MEMPHIS APPEAL

Terms of Subscription.

DAILY.

One copy, one year, by mail.................$10 00
One copy, six months, by mail.................5 00
One copy, one month, by mail.................1 00
One copy, one week, in city.................25

WEEKLY.

One copy, one year.................$1 00
One copy, six months.................60

GALLAWAY & KEATING,
M. C. GALLAWAY, J. M. KEATING. 282 Second Street, Memphis, Tenn.

☞Entered at the Postoffice at Memphis, Tenn., as Second-Class Matter.

WEDNESDAY, : : : JULY 20, 1881

JERE BLACK ON BOB INGERSOLL.

We publish in full this morning Hon. Jere. S. Black's mighty defense of the Christian religion. This powerful article will lead to a discussion that will prove both interesting and instructive, as the parties to the controversy are great in their peculiar methods, but which are as different as night is from day. Judge Black throws a flood of light on any subject he discusses. His mind is strong, vigorous and logical, and possessing all the powers of Junius, in sarcasm and invective, he is, no doubt, the ablest controversionalist now living in this or any other country. As a rule, the best writers are poor talkers, because they have to think while sitting and do not know how to think on their feet. But Judge Black is an exception to this rule, for he is as great as a speaker and conversationalist as he as a writer. His scholarly attainments are marvelous. His knowledge of ancient and modern history, science and literature seems to be a vast stone house in which is garnered everything he ever read, and anything he wants comes at his bidding. He is a walking encyclopedia, a living polyglot, and as his gifts are so many and unique many follow after and draw him into a reluctant conversation and are dazzled by his utterances, for all knowledge appears to be his, as well as all the variations of human thought and all the unreckoned opulence of the English language. There is no monopoly in his monologue, for everybody is contented to listen and to learn, to ask and be generously answered. Ingersoll does not nearly approach Judge Black in greatness of mind and learning, but a charming talker and a fluent speaker on any theme, he has made blasphemy attractive and invested infidelity with all the charms of wit and poetry and flowers. The Philadelphia *Press* describes Ingersoll as "a man of warm, generous impulses; an agreeable companion and a good friend, a mind ever at work doing old things over in new forms with wonderful facility of phrase, working utterly without shame or fear, he has gone through the land preaching an irreligious war against the religion which the Christian world accepts as unquestioningly as it does the pure air of heaven which the same God had given. The pulpit, when not holding him beneath criticism and reply, has too often flung at him as merely a bad man who was making money by blaspheming his Maker. Laymen have taken him up, but those who have felt called to that work have not equaled the infidel in that brilliancy which holds while it shocks an audience, and may please the intellect while it fills the heart with shame and sorrow." But the haughty crest of the defiant blasphemer has been lowered. Judge Black drops him into his merciless mortar, and with the pestle of truth pounds him into mince-meat. In other words, Ingersoll has been roasted, toasted, baked and stewed by the remorseless Black. Ingersoll shares the fate of the silly rat which undertook to make its escape by following the corn between the upper and nether millstones. Judge Black meets Colonel Ingersoll fairly, in the open field and on his own ground. He argues his case after the fashion of a skilled reasoner in a court of justice, and he convinces judge and jury, not that Christianity is a precious truth—that stands established forever, needing no proof—but that he has made out his own case grandly and overwhelmed his antagonist with justice and truth. Judge Black is a hard hitter of established reputation, but he never hit harder or put in his blows with a more precise and effective delivery than in the arena to which the *North American Review* invited him. Whoever follows will gather all that need be said in behalf of the divine truth of the Christian religion. It was time for some one not inferior in any respect to Colonel Ingersoll to take up his standing challenge and enter the lists to defend the faith and overthrow the boldest reviler that ever railed at Almighty God in the English language. He has not weakened Christianity—the eagle may dash at the sun, but he cannot put it out—and yet his influence on a certain kind of minds, easily tricked by a clever speaker, has been bad. He talks about making home beautiful and happy, while his chief business in life is to drive from every Christian home that sweet comfort and consolation and hope which abide only where the loving Father is and the radiant face of the risen Son bathes the family altar in its glory beams. The religion of Christ does not need to be proved. Who asks that the everlasting hills, the flood, the sun, the moon, the stars be proved? God is in them all. He made them, they are His and they glorify Him. When man can transform the ocean into dry land and place in the firmament planets of his own making, he can ridicule the Savior out of the hearts of believers and blaspheme Jehovah out of the universe which is His handiwork. While the country is raising money to present to Mrs. Garfield, every good citizen should contribute something toward erecting a monument to Hon. Jere S. Black for his able defense of Christianity and demolition of infidelity. Even if Christianity be a superstition, it is at least a refreshing uplifting superstition, looking to the stars of heaven. Religion is the basis of our civilization. To millions it is the bow of promise—arching from Calvary to Paradise; its keystone glowing with sublimest luster amid the shadows of the intervening valley. Let the infidel call it myth, tradition, romance, it has survived the lapse of centuries, like a perennial trust. It is one of those sacred confidences between God and man with which skepticism can have no sympathy, and consequently no right to interfere. It is one of the spiritually given monuments of grace that point the pilgrim to a celestial inheritance, and no rude hand should disturb it. The world is nobler for its visions of immortality, and in his efforts to prove that it is a superstition to believe that the human intellect, the spirit within, with all its lofty aspirations, creative faculties and splendid perceptions, goes down to the grave to hold eternal converse with the dust, Judge Black deserves the thanks of the civilized world.

DEAN STANLEY.

It was with feelings of no ordinary regret we read yesterday the announcement of the death of one of England's worthies, Arthur Penhryn Stanley. In many respects Dean Stanley showed the powers of a great man, but his peculiar distinction is that he was a good man. Stanley was a son of the late Bishop of Norwich, born in 1815. He received his education at Rugby, under Dr. Arnold. At Oxford he obtained a scholarship, and also carried off a prize for an English poem, the subject of which was "The Gypsies." His powers even in youth manifested themselves with a brightness and glow of genius that won for him many academical laurels. He became, later on, a tutor in University College, of which he was elected a fellow. He was appointed Select Preacher, then Secretary, of the Oxford University Commission. In 1851 he became Canon of Canterbury; afterward Regius Historical Professor, canon to the Bishop of London, and in 1858 was made Dean of Westminster. In 1844 he became an author by publishing the Life of Dr. Arnold, followed by Stories and Essays Upon the Apostolic Age, Memoir of Bishop Stanley, The Epistles to the Corinthians, Sermons on the Union of Evangelical and Apostolical Teaching, Lectures on the Eastern Church, Lectures on the Jewish Church, Memorials of Westminster Abbey, Essays on Church and State, also on the Athanasian Creed, and many other works, including a Dictionary of Classical Biography and a Dictionary of the Bible. This imperfect list shows the extent of his industry and the versatility of his powers. Dean Stanley has made a mark upon his Church by the honesty of his faith and the catholicity of his practice. Unlike the suspenders of the author of the Jewish Church, he blinked no difficulties and shrank from no facts. So thorough was his assurance in Christianity, that he knew of nothing to cover, nothing to conceal from the investigator of Christianity; he knew that the narrow minds that would hush up and keep out of common knowledge do so because they are ill-grounded in the faith, but think there are weak points in it that require man's aid and policy. No such spirit animated Dean Stanley. With a boldness that was one of his noble traits he disregarded the bonds of sect and all the petty barriers human impudence had raised between the children of God. He honored Wesley as readily as a bishop, a christian seceder as warmly as an apostolically ordained clergyman. With the wide and loving spirit of his Master, he served God and loved his fellow creatures. He twice visited Palestine; he also made the tour of this country, and, under the darkest circumstances, was always the warm friend of the United States.

