so frequently in Mr. Ingersoll's lectures, when he asserts that great minds have never been found except in the "lands of respectable winters," with the intimation that no great achievements in art or literature are possible in warm

Oriental lands. As if Babylon, and Nineveh, and Egypt had not been in early ages the universities of the world. Carlyle must have been very much deceived when he declared Job of the Oriental land of Uz to be the greatest poet the world has known. Mohammed of those warm lands was certainly great, even though wrong, and scores of others, equally eminent, might be mentioned, although, of course, it is evident that greatness of men or peoples in tropical lands is rather in spite of circumstances than by their help.

Mr. Ingersoll in his lecture on "Man, Woman, and Child," speaking of one of these warm countries as the representative of all, says: "You might go there with five thousand Congregational preachers, five thousand deacons, five thousand professors in colleges, five thousand of the solid men of Boston and their wives, settle them all, and you will see the second generation riding upon a mule bareback, no shoes, a grapevine whip, with a rooster under each arm going to a cock fight on Sunday. Such is the influence of climate." But like most of Mr. Ingersoll's theories, this one is unfortunately the direct opposite of facts. The Sandwich Islands have all these disadvantages of climate, and fifty years ago were plunged in the deepest barbarism, with all the vices of savage life; but to-day, as all well-informed persons know, they are as truly civilized as any land, with industries, education, protection of life and property, equal to what is found in our own favored country. And this is all due, as King Kalikua said in New York, to the Christianizing of his people. Indeed, Mr. Ingersoll contradicts his own theory as to the dependence of the individual upon surroundings in his lectures on Humboldt and Paine, both of whom he represents as becoming great in spite of surroundings that would naturally have led in the opposite direction, thus involuntarily recognizing something in man deeper than mere physical evolution.

The whole absurd theory of individuals and nations being wholly dependent upon soil, and climate, and surroundings for their character, is fairly represented in the following incident:

"Pa," said a little six-year old, "what makes me grow?"

"Why, the bread and potato I feed you with."

"Does potatoes make our pig grow, too?"

"Yes."

"Then, what makes him be a pig and me be a boy?"

That boy's simple question explodes all the theories of evolution.

ARTICLE VI.

Law is Ingersoll's God.

The sixth article of Ingersollism is, "I believe in law, the Almighty maker of Heaven and earth." One might as well say that the United States Constitution made our country, or try to rule the land by laws without enforcers.

That the universe is governed according to a system of law is recognized by Christians as much as by any one, and the laws of the Bible are not new arbitrary enactments, but recognitions and proclamations of that part of the law-system of the universe that relates to religion and morality. Laws of spirit are as eternal as laws of matter. Natural science proclaims the latter, religious science the former.

ARTICLE VII.

Liberty and Infidelity—What De Tocqueville Says About it.

The seventh article is made up of the following statements: "All religions are inconsistent with mental freedom. The doubter, the investigator, the infidel, have been the saviours of liberty."

Mr. Ingersoll, when talking of liberty contradicts what he himself has said of law, and fails to remind his hearers

and readers that the circle of law bounds on every side the privileges of liberty, that one has liberty only within the range of propriety, and that all beyond that is license. He also forgets the very evident fact that the prevailing ideas of personal liberty in the world are due to the general dissemination, by Christianity, of the truth that a man is a soul as well as a body. Wherever men are regarded as mere physical beings, with no life deeper than the bodily life, the stronger will enslave the weaker—woman, child and captive. When the idea that each man is an immortal soul takes hold upon man, with it there comes the idea of individual rights. If Ingersollism should ever persuade a civilized people that man has no soul, this form of bondage of the weaker to the stronger will be resumed. Not soil, but soul, is the secret of liberty.

Even Mr. Frothingham recently declared that the Bible is a democratic book, and that we get out of it our ideas of equality. He remembered what Mr. Ingersoll seems to forget, that all through the Bible, the idea of personal and religious liberty is found, especially in those words of the Apostles to the rulers who attempted to tyrannize over their consciences, "We ought to obey God rather than man," which has fitly been termed the concisest of all statements of the principles of personal liberty. We may show this relation of religion to liberty in the words of the greatest modern writer upon such questions, De Tocqueville, who says, "Bible Christianity is the companion of liberty in all its conflicts, the cradle of its infancy, and the divine source of its claims."