A LAW IN AID OF THE PRESIDENT

The New York *World* correctly says that we cannot expect the President to be strong enough, for months to come, to make the vast exertions necessary to establish civil service reform, and stop the course of abominations that has resulted in Guiteauism. Congress must come to his aid by passing a law that will make the competitive examination of candidates an absolute condition to appointment without any interference from the President. Nobody not examined, or not passing an examination, would then visit their disappointment upon him. The simple rule of requiring testimonial as to character to entitle a man to examination, then success in passing examination before he could be eligible for the position he desired to obtain, would so sift out the least objectionable of the applicants that the rest could be comparatively easily dealt with. If it were only for its value in performing this function of sifting, the examination system ought to be adopted. It would prevent thousands of incompetents from applying at all. But the competitive plan has excellencies still greater than even this. The *World* acutely remarks that the spoilsmen's fear is that if these ideas can ever be successfully worked in the Federal Government the people will insist on seeing them applied in the several State and city governments.

STRAW BONDS

For Mail Contractors Bringing People Into Trouble.

PHILADELPHIA, July 19.—This afternoon Thomas McDevitt and Legrand Ensign were arrested and taken before the United States Commissioner for hearing on the charge of conspiracy to defraud the Government in connection with the Star route frauds. District-Attorney Valentine stated that he was ready to go on, but the absence of defendants' counsel made postponement necessary, and the men were held under $5000 bail until Thursday noon next. Valentine explained that other warrants had been issued, but these were the only ones returned. It was stated that four bonds had been entered, upon each of which Ensign's name appears as security for an amount aggregating $24,000 for Star route contractors. The allegation is that these bonds are worthless. McDevitt did not sign the bonds, but he is charged with having had a knowledge of the transaction, and with having managed it. The routes were not used, but were relet at higher prices.

A CUT-THROAT MOB

Upon Which a Few Rounds of Grape-Shot Would Not be Thrown Away.

LONDON, July 19.—A meeting calling itself the "Revolutionary Convention" was held in London last night. Delegates from the various parts of Europe and America, representing the extreme Democratic party, identified with Herr Most, the imprisoned Socialist, were present. About seven thousand persons attended, mostly workmen. Red flags were displayed. Mrs. L. Le Compte, an American lady delegate, described the disappointments of small farmers going West depending on the illusory promises of emigrant agents, and how the great capitalists in possession of the railways oppress laborers and raise the price of food in the seaboard States. Louise Michael, an amnestied French Communist, then spoke, and male delegates from America, Switzerland, Italy and Germany, followed. Prince Krapatkine, the Russian Socialist, applauded the assassination of several Russian generals. It transpired during the proceedings that the Socialist Congress prohibited at Munich is sitting secretly in London.

THEY WON'T HAVE IT.

A Demand for the Repeal of the Kansas Prohibition Law.

TOPEKA, Ks., July 19.—An immense outdoor-mass meeting was held here to-night to discuss the action of the City Council in licensing the sale of mineral water and other drinks. Colonel C. K. Halliday presided, with a long array of Vice-Presidents. Speeches were made by Colonel Halliday, Ex-Governor Robinson and others, and a series of resolutions adopted setting forth that the prohibitory amendment and subsequent legislation have proved to be most detrimental to the best interests of Kansas; that both foreign and native immigration has been stopped; that the growth of the State is checked; that municipal corporations are threatened with empty treasuries; that the expense of the courts has been greatly increased instead of being diminished, as was claimed by the friends of prohibition; that a further attempt to enforce the law will be detrimental to the moral as well as the material welfare of the people, therefore we heartily indorse the sensible course of the Mayor and City Council of Topeka in their endeavor to save their constituency from ruinous taxation; that we demand the repeal of the iniquitous law, so that Kansas may again secure her share of immigrants, and that peace, good order and prosperity may return to our State; that we demand the enforcement of the law by fair and constitutional means only; that we deplore bulldozing in law as well as in politics, and that we recommend a little moderation and temperance in all things to our Prohibition friends.

Georgia Educational Matters.

ATLANTA, July 19.—The National Educational Association met here to-day. The address of welcome was delivered by Governor Colquitt, and the inaugural address by the president of the association, J. H. Smart, of Indiana. Two papers—one on "Lines of Advance," by C. C. Rounds, president of the Maine Normal School, and one on "What we shall Teach in our Elementary Schools," by A. J. Rickoff, Superintendent of the schools of Cleveland—were read. At the afternoon session two papers were read—"The Philosophy of Illustration," by J. J. Burns, of Columbus, Ohio, and "Education of the Sensibilities," by John A. Dowd, of Toledo. To-night John Eaton, United States Commissioner of Education, spoke on "Education and the Building up of the State," after which a grand banquet was given by the citizens to the association. Two hundred delegates are present, representing thirty States.

A Murder Brought to Light.

SANTA FE, July 19.—A foul murder has just been unearthed at a point twenty miles north of Farmington, New Mexico. The crime was prompted by an undue intimacy between T. J. Jennings and Mrs. Lewis, wife of the victim. Jennings, at the instigation of his paramour, murdered Lewis, their intention being to go to Missouri and get married. The murder was a few days after unearthed and the guilty pair arrested.

The McPherson Statue.

TOLEDO, July 19.—The committee of arrangements having in charge the ceremonies of unveiling the statue of General McPherson, at Clyde, Ohio, on Friday next, find in their completed preparations assurance of an assemblage exceeding all their expectations.

Flies and Musquitoes.

A 15c box of "Rough on Rats" will keep a house free from flies, musquitoes, rats and mice the entire season. Druggists.

CONTINUED ADVANCE

Of the President Toward Final Recovery—Official Report of the Attending Surgeons.

The Patient Passed a Comfortable Day, With No Bad Results from the Fever of Monday.

WASHINGTON, July 19.—The following telegram was sent by the attending surgeons to the consulting surgeons to-night:

EXECUTIVE MANSION, 7 p. m.

Drs. Frank H. Hamilton and D. N. Agnew:

Last evening the President received a hypodermic injection of one-eighth of a grain of sulphate morphia and slept well during the night. He continues to take sulphate of quinia in three-grain doses, thrice daily, and has enemata when required. As anticipated, the increased fever of yesterday proved only temporary, and he has had a better day to-day than any since he was injured. The wound looks well, and is discharging healthy pus freely this morning at 8:30 his pulse was 90, temperature 98.4, respiration 18. At 1 p.m., pulse 92, temperature 98.5, respiration 19. At 7 p.m., pulse 96, temperature 99.8, respiration 19. D. W. BLISS.

No Sign of Fever Yesterday.

The President has passed a very comfortable forenoon and afternoon. The increased fever of last night was due evidently to too much food on the stomach. This morning he was given a lighter breakfast than has been the custom for the past few days. The little rise in anxiety which the symptoms last night induced disappeared altogether this morning, and everything was satisfactory. The President's food to-day has been mostly of a liquid character. Dr. Reyburn says that the stomach having been a little out of order, it was not thought best to give the patient as much solids as have been administered. The President's breakfast was made on milk and beef juice, and about noon the President expressed a desire to have a cup of coffee and some toast. This was prepared and he ate all that was left before him. At noon there was no fever. On the contrary, the temperature, respiration and pulse were all normal, and the patient comfortable and doing very well. Indeed, at 2 o'clock this evening, the President's pulse was 92, with respiration and temperature normal. He slept more during the day and was comfortable and easy. His appetite continues good and he would eat more if it was given to him. At 3 o'clock this evening the President's condition was still very favorable. There was no sign of fever. The wound discharged copiously today. The discharge continues to be healthy. The patient is none the worse for last night's fever.