ARTICLE VIII.

Woman—Ingersoll's Theory at Variance with Facts.

The eighth article of Ingersollism, is in regard to woman, and is as follows: "As long as woman regards the Bible as the charter of her rights, she will be the slave of man."

The Bible was not written by a woman. Within its lids there is nothing but humiliation and shame for her."

You have all doubtless observed that in heathen countries, where the Bible has not yet come with its enslaving (?) influence woman has (?) liberty and honor, and education, and opportunities of public activity and benevolence (?), but in Christian lands she is veiled, degraded, shut out of sight and restrained from education (?). I have always observed, as a pastor, that it is the religious, and church-going husbands that tyrannize over their wives as "bosses," and deny them their liberties of conscience, and other rights. (?)

You smile at the absurd statement, knowing that the "heathen at home," who as husbands are harsh and brutal to the wives they have promised to cherish, are frequently ardent believers in Ingersollism, and seldom in any way connected with even nominal Christianity, while every school boy is familiar with the fact that woman, in all except Christian lands, is hardly better than a slave, notably so, in that land where Ingersollism under the name of Buddhism has the controlling influence. Mr. Ingersoll utters many true sentiments about the family, but all of these he learned of Christianity, not from China, or Egypt.

ARTICLE IX.

Ingersoll's Theory of Childhood—Some of His Little Stories—The Whole Subject Carefully Examined—Significant Incident in the Life of Abraham Lincoln.

The ninth article of Ingersollism is a theory of childhood which attacks the principles of sound government and health even more than religion: "Do not have it in your mind that you must govern them; that they (children) must obey. Let your children eat what they desire. They know what they wish to eat. Let them begin at which end of the dinner they please."

Such a theory is worthy of nothing more than the smile with which you hear it. It is all answered in the following representative fact of childhood: A little bit of a girl wanted more and more buttered toast, till she was told that too much would make her sick. Looking wistfully at the dish for a moment, she thought she saw a way out of her difficulty, and exclaimed, "Well, give me annuzer piece, and send for the doctor!"

Mr. Ingersoll, in connection with his theory of childhood, often refers to the fact, that he leaves his pocket-book around where his children can help themselves to whatever they wish, and urges the same course upon all parents. It is said that one of the lecturer's admirers, being convinced that this was the correct theory, determined to give up punishing his child, and try the new plan. Accordingly, he said to his boy, "John, I am convinced I have been taking the wrong course to try to make you a better boy. I am going to trust you more, and give up whippings. I am going away for a few days, and I have left my pocket-book in the top drawer of the bureau. Help yourself to money whenever you need it." After a few days the father returned to his home, late at night. As he opened the door he stumbled over a large canoe in the entry, and was then attacked by a large bull-dog that his boy had bought. Entering the boy's room, he found it hung round with guns, and fishing poles, and daggers, with another canoe, and several small dogs—his pocket-book lying empty on the top of the bureau. He is now less enthusiastic in regard to Ingersoll's knowledge of domestic government.

The leading point which Mr. Ingersoll endeavors to make in connection with his lecture on Thomas Paine is that the Bible shocks a child, and, therefore, can't be true. You have all observed how much children are shocked as

they gather about the mother's knees in the twilight, and hear her tell the stories of Jesus, and Joseph, and Moses, and Samuel, and Daniel (?). As to the relation of the Bible to childhood and home life, let me quote the opinion of several eminent men, mostly skeptics, for whom even Mr. Ingersoll cherishes the highest regard:

Thomas Jefferson, speaking of the Bible and home life, says: "I have always said, and always will say, that the studious perusal of the sacred volume will make better citizens, better fathers, and better husbands."

John Quincy Adams says: "So great is my veneration for the Bible, that the earlier my children begin to read it, the more confident will be my hopes that they will prove useful citizens to their country and respectable members of society."

Theodore Parker says: "There is not a boy on the hills of New England, not a girl born in the filthiest cellar which disgraces a capital in Europe, and cries to God against the barbarism of modern civilization; not a boy nor a girl all Christendom through, but their lot is made better by that great book."

Diderot, the French philosopher and skeptic, was wont to make this confession: "No better lessons than those of the Bible can I teach my child."

Huxley, in an address upon education, says: "I have always been strongly in favor of secular education, in the sense of education without theology; but I must confess I have been no less seriously perplexed to know by what practical measures the religious feeling, which is the essential basis of conduct, was to be kept up, in the present utterly chaotic state of opinion on these matters, without the use of the Bible. The pagan moralists lack life and color, and even the noble stoic, Marcus Aurelius, is too high and refined for an ordinary child. Take the Bible as a

whole, make the severest deductions which fair criticism can dictate, and there still remains in this old literature a vast residuum of moral beauty and grandeur. By the study of what other book could children be so humanized? If Bible reading is not accompanied by constraint and solemnity, I do not believe there is anything in which children take more pleasure."

What would "shock the mind of a child" would be to hear Mr. Ingersoll excuse them for telling a lie, in order to escape a whipping. What would shock a child would be to hear Mr. Ingersoll uttering profanity

What would shock the mind of a child would be to hear Mr. Ingersoll telling to a crowded audience with a smile of approval the story of a boy's oath. . . .

Speaking of swearing reminds me of that incident of Abraham Lincoln, whom Mr. Ingersoll calls "the grandest man ever President of the United States," who said to a person sent to him by one of the Senators, and who, in conversation, uttered an oath, "I thought the Senator had sent me a gentleman; I see I was mistaken. There is the door, and I bid you good-day." I hold in my hand the last report of the New York Society for the Prevention of Cruelty to Children. Of course, the bruised and beaten little ones, here described, were the victims of cruelty in Christian homes (?). Their fathers and mothers had taken too much religion (?), had become brutalized by reading the Bible (?), and hence abused the children by their own fireside until the law was compelled to interfere for their defense (?).

In my work as a member of the Citizen's League for the suppression of the sale of liquors to minors, I have noticed that this supreme cruelty to children—selling them in their immature years the liquors that make them self-destroyers, violators of the public peace, and candidates for drunkards' graves—is perpetrated by Christian men, not by the infidels who applaud so lustily at Mr. Ingersoll's lectures (?). Here I am reminded of the published report, which seems well authenticated, that Mr. Ingersoll in his childhood lived in one of those exceptional homes where nominal Christianity was combined with harshness, cruelty and bigotry. If so, this would be some slight excuse for his present conduct, were it not for the fact that maturer years have given him abundant opportunity to see the bright and sunny side of Christian gentleness in other homes. And there are no true homes that do not owe their existence to the influence of Christianity upon the family relation.

Having myself made childhood a special study for several years, I find that the degree of recognition given to the opinions and importance of childhood in various ages and countries, is exactly in proportion to the degree of Christianity there, children being scarcely noticed in heathen lands, either in poetry, or history, or ethics, while the Bible religion has always given childhood an exceedingly prominent place. All the attention given to the education and development of the little ones is but the starlight that shines down upon us from the manger of the God-child.

ARTICLE X.

Ingersoll Says Christianity Fetters Thought—The Bible and a Host of Distinguished Men Say Otherwise.

The tenth article of Ingersollism is the frequent assertion that Christianity fetters thought, while infidelity emancipates it, in such passages as these: "In all ages,

reason has been regarded as the enemy of religion." "The gods dreaded education and knowledge then (in the time of the Garden of Eden) just as they do now." "For ages a deadly conflict has been waged by a few brave men of thought and genius, on the one side, and the great, ignorant, religious mass, on the other. The few have said: 'Think.' The many have said: 'Believe.'"

In order to ascertain what freedom and power of thought materialism had given to the mind of Mr. Ingersoll, I made special examination of the logic in the lecture on "The Gods," and found there, in a very short time, one or more specimens of all the fallacies laid down in the textbooks of logic. "Waiter," said John Randolph, at a certain hotel, "if this is coffee, bring me tea; if this is tea, bring me coffee." And so we say, if this is the "power of thought," give us weakness.