A Little Curiosity Shop.

There is a closet in the Private Secretary's office which has been converted into a curiosity shop. In it have been deposited all the patent medicines, salvor and things. The closet looks now as if somebody had thoroughly mixed the contents of three apothecary shops and let them stay mixed. All kinds of bottles and boxes, with some complex alleged remedies, which require a little mechanism in their use, are there.

Disastrous Fire at Syracuse, N. Y.

SYRACUSE, July 19.—The Werting Opera-house building, in the center of the city and containing one of the handsomest opera-houses in the State, burned early this morning and was wholly destroyed within two hours. It was the most disastrous fire in Syracuse in thirty years. The estimated loss is upward of $300,000. Fully fifty tenants occupied the building and are losers to considerable amounts. The block was four stories, covering an acre of ground, and valued at $200,000; insured for $85,000. Half a dozen persons were more or less injured by the falling walls and *debris*, and it is feared one or two perished in the burned building. This is the third time in twenty-five years the buildings on this site have burned.—A later dispatch says: "The loss by the fire will amount to $460,000, of which $275,000 is covered by insurance. No lives were lost."

Railway Collision and Loss of Life.

BOSTON, July 19.—The Tunnel express, which left Boston at 6:30 this morning, and the Saratoga express, due here at 4:15 this evening, over the Fitchburg railroad, came into collision between Zoar and Charlemont about noon to-day. The reports are meager and conflicting, but from what can be learned the engineer of the west-bound train and the fireman of the eastward-bound train were killed outright, and the other engineer and fireman badly injured. No mention is made of injuries to the passengers, or as to the cause of the accident, and, as the scene of the disaster is some distance from the telegraph office, it is as yet impossible to obtain full details. The road is a single track at that point, and trains run upon telegraph orders, but the trains were a trifle late at the time of the collision. A wrecking train has been sent out.

Wilbor's Compound of Pure Cod-Liver Oil and Lime.

The advantage of this compound over the plain oil is that the nauseating taste of the oil is entirely removed, and the whole rendered palatable. The offensive taste of the oil has long acted as a great objection to its use; but in this form the trouble is obviated. A host of certificates might be given here to testify to the excellence and success of Wilbor's Cod-Liver Oil and Lime; but the fact that it is regularly prescribed by the medical faculty is sufficient. For sale by A. B. Wilbor, chemist, Boston, and by all druggists.

The Army-Worm in Illinois.

JOLIET, ILL., July 19.—The dreaded army-worm has made its appearance in Will county for the first time, and in the northern portion of the county is committing great depredations in the oat fields, destroying large fields in a few nights. The farmers are beginning to harvest their oats green, to save a partial crop.

Murdered and Robbed.

SHREVEPORT, LA., July 19.—M. J. Scott, a prominent merchant of Kingston, Desoto parish, was killed last Saturday night, while returning from supper to his store. The keys were taken from his pocket, and the store and safe robbed of several thousand dollars. No clew to the perpetrators, but the murderers are supposed to be tramps.

Exploded and Burned.

HAMILTON, ONT., July 19.—An explosion in the wireworks establishment of Dixon Bros., lifted the roof off the building, which, falling on William and John Dixon, injured them severely. The former was also badly burned. Henry Martin, an employe, has severe scalp wounds and his right hand burned. Immediately following the explosion the flames broke out and the building and contents were consumed.

Gone Over to Mahone.

HARRISONBURG, VA., July 19.—Two members of the State Central Republican Committee who have heretofore acted with General Wickham and the Straightouts, have come out in favor of fusion with the Mahone forces. Fernall, United States Internal Revenue Collector for the Fifth Virginia district, has also declared for a coalition with Mahone.

A Crook in Kalamazoo.

DETROIT, July 19.—A stranger, giving his name as E. C. Alexander, presented two certified checks for $3800 on the Traders National bank of Chicago to the First National bank of Kalamazoo Saturday, and secured an advance on them of $140. They have proved forgeries.

Fatal Farmers' Feud.

ST. LOUIS, July 19.—Two farmers named Elliott and Langdon, living near Centre Town, Cole county, Missouri, who have been on unfriendly terms for sometime, occasioned by a lawsuit, met in the road near their homes this evening. A quarrel ensued, and Elliott shot and killed Langdon.

The Scourge of the Northwest.

DULUTH, MINN., July 19.—It is reported that grasshoppers have appeared out on the Dakota prairies, and that the wheat is threatened. No very reliable confirmation of the rumor has yet reached here, but it is probable that the great pest has made its appearance.

Perished in the Flames.

QUEBEC, July 19.—The Roman Catholic Presbytery at Roxton Falls has burned. Father Larue perished in the flames. His nephew escaped by leaping from an upper window. Father Larue had been ill for some days.

Not Yet Consummated.

ST. LOUIS, July 19.—The announcement of the consolidation of several large iron interests is now said to have been premature. The actual consolidation has not yet taken place, but negotiations having that end in view are in progress.

Very Hot and Short of Water.

LONDON, July 19.—The heat continues here and at Paris. In both cities the water supply is very limited. Watering the streets has been discontinued.

REED'S Gilt Edge Tonic stimulates digestion.

BLACK ON INGERSOLL.

[Continued from First Page.]

there is no law there can be no transgression. It is the misfortune of the atheistic theory that it makes the moral world an anarchy; it refers all ethical questions to that confused tribunal where chaos sits as umpire and "by decision more embroils the fray." But through the whole of this cloudy paper there runs a vein of presumptuous egotism which says as plainly as words can speak it that the author holds *himself* to be the ultimate judge of all good and evil; what he approves is right, and what he dislikes is certainly wrong. Of course, I concede nothing to a claim like that. I will not admit that the Jewish constitution is a thing to be condemned merely because he curses it. I appeal from his profane malediction to the conscience of men who have a rule to judge by. Such persons will readily see that his specific objections to the statesmanship which established the civil government of the Hebrew people are extremely shallow, and do not furnish the shade of an excuse for the indecency of his general abuse.

First.—He believes the punishment inflicted for blasphemy and idolatry as being immoderately cruel. Considering them as merely religious offenses—as sins against God alone—I agree that civil laws should notice them not at all. But sometimes they affect very injuriously certain social rights which it is the duty of the state to protect. Wantonly to shock the religious feelings of your neighbor is a grievous wrong. To utter blasphemy or obscenity in the presence of a Christian woman is hardly better than to strike her in the face. Still, neither policy nor justice requires them to be ranked among the highest crimes in a Goverment constituted like ours. But things were wholly different under the Jewish theocracy, where God was the personal head of the state. There blasphemy was a breach of political allegiance; idolatry was an overt act of treason; to worship the gods of the hostile heathen was deserting to the public enemy and giving him aid and comfort. These are crimes which every independent community has always punished with the utmost rigor. In our own very recent history they were repressed at the cost of more lives than Judea ever contained at any one time.