Instead of the Bible forbidding us to think, as Ingersollism so often declares, it is full of ringing appeals to "reason," "think," "consider," "ponder," "prove all things."

Prov. 26:16: "The sluggard is wiser in his own conceit than seven men that can render a *reason*."

Ecc. 7:25: "I applied mine heart to know, and to search, and to seek out wisdom, and the *reason* of things, and to know the wickedness of folly, even of foolishness and madness."

Isa. 1:18: "Come now and let us *reason* together, saith the Lord; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."

Matt. 22:42: "What *think* ye of Christ?"

Acts 17:2: "Paul, as his manner was, went in unto them, and three Sabbath days *reasoned* with them out of the Scriptures."

Acts 18:4: "He *reasoned* in the synagogue every Sabbath, and persuaded the Jews and the Greeks."

Acts 18:19: "And he came to Ephesus, and left them there; but he himself entered into the synagogue and *reasoned* with the Jews."

Acts 24:25: "And as he *reasoned* of righteousness, temperance, and judgment to come, Felix trembled."

Rom. 12:1: "I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable unto God, which is your *reasonable* service."

Phil. 4:8: "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise, *think on these things.*"

1 Thess. 5:21: "Prove all things; hold fast that which is good."

Let us look into biography, and make a practical test of this theory that the Bible fetters thought. If so, those who believe and love it will not be strong and leading thinkers. Let us apply the test in the ranks of science.

A Cloud of Witnesses.

Professor Benjamin Pierce, of Harvard College, has recently completed a very remarkable course of lectures at the Lowell Institute, Boston, on "Ideality in Science." Professor Pierce, who is now in his seventieth year, is, perhaps, the most eminent mathematical scholar in this country, and the author of some of the most profound investigations and speculations that have been made in the realm of astronomical science. This man of mighty thought must have been emancipated and inspired by infidelity (?). This scholar, whose mind may be supposed to feed on fact, holds an unquestioning faith in a personal God and the immortal life.

The late Professor Henry, of the Smithsonian Institute, was one of the broadest and best of scientific thinkers because infidelity gave him freedom of thought (?). No, he was a sweet-spirited Christian in his daily life.

Sir David Brewster, another eminent scientist, said of his Christian experience: "I have had this light for many years, and oh! how bright it is to me."

Professor Silliman, who is unsurpassed in his scientific

department, must also be classed under the head of "the ignorant religious mass," for he was another of the very many Christian scientists, whom the world has ignorantly(?) supposed a thinker, in spite of Mr. Ingersoll's theory of faith as being a mental bondage. He says: "I can truly declare that, in the study and exhibition of science to my pupils and fellow men, I have never forgotten to give all honor and glory to the infinite Creator—happy if I might be the honored interpreter of a portion of his works, and of the beautiful structure and beneficent laws discovered therein by the labors of many illustrious predecessors." We might add scores of others in each department of science, who have found no discord between the Word and world of God.

Who are the four greatest thinkers in the realm of statesmanship of this century? Daniel Webster, Gladstone, Thiers, and Bismarck. All of them, of course, are enabled to be thus broad and prominent as national thinkers by the power of infidelity (?). No, each one of them is most positive in his Christian belief.

Webster declares the grandest thought which ever entered his mind was that of "personal accountability to God."

Gladstone gives much of time and attention to religious writing.

Thiers says, in his last days: "I often invoke that God in whom I am happy to believe, who is denied by fools and ignorant people, but in whom the enlightened man finds his consolation and hope."

Bismarck is called, in derision, "the God-fearing man," in reference to his well-known religious principles. (Busch's Bismarck, p. 200).

We might add to these Charles Sumner, who called Christianity the "true religion" and "our faith," and whose speeches constantly recognize God and Christianity.