Mr. Ingersoll not only ignores these considerations, but he goes the length of calling God a religious persecutor and a tyrant because He does not encourage and reward the service and devotion paid by His enemies to the false gods of the pagan world. He professes to believe that all kinds of worship are equally meritorious and should meet the same acceptance from the true God. It is almost incredible that such drivel as this should be uttered by anybody. But Mr. Ingersoll not only expresses the thought plainly—he urges it with the most extravagant figures of his florid rhetoric. He quotes from the commandment in which Jehovah claims for Himself the exclusive worship of His people, and cites in contrast the promise put in the mouth of Brahma, that he will appropriate the worship of all gods to himself and reward all worshipers alike. These passages being compared, he declares the first "a dungeon, where crawl the things begot of jealous slime;" the other, "great as the domed firmament inlaid with suns." Why is the living God, whom Christians believe to be the Lord of liberty and Father of lights, denounced as the keeper of a loathsome dungeon? Because He refuses to encourage and reward the worship of Mammon and Moloch, of Belial and Baal; of Bacchus, with its drunken orgies, and Venus, with its wanton obscenities; the bestial religion which degraded the soul of Egypt and the "dark idolatries of alienated Judah," polluted with the moral filth of all the nations round about. Let the reader decide whether this man, entertaining such sentiments and opinions, is fit to be a teacher, or at all likely to lead us in the way we should go.

Second.—Under the constitution which God provided for the Jews, they had, like every other nation, the war-making power. They could not have lived a day without it. The right to exist implied the right to repel with all their strength the opposing force which threatened their destruction. It is true, also, that in the exercise of this power they did not observe those rules of courtesy and humanity which have been adopted in modern times by civilized belligerents. Why? Because their enemies, being mere savages, did not understand, and would not practice, any rule whatever, and the Jews were bound *ex necessitate rei*—not merely justified by the *lex talionis*—to do as their enemies did. In your treatment of hostile barbarians, you not only may lawfully, but must necessarily, adopt their mode of warfare. If they come to conquer you, they may be conquered by you; if they give no quarter, they are entitled to none; if the death of your whole population be their purpose, you may defeat it by exterminating theirs. This sufficiently answers the silly talk of atheists and semi-atheists about the warlike wickedness of the Jews.

But Mr. Ingersoll positively, and with the emphasis of supreme and all sufficient authority, declares that "a war of conquest is simply murder." He sustains this position by no argument founded in principle. He puts sentiment in place of law, and denounces aggressive fighting because it is offensive to his "tender and refined soul;" the atrocity of it is therefore proportioned to the sensibility of his own heart. He proves war a desperately wicked thing by continually vaunting his own love for small children. Babes—sweet babes—the prattle of babes—are the subjects of his most pathetic eloquence, and his idea of music embodied in the commonplace expression of a Hindu, that the lute is sweet only to those who have not heard the prattle of their own children. All this is very amiable in him, and the more so, perhaps, as the objects of his affection are the young ones of a race in his opinion miscreated by an evil-working chance. But his *philoprogenitiveness* proves nothing against Jew or Gentile, seeing that all have it in an equal degree, and those feel it most who make the least parade of it. Certainly it gives him no authority to malign the God who implanted it alike in the hearts of us all. But I admit that his benevolence becomes peculiar and ultra when it extends to beasts as well as babes. He is struck with horror by the sacrificial solemnities of the Jewish religion. "The killing of those animals was," he says, "a terrible system," a "shedding of innocent blood," "shocking to a refined and sensitive soul." There is such a depth of tenderness in this feeling, and such a splendor of refinement, that I give up without a struggle to the superiority of the man who merely professes it. A carnivorous American, full of beef and mutton, who mourns with indignant sorrow because bulls and goats were killed in Judea three thousand years ago, has reached the climax of sentimental goodness, and should be permitted to dictate on all questions of peace and war. Let Grotius, Vattel, and Puffendorf, as well as Moses and the prophets, hide their diminished heads.

But to show how inefficacious for all practical purposes a mere sentiment is when substituted for a principle, it is only necessary to recollect that Mr. Ingersoll is himself a warrior who staid not behind the mighty men of his tribe when they gathered themselves together for a war of conquest. He took the lead of a regiment as eager as himself to spoil the Philistines, "and out he went a-coloneling." How many Amalekites and Hittites and Amorites he put to the edge of the sword, how many wives he widowed, or how many mothers he "unbabed" cannot now be told. I do not even know how many droves of innocent oxen he condemned to the slaughter. But it is certain that his refined and tender soul took great pleasure in the terror, conflagration, blood and tears with which the war was attended, and in all the hard oppressions which the conquered people were made to suffer afterward. I do not say that the war was either better or worse for his participation and approval. But if his own conduct (for which he professes neither penitence nor shame) was right, it was right on grounds which make it an inexcusable outrage to call the children of Israel savage criminals for carrying on wars of aggression to save the life of their government. These inconsistencies are the necessary consequence of having no rule of action and no guide for the conscience. When a man throws away the golden metewand of the law which God has provided, and takes the elastic cord of feeling for his measure of righteousness, you cannot tell from day to day what he will think or do.

Third.—But Jehovah permitted his chosen people to hold the captives they took in war or purchased from the heathen as servants for life. This is slavery, and Mr. Ingersoll declares that "in all civilized countries it is not only admitted, but it is passionately asserted, that slavery is, and always was, a hideous crime;" therefore he concludes that Jehovah was a criminal. This would be a *non sequitur*, even if the premises were true. But the premises are falsified; civilized countries have admitted no such thing. That slavery is a crime, under all circumstances and at all times, is a doctrine first started by the adherents of a political faction in this country, less than thirty years ago. They denounced God and Christ for not agreeing with them in terms very similar to those used here by Mr. Ingersoll. But they did not constitute the civilized world; nor were they, if the truth must be told, a very successful portion of it. Politically they were successful; I need not say by what means, or with what effect upon the morals of the country. Doubtless Mr. Ingersoll gets a great advantage by invoking their passions and their interests to his aid, and he knows how to use it. I can only say that whether American abolitionism was right or wrong under the circumstances in which we were placed, my faith and my reason both assure me that the infallible God proceeded upon good grounds when he authorized slavery in Judea. Subordination of inferiors to superiors is the groundwork of human society. All improvement of our race, in this world and the next, must come from obedience to some master better and wiser than ourselves. There can be no question that, when a Jew took a neighboring savage for his bond servant, incorporated him into his family, tamed him, taught him to work, and gave him knowledge of the true God, he conferred upon him a most beneficent boon.

Fourth.—Polygamy is another of his objections to the Mosaic constitution. Strange to say, it is not there. It is neither commanded nor prohibited; it is only discouraged. If Mr. Ingersoll were a statesman, instead of a mere politician, he would see good and sufficient reasons for the forbearance to legislate directly upon the subject. It would be improper for me to set them forth here. He knows, probably, that the influence of the Christian Church alone, and without the aid of State enactments, has extirpated this bad feature of Asiatic manners wherever its doctrines were carried. As the Christian faith prevails in any community, in that proportion precisely marriage is consecrated to its true purpose, and all intercourse between the sexes refined and purified. Mr. Ingersoll got his own devotion to the principle of monogamy, his own respect for the highest type of female character, his own belief in the virtue of fidelity to one good wife, from the example and precept of his Christian parents. I speak confidently, because these are sentiments which do not grow in the heart of natural man without being planted. Why, then, does he throw polygamy into the face of the religion which abhors it? Because he is nothing, if not political. The Mormons believe in polygamy, and the Mormons are unpopular. They are guilty of having not only many wives, but much property, and if a war could be hissed up against them its fruits might be more "gaynefull pilladge than wee doe now conceyve of." It is a cunning maneuver, this, of strengthening atheism by enlisting anti-Mormon rapacity against the God of the Christians. I can only protest against the use he would make of these and other political interests. It is not argument; it is mere stump oratory.