Who are the leading literary characters of the century? Victor Hugo, what of him? Did you ever read his chapter on prayer in *Les Misérables*, and his grand tribute to immortality, uttered as a rebuke to a company of French physicians, a few years ago? Moore—have you read his “Paradise and the Peri,” the Gospel of repentance, and do you know him as the author of the hymn, “Come, ye Disconsolate?” Walter Scott—have you read his translation of “*Dies Iræ*,” uttered so devoutly in his last days:

“Oh! in that day, that dreadful day,
When Heaven and earth shall pass away,
Be Thou, oh Christ, the sinner's stay,
When Heaven and earth shall pass away.”

And Shakspeare, whom Mr. Ingersoll accounts one of the grandest of human minds, was great enough to believe in the Bible. And so Thackeray, Whittier, Dickens, Goldsmith, Longfellow, and Irving were intellectual believers in Christianity.

The following men, also lacking the freedom and power of thought that comes by materialism (?) became mentally so weak (?) that they declared, in varying terms, after reading largely in all departments of literature, that the Bible is the best book in the world: Sir Walter Scott, Sir William Jones, George Gilfillan, Milton, Pollok, Coleridge, Collins, Bacon, John Adams, Napoléon, James Freeman Clarke, Lange, Kitto, Robertson. And Channing put the Gospels where these others place the whole Bible—above all other literature.

The following persons strongly commend the Bible as a whole: Dr. Samuel Johnson, Carlyle, Dryden, Young, Cowper, Locke, Newton, Seward, Dawson, Franklin, John Quincy Adams, Bellows, Bartol, Theodore Parker, Rousseau, Guizot, Bunsen, Story, Webster, Diderot, Matthew Arnold, and Huxley.

The following persons among many others declare that they found in the Bible, not fetters for thought, but their strongest inspiration to thought: Daniel Webster, Fisher Ames, Mitchell, the Astronomer, Ruskin and Goëthe.

It is evident that very many others might truly have said the same, including Theodore Parker and Mr. Frothingham and other skeptics, whose writings show plainly that they owe their beauties of style to a familiarity with the Bible.

Jesus Christ.

With these great men who have commended the Bible should be mentioned one who is confessed by Christians and skeptics the greatest and best of men, JESUS CHRIST, who used the Psalms as His prayer and hymn book, and always spoke of the whole Old Testament as the Eternal Law Book of humanity. There is not time, nor is it necessary now to answer in detail all the hard questions that can be asked about single Bible passages. But these great men and Christ saw all these points of difficulty, and yet accepted the Bible as the pre-eminent book, commending it to the perusal of all as the source of the mind's grandest inspirations. Side by side with these scores of the world's foremost men who declare the Bible the best of books, or strongly commend it, or point to it as the source of their grandest thoughts, put the opinion of that more learned (?), more profound (?), more unprejudiced (?) scholar and philosopher, Colonel Ingersoll, who stands almost alone among educated men in strongly condemning the Bible, which his bigotry prints with a small “b” in spite of the rules of grammar, and describes it as about the worst book of the world, in these words among others: “If men will read the Bible as they read other books, they will be amazed that they ever, for one moment, supposed a being of infinite wisdom to be the author of such ignorance and of such

atrocities. The Bible burned heretics, built dungeons, founded the inquisition, and trampled upon all the liberties of men. All the philosophy of the Bible would not make one scene in Hamlet. I could write a better book than the Bible, which is full of barbarism."

Amazing Ignorance of Infidels Concerning the Scriptures—Hume's Ignorance of the New Testament—Tom Paine Without a Bible.

"But some one asks, Are there not other eminent men who have despised and condemned the Bible? Most certainly, as there are those who have entered their protest against almost any and everything mentionable. It is, nevertheless, worthy of note that, in most instances, those who have sought the more resolutely to defame the Holy Scriptures are those who are comparatively unacquainted with them. David Hume, distinguished both as essayist and historian, standing among the most noted of modern skeptical philosophers, was a resolute objector of the Bible, but was notoriously ignorant of its contents. Dr. Johnson, in conversation with several literary friends, once observed, in his usual, direct, and unequivocal manner, that no honest man could be a deist, because no man could be so after a fair examination of the truths of Christianity. When the name of Hume was mentioned to him as an exception to his remark, he replied: 'No, sir; Hume once owned to a clergyman in the bishopric of Durham, that he had never read even the New Testament with attention.'""

Let us cross-question another important witness as to his knowledge of the book against which he offers testimony. We ask Thomas Paine as to his familiarity with the Bible, which he so bitterly condemns, and he replies, "I keep no Bible." I hold in my hand a sermon preached in New

* From "What Noted Men Think of the Bible."

York City, by Rev. W. F. Hatfield, in reply to Mr. Ingersoll's lecture on Thomas Paine, in which reply, with abundant facts, such as would convince a court, it is shown conclusively that Thomas Paine was vicious and corrupt in life, and miserable and remorseful in death. As to the value of Voltaire's testimony against Christianity, Carlyle declares it worthless on the ground of lack of knowledge on the subject of which he testifies. He says: "It is a serious ground of offense against Voltaire that he intermeddled in religion without being himself, in any measure, religious; that, in a word, he ardently, and with long-continued effort, warred against Christianity, without understanding, beyond the mere superficies, what Christianity was."

There are also a class of specialists who are quoted against the Bible, and who manifest a hostility to it, whose testimony is of little value because of the narrow range in which they have studied, making them authorities only in their special department. Halley, the astronomer, once avowed his skepticism in presence of Sir Isaac Newton. The venerable man replied: "Sir, you have never studied these subjects and I have. Do not disgrace yourself as a philosopher by presuming to judge on questions you have never examined."

Distributed Ignorance and Concentrated Hatred—Probable Cause of Ingersoll's Infidelity.

The largest proportion of skeptics, however, are mere sophomores, spoiled with a little learning which is only "distributed ignorance," well represented by a precocious boy of fourteen, whom I found writing an essay on "Matrimony," and who left it during my call to argue in favor of Ingersollism and against the Bible (of which he knew as little as of matrimony), which he admitted he had never read, as do nearly all skeptics when questioned on this

matter. The bitterness of the opposition to Christianity of Mr. Ingersoll and other infidels is explained by the Earl of Rochester, who was converted from infidelity and said, in explanation of his former course and that of others: "A bad heart, a bad heart is the great objection against the Holy Book." "The fool hath said in his *heart*" (not his head) "there is no God." The bad heart is father to the infidel thought. It is like the case of the old woman who broke her looking-glass because it showed the wrinkles creeping into her fading face. Men strive to break the Bible glass that shows the wrinkles and defects of character. The whole appearance and tone and spirit of Mr. Ingersoll in his lectures is suggestive of this heart hatred against the book which he attacks, "kicks," "hates," not with the calmness of logic, but with the bitterness of a heart-hostility. Those infidels who have faithfully examined the Bible have usually been convinced of its truth and converted to Christianity. Among them, such distinguished names as Lord Lyttleton, Gilbert West, Soame Jenyus, Bishop Thompson, and at least a score of notable cases in connection with Mr. Moody's revival meetings in England. "What comparison, let us ask, will the number of celebrated skeptics, even when the best possible showing is made, hold with the distinguished men who have ranked the sacred volume above all others? Remember that your mother's love for the Bible and your own early reverence for it, have the indorsement of the grandest and profoundest minds which have been known and honored among humanity."

The Truth of the Whole Matter.

But salvation is not by belief in a book, or a creed, or a Church, but by belief in the person of Jesus Christ. Mr. Ingersoll skips this hard problem, "What think ye of

Christ?" He hardly refers to this citadel of Christianity half a dozen times in all his lectures, making his attacks chiefly on human outposts and then claiming to have overborne the citadel of Christianity. Even Strauss, Renan, Rousseau, Theodore Parker, Napoleon, and Richter—none of them experimental Christians—unite as a jury in the verdict expressed by Richter in regard to Christ, "He is the purest among the mighty, the mightiest among the pure." We have, then, two facts as a sure anchorage of our Christianity to-day. All scholarly skepticism agrees with Christianity that the Bible is the best of books and that Christ is the best of men. He who thus accepts the Bible and Christ can not logically or consistently stop short of a Christian life, following Christ as his pattern, and walking by the Bible as his rule.