I think I have repelled all of Mr. Ingersoll's accusations against the Old Testament that are worth noticing, and I might stop here. But I will not close upon him without letting him see, at least, some part of the case on the other side.

I do not enumerate in detail the positive proofs which support the authenticity of the Hebrew Bible, though they are at hand in great abundance, because the evidence in support of the new dispensation will establish the verity of the old—the two being so connected together that if one is true the other cannot be false.

When Jesus of Nazareth announced Himself to be Christ, the Son of God, in Judea, many thousand persons who heard His words and saw His works believed in His divinity without hesitation. Since the morning of the creation nothing has occurred so wonderful as the rapidity with which this religion spread abroad. Men who were in the noon of life when Jesus was put to death as a malefactor lived to see Him worshipped as God by organized bodies of believers in every province in the Roman empire. In a few more years it took complete possession of the general mind, supplanted all other religions, and wrought a radical change in human society. It did this in the face of obstacles which, according to every human calculation, were insurmountable. It was antagonized by all the evil propensities, the sensual wickedness, and the vulgar crimes of the multitude, as well as the polished vices of the luxurious classes; and was most violently opposed even by those sentiments and habits of thought which were esteemed virtuous, such as patriotism and military heroism. It encountered not only the ignorance and superstition, but the learning and philosophy, the poetry, eloquence and art of the time. Barbarism and civilization were alike its deadly enemies. The priesthood of every established religion and the authority of every government were arrayed against it. All these combined together and roused to ferocious hostility, were overcome, not by the enticing words of man's wisdom, but by the simple presentation of a pure and peaceful doctrine, preached by obscure strangers at the daily peril of their lives. Is it Mr. Ingersoll's idea that this happened by chance, like the creation of the world? If not there are but two other ways to account for it, either the evidence by which the apostles were able to prove the supernatural origin of the gospel was overwhelming and irresistible, or else its propagation was provided for and carried on by the direct aid of the Divine Being himself. Between these two infidelity may make its own choice.

Just here another dilemma presents its horns to our adversary. If Christianity was a human fabrication, its authors must have been either good men or bad. It is a moral impossibility—a mere contradiction in terms—to say that good, honest and true men practiced a gross and willful deception upon the world. It is equally incredible that any combination of knaves, however base, would fraudulently concoct a religious system to denounce themselves and to invoke the curse of God upon their own conduct. Men that love lies, love not such lies as that. Is there any way out of this difficulty, except by confessing that Christianity is what it purports to be—a divine revelation?

The acceptance of Christianity by a large portion of the generation contemporary with its Founder and His apostles was, under the circumstances, an adjudication as solemn and authoritative as mortal intelligence could pronounce. The record of that judgment has come down to us, accompanied by the depositions of the principal witnesses. In the course of eighteen centuries many efforts have been made to open the judgment or set it aside on the ground that the evidence was insufficient to support it. But on every rehearing the wisdom and virtue of mankind have reaffirmed it. And now comes Mr. Ingersoll to try the experiment of another bold, bitter and fierce reargument. I will present some of the considerations which would compel me, if I were a judge or juror in the cause, to decide it just as it was decided originally.

First.—There is good reason to doubt that the statement of the evangelists, as we have them now, are genuine. The multiplication of copies was a sufficient guarantee against any material alteration of the text. Mr. Ingersoll speaks of interpolations made by the Fathers of the Church. All he knows and all he has ever heard on that subject is that some of the innumerable transcripts contained errors which were discovered and corrected. That simply proves the present integrity of the documents.

Second.—I call these statements *depositions*, because they are entitled to that kind of credence which we give to declarations made under oath—but in a much higher degree, for they are more than sworn to. They were made in the immediate prospect of death. Perhaps this would not affect the conscience of an atheist—neither would an oath—but these people manifestly believed in a judgment after death, before a God of truth, whose displeasure they feared above all things.

Third.—The witnesses could not have been mistaken. The nature of the facts precluded the possibility of any delusion about them. For every averment they had "the sensible and true avouch of their own eyes" and ears. Besides, they were plain-thinking, sober, unimaginative men, who, unlike Mr. Ingersoll, always, under all circumstances, and especially in the presence of eternity, recognized the difference between mountains and clouds. It is inconceivable how any fact could be proven by evidence more conclusive than the statement of such persons, publicly given and steadfastly persisted in through every kind of persecution, imprisonment, and torture to the last agonies of a lingering death.

Fourth.—Apart from these terrible tests, the more ordinary claims to creditability are not wanting. They were men of unimpeachable character. The most virulent enemies of the cause they spoke and died for have never suggested a reason for doubting their personal honesty. But there is affirmative proof that they and their fellow-disciples were held by those who knew them in the highest estimation for truthfulness. Wherever they made their report it was not only believed, but believed with a faith so implicit that thousands were ready to seal it with their blood.

Fifth.—The tone and temper of their narrative impress us with a sentiment of profound respect. It is an artless, unimpassioned, simple story. No argument, no rhetoric, no epithets, no praises of friends, no denunciation of enemies, no attempts at concealment. How strongly these qualities commend the testimony of a witness to the confidence of judge and jury is well known to all who have any experience in such matters.

Sixth.—The statements made by the evangelists are alike upon every important point, but are different in form and expression, some of them including details which the others omit. These variations make it perfectly certain that there could have been no previous concert between the witnesses, and that each spoke independently of the others, according to his own conscience and from his own knowledge. In considering the testimony of several witnesses to the same transaction, their substantial agreement upon the main facts, with circumstantial differences in the detail, is always regarded as the great characteristic of truth and honesty. There is no rule of evidence more universally adopted than this—none better sustained by general experience, or more immovably fixed in the good sense of mankind. Mr. Ingersoll, himself, admits the rule and concedes its soundness. The logical consequence of that admission is that we are bound to take this evidence as incontestably true. But mark the infatuated perversity with which he seeks to evade it. He says that when we claim that the witnesses were inspired the rule does not apply, because the witnesses then speak what is known to Him who inspired them, and all must speak exactly the same, even to the minutest detail. Mr. Ingersoll's notion of an inspired witness is that he is no witness at all, but an irresponsible medium, who unconsciously and involuntarily raps out or writes down whatever he is prompted to say. But this is a false assumption, not countenanced or even suggested by anything contained in the Scriptures. The apostles and evangelists are expressly declared to be witnesses, in the proper sense of the word, called and sent to testify the truth according to their knowledge. If they had all told the same story in the same way, without variation, and accounted for its uniformity by declaring that they were inspired, and had spoken without knowing whether their words were true or false, where would have been their claim to credibility? But they testified what they knew; and here comes an infidel critic impugning their testimony because the impress of truth is stamped upon its face.

Seventh.—It does not appear that the statements of the evangelists were ever denied by any person who pretended to know the facts. Many there were in that age and afterward who resisted the belief that Jesus was the Christ, the Son of God, and only Savior of man; but His wonderful works, the miraculous purity of His life, the unapproachable loftiness of His doctrines, His trial and condemnation by a judge who pronounced Him innocent, His patient suffering, His death on the cross, and resurrection from the grave—of these not the faintest contradiction was attempted, if we accept the false and feeble story which the elders and chief priests bribed the guard at the tomb to put in circulation.

Eighth.—What we call the fundamental truths of Christianity consist of great public events which are sufficiently established by history without special truth. The value of mere historical evidence increases according to the importance of these facts in question, their general notoriety, and the magnitude of their visible consequences. Cornwallis surrendered to Washington at Yorktown, and changed the destiny of Europe and America. Nobody would think of calling a witness or even citing an official report to prove it. Julius Cæsar was assassinated. We do not need to prove that fact like an ordinary murder. He was master of the world, and his death was followed by a war with the conspirators, the battle at Philippi, the quarrel of the victorious triumvirs, Actium, and the permanent establishment of imperial government under Augustus. The life and character, the death and resurrection of Jesus are just as visibly connected with the events, which even an infidel must admit to be of equal importance. The Church rose and armed herself in righteousness for conflict with the power of darkness; innumerable multitudes of the best and wisest rallied to her standard and died in her cause; her enemies employed the coarse and vulgar machinery of human government against her, and her professors were brutally murdered in large numbers; her triumph was complete: the gods of Greece and Rome crumbled on their altars; the world was revolutionized and human society was transformed. The course of these events, and a thousand others, which reach down to the present hour, received its first propulsion from the transcendent fact of Christ's crucifixion. Moreover, we find the memorial monuments of the original truth planted all along the way. The sacraments of baptism and the supper constantly point us back to the Author and Finisher of our faith. The mere historical evidence is, for these reasons, much stronger than what we have for other occurrences which are regarded as undeniable. When to this is added the cumulative evidence given directly and positively by eye-witnesses of irreproachable character, and wholly uncontradicted, the proof becomes so strong that the disbelief we hear of seems like a kind of insanity.

"It is the very error of the moon,
Which comes more near the earth than she was wont,
And makes men mad!"

From the facts established by this evidence, it follows irresistibly that the gospel has come to us from God. That silences all reasoning about the wisdom and justice of its doctrines, since it is impossible even to imagine that wrong can be done or commanded by that Sovereign Being whose will alone is the ultimate standard of all justice.

But Mr. Ingersoll is still dissatisfied. He raises objections as false, fleeting and baseless as clouds, and insists that they are as stable as the mountains, whose everlasting foundations are laid by the hand of the Almighty. I will compress his propositions into plain words printed in *italics*, and, taking a look at his misty creations, let them roll away and vanish into air one after another.

Christianity offers eternal salvation as the reward of belief alone. This is a misrepresentation simple and naked. No such doctrine is propounded in the Scriptures, or in the creed of any Christian church. On the contrary, it is distinctly taught that faith avails nothing without repentance, reformation and newness of life.

The mere failure to believe it is punished in hell. I have never known any Christian man or woman to assert this. It is universally agreed that children too young to understand it do not need to believe it. And this exemption extends to adults who have never seen the evidence, or, from weakness of intellect, are incapable of weighing it. Lunatics and idiots are not in the least danger, and for aught I know, this category may, by a stretch of God's mercy, include minds constitutionally sound, but with faculties so perverted by education, habit or passion that they are incapable of reasoning. I sincerely hope that, upon this or some other principle, Mr. Ingersoll may escape the hell he talks about so much. But there is no direct promise to save him in spite of himself. The plan of redemption contains no express covenant to pardon one who rejects it with scorn and hatred. Our hope for him rests upon the infinite compassion of that gracious Being who prayed on the cross for the insulting enemies who nailed Him there.

The mystery of the second birth is incomprehensible. Christ established a new kingdom in the world, but not *of* it. Subjects were admitted to the privileges and protection of its government by a process equivalent to naturalization. To be born again, or regenerated, is to be naturalized. The words all mean the same thing. Does Mr. Ingersoll want to disgrace his own intellect by pretending that he cannot see this simple analogy?

The doctrine of the atonement is absurd, unjust and immoral. The plan of salvation or any plan for the rescue of sinners from the legal operation of Divine justice could have been framed only in the councils of the Omniscient. Necessarily its hights and depths are not easily fathomed by finite intelligence. But the greatest, ablest, wisest and most virtuous men that ever lived have given it their profoundest consideration, and found it to be not only authorized by revelation, but theoretically conformed to their best and highest conceptions of infinite goodness. Nevertheless here is a rash and superficial man, without training of habits of reflection, who upon a mere glance, declares that it "must be abandoned," because it *seems to him* "absurd, unjust, and immoral." I would not abridge his freedom of thought or speech, and the *argumentum ad verecundiam* would be lost upon him. Otherwise I might suggest that, when he finds all authority, human and Divine, against him, he had better speak in a tone less arrogant.

He does not comprehend how justice and mercy can be blended together in the plan of redemption, and therefore it cannot be true. A thing is not necessarily false because he does not understand it; he cannot annihilate a principle or fact by ignoring it. There are many truths in heaven and earth which no man can see through; for instance, the union of man's soul with his body is not only an unknowable but an unimaginable mystery. Is it therefore false that a connection does exist between matter and spirit?

How, he asks, can the sufferings of an innocent person satisfy justice for the sins of the guilty? This raises a metaphysical question it is not necessary or possible for me to discuss here. As matter of fact, Christ died that sinners might be reconciled to God, and in that sense He died for them: that is, to furnish them with the means of averting Divine justice, which their crimes had provoked.

What, he again asks, would we think of a man who allowed another man to die for a crime which he himself had committed? I answer that a man who, by any contrivance, causes his own offense to be visited upon the head of an innocent person is unspeakably depraved. But are Christians guilty of this baseness because they accept the blessings of an institution which their great benefactor died to establish? Loyalty to the King who has erected a most beneficent government for us at the cost of His life—fidelity to the Master who bought us with His blood—is not the fraudulent substitution of an innocent person in place of a criminal.

The doctrine of non-resistance, forgiveness of injuries, reconciliation with enemies, as taught in the New Testament, is the child of weakness, degrading and unjust. This is the whole substance of a long, rambling diatribe, as incoherent as a sick man's dream. Christianity does not forbid the necessary defense of civil society or the proper vindication of personal rights. But to cherish animosity, to thirst for mere revenge, to hoard up wrongs, real or fancied, and lie in wait for the chance of paying them back; to be impatient, unforgiving, malicious and cruel to all who have crossed us—these diabolical propensities are checked and curbed by the authority and spirit of the Christian religion, and the application of it has converted men from low savages into refined and civilized beings.

The punishment of sinners in eternal hell is excessive. The future of the soul is a subject on which we have very dark views. In our present state the mind takes in no idea except what is conveyed to it through the bodily senses. All our conceptions of the spiritual world are derived from some analogy to material things, and this analogy must necessarily be very remote, because the nature of the subjects compared is so diverse that a close similarity cannot be even supposed. No revelation has lifted the veil between time and eternity, but in shadowy figures we are warned that a very marked distinction will be made between the good and the bad in the next world. Speculative opinions concerning the punishment of the wicked, its nature and duration, vary with the temper and the imaginations of men. Doubtless we are many of us in error; but how can Mr. Ingersoll enlighten us? Acknowledging no standard of right and wrong in this world, he can have no theory of rewards and punishments in the next. The deeds done in the body, whether good or evil, are all morally alike in his eyes, and if there be in heaven a congregation of the just, he sees no reason why the worst rogue should not be a member of it. It is supposed, however, that man has a soul as well as a body, and that both are subject to certain laws, which cannot be violated without incurring the proper penalty—or consequence, if he likes that word better.