We may differ about creeds, and Church forms, and Bible interpretation, but he who has faith and faithfulness toward the person, Jesus Christ shall be saved. Let us then devoutly utter the creed of Daniel Webster, as inscribed by his own request on his tombstone at Marshfield:

"LORD, I
BELIEVE, HELP
THOU MINE UNBELIEF.
PHILOSOPHICAL ARGUMENT
ESPECIALLY THAT DRAWN FROM
THE VASTNESS OF THE UNIVERSE IN COM-
PARISON WITH THE APPARENT INSIGNIFICANCE
OF THIS GLOBE, HAS SOMETIMES SHAKEN MY REASON
FOR THE FAITH THAT IS IN ME; BUT MY HEART HAS
ASSURED ME THAT THE GOSPEL OF JESUS CHRIST MUST
BE A DIVINE REALITY. THE SERMON ON THE
MOUNT CAN NOT BE A MERELY HUMAN
PRODUCTION. THIS BELIEF ENTERS
INTO THE VERY DEPTH OF MY
CONSCIENCE. THE WHOLE
HISTORY OF MAN
PROVES IT."



C. McCabe

CHAPLAIN M'CABE'S REPLY.

The Famous Chaplain has a Remarkable Dream—He Sees the Great City of Ingersollville—Which Ingersoll and the Infidel Host Enter—And are Shut in for Six Months—Remarkable Condition of Things Outside and Inside—Happiness and Misery—Ingersoll Finally Petitions for a Church and sends for a Lot of Preachers.

I had a dream which was not all a dream. I thought I was on a long journey through a beautiful country, when suddenly I came to a great city with walls fifteen feet high. At the gate stood a sentinel, whose shining armor reflected back the rays of the morning sun. As I was about to salute him and pass into the city, he stopped me and said: "Do you believe in the Lord Jesus Christ?"

I answered: "Yes, with all my heart."

"Then," said he, "you can not enter here. No man or woman who acknowledges that name can pass in here. Stand aside!" said he, "they are coming."

I looked down the road, and saw a vast multitude approaching. It was led by a military officer.

"Who is that?" I asked of the sentinel.

"That," he replied, "is the great Colonel Robert I——, the founder of the City of Ingersollville."

"Who is he?" I ventured to inquire.

"He is a great and mighty warrior, who fought in many bloody battles for the Union during the great war."

I felt ashamed of my ignorance of history, and stood silently watching the procession. I had heard of a Colonel

I——, * * * * * but, of course, this could not be the man.

The procession came near enough for me to recognize some of the faces. I noted two infidel editors of national celebrity, followed by great wagons containing steam presses. There were also five members of Congress.

All the noted infidels and scoffers of the country seemed to be there. Most of them passed in unchallenged by the sentinel, but at last a meek-looking individual with a white necktie approached, and he was stopped. I saw at a glance it was a well-known "liberal" preacher of New York.

"Do you believe in the Lord Jesus?" said the sentinel.

"Not much!" said the doctor.

Everybody laughed, and he was allowed to pass in.

There were artists there, with glorious pictures; singers, with ravishing voices; tragedians and comedians, whose names have a world-wide fame.

Then came another division of the infidel host—saloon-keepers by thousands, proprietors of gambling hells, brothels, and theatres.

Still another division swept by: burglars, thieves, thugs, incendiaries, highwaymen, murderers—all—all marching in. My vision grew keener. I beheld, and lo! Satan himself brought up the rear.

High afloat above the mass was a banner on which was inscribed: "What has Christianity done for the country?" and another on which was inscribed: "Down with the churches! Away with Christianity—it interferes with our happiness!" And then came a murmur of voices, that grew louder and louder until a shout went up like the roar of Niagara: "Away with Him! Crucify Him, crucify Him!" I felt no desire now to enter Ingersollville.

As the last of the procession entered, a few men and women, with broad-brimmed hats and plain bonnets, made

their appearance, and wanted to go in as missionaries, but they were turned rudely away. A zealous young Methodist exhorter, with a Bible under his arm, asked permission to enter, but the sentinel swore at him awfully. Then I thought I saw Brother Moody applying for admission, but he was refused. I could not help smiling to hear Moody say, as he turned sadly away:

"Well! they let me live and work in Chicago; it is very strange they won't let me into Ingersollville."