If Christ was God, He knew that His followers would persecute and murder men for their opinions; yet he did not forbid it. There is but one way to deal with this accusation, and that is to contradict it flatly. Nothing can be conceived more striking than the prohibition, not only of persecution, but of all the passions which lead or incite to it. No follower of Christ indulges in malice even to his enemy without violating the plainest rule of his faith. He cannot love God and hate his brother; if he says he can, St. John pronounces him a liar. The broadest benevolence, universal philanthropy, inexhaustible charity, are inculcated in every line of the New Testament. It is plain that Mr. Ingersoll never read a chapter of it; otherwise he would not have ventured upon this palpable falsification of its doctrines. Who told him that the devilish spirit of persecution was authorized, or not forbidden, by the Gospel? The person, whoever it was, who imposed upon his trusting ignorance, should be given up to the just reprobation of his fellow-citizens.

Christians in modern times carry on wars of detraction and slander against one another. The discussions of theological subjects by men who believe in the fundamental doctrines of Christ are singularly from harshness and abuse. Of course I cannot speak with absolute certainty, but I believe most confidently that there is not in all the religious polemics of this century as much slanderous invective as can be found in any ten lines of Mr. Ingersoll's writings. Of course I do not include political preachers among my models of charity and forbearance. They are a mendacious set, but Christianity is no more responsible for their conduct that it is for the treachery of Judas Iscariot or the wrongs done to Paul by Alexander the coppersmith.

But, says he, Christians have been guilty of wanton and wicked persecution. It is true that some persons, professing Christianity, have violated the fundamental principles of their faith by inflicting violent injuries and bloody wrongs upon their fellow-men. But the perpetrators of these outrages were in fact not Christians; they were either hypocrites from the beginning or else base apostates—infidels or something worse—hireling wolves, whose gospel was their maw. Not one of them ever pretended to find a warrant for his conduct in any precept of Christ or any doctrine of his church. All the wrongs of this nature which history records have been the work of politicians, aided often by priests and ministers who were willing to deny their Lord and desert to the enemy for the sake of their temporal interests. Take the class most commonly cited and see if this be not a true account of them. The *auto da fe* of Spain and Portugal, the burning of Smithfield, and the whipping of women in Massachusetts, were the outcome of a cruel, false, and antichristian policy. Coligny and his adherents were killed by an order of Charles IX, at the instance of the Guises, who headed a hostile faction, and merely for reasons of state. Louis XIV revoked the edict of Nantes, and banished the Waldenses under pain of confiscation or death; but this was done on the declared ground that the victims were not safe subjects. The brutal atrocities of Cromwell and the outrages of the Orange lodges against the Irish Catholics were not persecutions by religious people, but movements as purely political as those of the Know-Nothings, Plug-Uglys and Blood-Tubs of this country. If the Gospel should be blamed for these acts in opposition to its principles, why not also charge it with the cruelties of Nero, or the present persecution of the Jesuits by the infidel republic of France.

Christianity is opposed to freedom of thought. The kingdom of Christ is based upon certain principles to which it requires the assent of every one who would enter therein. If you are unwilling to own His authority and conform your moral conduct to His laws, you cannot expect that He will admit you to the privileges of His government. But naturalization is not forced upon you if you prefer to be an alien. The Gospel makes the strongest and tenderest appeal to the heart, reason and conscience of man—entreats him to take thought for his own highest interest, and by all its moral influence provokes him to good works; but he is not constrained by any kind of duress to leave the service or relinquish the wages of sin. Is there anything that savors of tyranny in this? A man of ordinary judgment will say, no. But Mr. Ingersoll thinks it as oppressive as the refusal of Jehovah to reward the worship of demons.

The Gospel of Christ does not satisfy the hunger of the heart. That depends upon what kind of a heart it is. If it hungers after righteousness, it will surely be filled. It is probable, also, that if it hungers for the filthy food of a godless philosophy it will get what its appetite demands. That was an expressive phrase which Carlyle used when he called modern infidelity "the gospel of dirt." Those who are greedy to swallow it will doubtless be supplied satisfactorily.

Accounts of miracles are always false. Are miracles impossible? No one will say so who opens his eyes to the miracles of creation with which we are surrounded on every hand. You cannot even show that they are *a priori* improbable. God would be likely to reveal His will to the rational creatures who were required to obey it; He would authenticate in some way the right of prophets and apostles to speak in His name; supernatural power was the broad seal which He affixed to their commission. From this it follows that the improbability of a miracle is no greater than the original improbability of a revelation, and that is not improbable at all. Therefore, if the miracles of the New Testament are proved by sufficient evidence, we believe them as we believe any other established fact. They become deniable only when it is shown that the great miracle of making the world was never performed. Accordingly, Mr. Ingersoll abolishes creation first, and thus clears the way to his dogmatic conclusion that *all* miracles are "the children of mendacity."

Christianity is pernicious in its moral effect, darkens the mind, narrows the soul, arrests the progress of human society, and hinders civilization. Mr. Ingersoll, as a zealous apostle of the "gospel of dirt," must be expected to throw a good deal of mud. But this is too much; it injures himself instead of defiling the object of his assault. When I answer that all we have of virtue, justice, intellectual liberty, moral elevation, refinement, benevolence and true wisdom came to us from that source which he reviles as the fountain of evil, I am not merely putting one assertion against the other, for I have the advantage, which he has not, of speaking what every tolerably well-informed man knows to be true. Reflect what kind of a world this was when the disciples of Christ undertook to reform it, and compare it with the condition in which their teachings have put it. In its mighty metropolis, the center of its intellectual and political power, the best men were addicted to vices so debasing that I could not even allude to them without soiling the paper I write upon. All manner of unprincipled wickedness was practiced in the private life of the whole population, without concealment or shame, and the magistrates were thoroughly and universally corrupt. Benevolence in any shape was altogether unknown. The helpless and the weak got neither justice nor mercy. There was no relief for the poor, no succor for the sick, no refuge for the unfortunate. In all pagandom there was not a hospital, asylum, almshouse or organized charity of any sort. The indifference to human life was literally frightful. The order of a successful leader to assassinate his opponents was always obeyed by his followers with the utmost alacrity and pleasure. It was a special amusement of the populace to witness the shows at which men were compelled to kill one another, to be torn in pieces by wild beasts, or otherwise "butchered to make a Roman holiday." In every province paganism enacted the same cold-blooded cruelties; oppression and robbery ruled supreme; murder went rampaging and red over all the earth. The Church came, and her light penetrated this moral darkness like a new sun. She covered the globe with institutions of mercy, and thousands upon thousands of her disciples devoted themselves exclusively to works of charity at the sacrifice of every earthly interest. Her earliest adherents were killed without remorse—beheaded, crucified, sawn asunder, thrown to the beasts, or covered with pitch, piled up in great heaps and slowly burned to death. But her faith was made perfect through suffering, and the law of love rose in triumph from the ashes of her martyrs. This religion has come down to us through the ages, attended all the way by righteousness, justice, temperance, mercy, transparent truthfulness, exultant hope, and white-winged charity. Never was its influence for good more plainly perceptible than now. It has not converted, purified and reformed all men, for its first principle is the freedom of the human will, and there are those who choose to reject it. But to the mass of mankind, directly and indirectly, it has brought uncounted benefits and blessings. Abolish it—take away the restraints which it imposes on evil passions—silence the admonitions of its preachers—let all Christians cease their labors of charity—blot out from history the records of its heroic benevolence — repeal the laws it has enacted and the institutions it has built up—let its moral principles be abandoned and its miracles of light be extinguished—what would we come to? I need not answer this question: the experiment has been partially tried. The French nation formally renounced Christianity, denied the existence of the Supreme Being, and so satisfied the hunger of the infidel for a time. What followed? Universal depravity, garments reeked in blood, fantastic crimes unimagined before, which startled the earth with their sublime atrocity. The American people have and ought to have no special desire to follow that terrible example of guilt and misery.