The sentinel went inside the gate and shut it with a bang; and I thought, as soon as it was closed, a mighty angel came down with a great iron bar, and barred the gate on the outside, and wrote upon it in letters of fire, "Doomed to live together six months." Then he went away, and all was silent, except the noise of the revelry and shouting that came from within the city walls.

I went away, and as I journeyed through the land I could not believe my eyes. Peace and plenty smiled everywhere. The jails were all empty, the penitentiaries were without occupants. The police of great cities were idle. Judges sat in court-rooms with nothing to do. Business was brisk. Many great buildings, formerly crowded with criminals, were turned into manufacturing establishments. Just about this time the President of the United States called for a Day of Thanksgiving. I attended services in a Presbyterian Church. The preacher dwelt upon the changed condition of affairs. As he went on, and depicted the great prosperity that had come to the country, and gave reasons for devout thanksgiving, I saw one old deacon clap his handkerchief over his mouth to keep from shouting right out. An ancient spinster, who never did like the "noisy" Methodists—a regular old blue-stockings Presbyterian—couldn't hold in. She expressed the thought of every heart by shouting with all her might, "Glory to God for Inger-

sollville!" A young theological student lifted up his hand and devoutly added, "*Esto perpetua.*" Everybody smiled. The country was almost delirious with joy. Great processions of children swept along the highways, singing,

"We'll not give up the Bible,
God's blessed Word of Truth."

Vast assemblies of reformed inebriates, with their wives and children, gathered in the open air. No building would hold them. I thought I was in one meeting where Bishop Simpson made an address, and as he closed it a mighty shout went up till the earth rang again. O, it was wonderful! and then we all stood up and sang with tears of joy,

"All hail the power of Jesus' name!
Let angels prostrate fall;
Bring forth the royal diadem,
And crown him Lord of all."

The six months had well-nigh gone. I made my way back again to the gate of Ingersollville. A dreadful silence reigned over the city, broken only by the sharp crack of a revolver now and then. I saw a man trying to get in at the gate, and I said to him, "My friend, where are you from?"

"I live in Chicago," said he, "and they've taxed us to death there; and I've heard of this city, and I want to go in to buy some real estate in this new and growing place."

He failed utterly to remove the bar, but by some means he got a ladder about twelve feet long, and with its aid, he climbed up upon the wall. With an eye to business, he shouted to the first person he saw:

"Hallo, there!—what's the price of real estate in Ingersollville?"

"Nothing!" shouted a voice; "you can have all you want if you'll just take it and pay the taxes."

"What made your taxes so high?" said the Chicago man. I noted the answer carefully; I shall never forget it.

"We've had to build forty new jails and fourteen penitentiaries—a lunatic asylum and an orphan asylum in every ward; we've had to disband the public schools, and it takes all the city revenue to keep up the police force."

"Where's my old friend, I——?" said the Chicago man.

"O, he is going about to-day with a subscription paper to build a church. They have gotten up a petition to send out for a lot of preachers to come and hold revival services. If we can only get them over the wall, we hope there's a future for Ingersollville yet."

The six months ended. Instead of opening the door, however, a tunnel was dug under the wall big enough for one person to crawl through at a time. First came two bankrupt editors, followed by Colonel I—— himself; and then the whole population crawled through. Then I thought, somehow, great crowds of Christians surrounded the city. There was Moody, and Hammond, and Earle, and hundreds of Methodist preachers and exhorters, and they struck up, singing together,

"Come, ye sinners, poor and needy."

A needier crowd never was seen on earth before.

I conversed with some of the inhabitants of the abandoned city, and asked a few of them this question:

"Do you believe in Hell?"

I can not record the answers; they were terribly orthodox.

One old man said, "I've been there on probation for six months, and I don't want to join."

I knew by that he was an old Methodist backslider. The sequel of it all was a great revival, that gathered in a mighty harvest from the ruined City of Ingersollville.