It is impossible to discuss this subject within the limits of a review. No doubt the effort to be short has made me obscure. If Mr. Ingersoll thinks himself wronged, or his doctrines misconstrued, let him not lay my fault at the door of the Church, or cast his censure on the clergy.

"*Adsum qui feci, in me convertite ferrum.*"

J. S. BLACK.

D. HIRSCH & Co.'s Old Judge cigars, factory 973, 3dCollec. Dist., N. Y., are best, 3 for 25c.

ASSIGNEE'S SALE.

ASSIGNEE'S SALE.

THE undersigned has for sale the stock of HARDWARE of Chas. Stout & Bro., at No. 201 Main street, Memphis; also, STORE FIXTURES. A bargain can be obtained by any one wishing to buy the entire stock, invoiced at about $3000. Mr. Edwin Stout will be at the store to show the stock. An invoice of the goods can also be seen. No goods will be sold at retail until further notice.
E. B. McHENRY, Assignee.

AWNINGS, ETC.

EXCELSIOR

Sail, Tent & Awning Co

267 MAIN STREET—Are now prepared to manufacture all kinds of Boat-sails Tents, Awnings, Window Awnings, Tarpaulins, House, Dray and Wagon Covers, at shortest notice, and guarantee workmanship and fit cannot be excelled. Also, Splicing Ropes and Fitting Elevators promptly attended to. W. H. TRAVER, Practical Sail-Maker and Rigger.

FOR SALE.

STOCK PEAS.

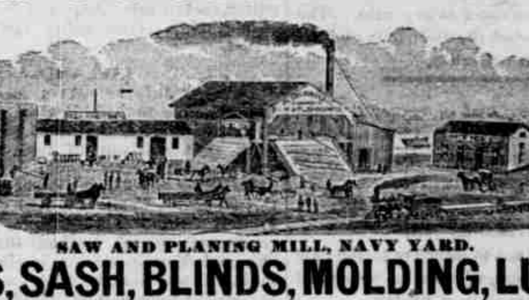
A CHOICE LOT OF CLAY PEAS FOR SEED. This is the best vining and most prolific cow pea. F. W. BRODE & CO., 390 and 392 Front street.

WHEAT.

WHEAT Dealers make Money with W. T. SOULE & CO., 130 La Salle Street, Chicago, Ill. Write for particulars.

R. L. COCHRAN & CO.

YARD, Cor. Third & Union



OFFICE, Cor. Front & Union

SAW AND PLANING MILL, NAVY YARD.

DOORS, SASH, BLINDS, MOLDING, LUMBER

Lath and Shingles, Flooring, Ceiling, and Cedar Posts,

Memphis - - - - - - Tennessee

ANDREW STEWART, New Orleans. ANDREW D. GWYNNE, Memphis. P. H. HALEY, Memphis

Stewart, Gwynne & Co

Wholesale Grocers, Cotton Factors,

Nos. 356 and 358 Front Street, Memphis, Tennessee.

—AND—

STEWART, BROTHERS & CO.,

Cotton Factors and Commission Merchants,

NEW ORLEANS, LOUISIANA.

ST. JAMES HALL, BOLIVAR, TENN.

REV J. N. LEE, D.D., Rector. | MRS. RUTH S. BALDWIN, Lady Principal. | MRS. J. N. LEE, Matron.

CHURCH SCHOOL FOR GIRLS—OPENS 8TH YEAR SEPTEMBER 12, 1881—NEARLY TWENTY acres of picturesque grounds, retired, shady, healthful. Maps, Globes, New Physical Apparatus and Library. Experienced Instructors and Matrons, with kindly home and mother's care. In short, SALUBRITY, PROXIMITY, ACCESSIBILITY and SUPERIOR ADVANTAGES, make this the School for the Southwest. Expense for board, $55 per session (20 weeks), and tuition reasonable. For circulars, with full particulars, address Rev. J. N. LEE, D.D., St. James Hall, Bolivar, Tennessee.

Chickasaw Iron Works

JOHN E. RANDLE & CO.,

Corner Second and Winchester Sts.

MANUFACTURERS OF

Nisbett, Brooks, Albertson and Allen

COTTON PRESSES,

Gin-Gearing, Shafting and Pulleys, Iron and Brass Castings, and all

Work in the Foundry and Machine Shop Line

M. Gavin. John S. Sullivan. Thos. Clark. M. J. Clark.

M. GAVIN & CO.

Wholesale Grocers, Cotton Factors,

And Commission Merchants.

232 and 234 Front St., Memphis, Tenn.

Between Adams and Jefferson.

Our I. N. RAINEY devotes his whole time to the Weighing and Sale of all Cotton intrusted to our charge. We have our own Cotton Warehouse, corner Washington and Second streets.

IMPORTANT SPECIAL NOTICE

Iron Cotton Ties

IN view of the constantly increasing popularity and demand for the celebrated ARROW TIE, the universally recognized favorite Tie of Planters, Cotton Pressmen and shippers of cotton generally, the McComb Tie Company, of New York, sole proprietors and manufacturers of said Tie, commanding unequaled facilities, have, in addition to their large stock on hand, contracted for increased quantities, sufficient to meet the largest demand for Cotton Ties to cover the entire crop of the coming season, and now, through their Agents generally, offer the popular and irrepressible ARROW TIE at the lowest market price, in bundles complete, it being the purpose of the Company to merit the continued patronage of the planting community, and defy all competition that may arise. The buckles are now securely riveted to the band, thus preventing the loss of same in shipping, and making a stronger Tie.

For Sale by all Wholesale Grocers an Cotton Factors.

J. J. McCOMB, President, New York.

JOHN K. SPEED & CO., Special Agents, Memphis

A. C. TREADWELL. A. B. TREADWELL. S. S. TREADWELL.

A. C. & A. B. Treadwell & Co.

WHOLESALE GROCERS

—AND—

Cotton Factors,

No. 11 Union Street, Memphis, Tenn.

The Improved Water Elevator

—AND—

PURIFYING PUMP

HAS NO Wood or Iron Tube to rot or rust and spoil the water. Has no Valves or Suckers to freeze or get out of order. It agitates the water, forces air into it and is guaranteed to purify the foulest well or cistern in a few days time. Will destroy wiggles in two days time. It is simple in construction; made strong and substantial, and can be set by any one without mechanical skill. Works very easy; any child can use them. We make a size especially adapted for Deep Wells, and for raising water for Mills. So well known are the merits of the Pump, that we refer to any Business House in Memphis. For terms, call on or address

Kennesaw Manufacturing Co

MANUFACTURERS OF

Pumps, Galvanized Iron Cornice and Architectural Work, Tin, Iron and Slate Roofing.

328 Second Street, Memphis

W. N. BROWN. E. T. STARKE.

BROWN & STARKE

[SUCCESSORS TO JONES, BROWN & CO.]

Cotton Factors and Commission Merchants,

No. 266 Front street, Memphis, Tennessee.