The Ballad Singer's Crime.

The following are the words of the balled referred to by Mr. Gladstone in his recent speech as those for which a street singer and his wife received three months' imprisonment:

write to you again.
To let you know my brother Joe is in the
State of Maine;
And a neighboring boy, called Tommy Molloy, does send you word also
That we will em wark for Ireland when the
landlords go.

Arrah, alanna, don't be crying though I am Frem the cottage where you reared me up and where I used to play.

Better times are shortly coming to alleviate our woe,
And we'll all embark for Ireland when the landlords go.

Chorus

The laudiord compensated you with a very slender purse.

He heeded not the widow's wail nor the orphan's eurse.

He thought to get the farm till the Land League told him no—
But we'll go home to Ireland when the land-lords go.

Chorus.

Though I'm far away from Ireland, still the farm try and keep;
It was salted well with rent I know, but now it's very cheap;
The only tenants are the rats, the jackdaw, and the crow,
So we'll all go home to Ireland when the landlords go.

The Land League is watching you from
every nurt and harm—
There's not a man in Ireland would take a
widow's farm;
There's no one found to till the ground, nor
yet the crop to sow—
But we'll go back to Ireland when the landlords go.

INGERSOLL ANSWERED.

BISHOP SPALDING OF PEORIA EX-POSES THE FALLACIES OF ATHE.

ISM.

A BRILLIANT ARTICLE IN THE ARENA ON "GOD IN THE CONSTITUTION"—AMERICA A CHRISTIAN COUNTRY—THE BLESSINGS WHICH CHRISTIANITY HAS SHED UPON

THE WORLD AND UPON HUMANITY. Boston Republic. In the April number of the Arena, Right Rev. John L. Spalding, Bishop of Peoria, Ill, replies to Robert G. Ingersoll's previous argument against recognizing the existence of God in the American constitution. That the reals American constitution. That the reply is able, exhaustive and conclusive those is able, exhaustive and conclusive those who have followed the career of this gifted prelate need not be told. Starting out with the proposition that the founders of the colonies were a strongly religious people, and that the seed of reverence for sacred things had been sown at the very foundation of our national system, Bishop Spalding argues that the framers of the constitution did not be the constitution did not be the constitution of sown at the very foundation of our national system. Bishop Spalding argues that the framers of the constitution did not omit an acknowledgment of the Divine guidance because they did not believe in it, but because they were conscious of its general acceptance by the people. What they essayed to do was to avoid religious differences in the debates, so that the main purpose of the convention — the establishment of a homegeneous nation — might not be menaced. The delegates were wise men and patriots; they did not choose to becloud the great question by surrounding it with irritating and perplex. rounding it with irritating and perplex-ing discussions. "It was prudence then and not scepticism," says Dr. Spalding, "which induced them to leave the ques-

amendment, taking from Congress the power to make laws 'respecting the establishment of religion or prohibiting the free exercise thereof.' This amendment was made NOT FOR THE DESTRUCTION BUT FOR THE PROTECTION OF RELIGION
men who believed that religion,

tion of religion to the several states, and which led to the first constitutional

which alone gives to the moral character which alone gives to the moral character the glow of enthusiasm and the strength of abiding convictions, is the surest safe-guard of free and healthful public life. Had our fathers been sceptics or antitheists, they would not have required the President and Vice President, the senators and representatives in Congress, and all executive and judicial officers of the United States, to call God to witness that they intend to perform their duties under the constitution, like honest men and lovel citzens." Realizing that the to human energy.

"Tricks his beams, and with new spangled ore, Plames in the forehead of the morning sharter the estacies of faith, hope and love for the truths of science? Who would not prefer the longing for eternal life to human energy. and loyal citizens" Realising that the conditions existing at the time of the first constitutional convention do not prevail now, Bishop Spalding argues in favor of a full and manly recognition of God's sovereignty and providence by the nation. To this Colonel Ingersoll objects. The great sgnostic button says: "Intelligent people know that no one knows whether there is a God or not." This is a radical assertion. To know that no one knows whether or not God is, one should have a thorough, God is, one should have a thorough, omprehensive and critical knowledge of the development and history of philosophic thought from Socrates to Kant and Mr. Herbert Spencer, and I venture to think there are not a dozen stitution would prove the American pso comprehensive and critical knowledge intelligent Americans who are willing to claim that they possess such knowledge. Nearly all intelligent men, in every age, including our own, have believed in God, and have held that they had rational and have held that they had rational grounds for such faith. What new information, what deep insight, what access of mental strength have the intelligent people of Colonel Ingersoll gained, that they know that no man knows whether God is? Has any argument for God's evistages, however it ment for God's existence, however it may have been modified, been invali-dated or weakened even by the revelations of science? Kant's criticism of reason has, doubtless, affected theistic, as it has influenced all modern thought. as it has influenced all modern thought. He has shown that all our knowledge is a synthesis of contingent impressions and necessary conditions; and he and the agnostics maintain that we know only the conditioned; but they are bound to assume that we know also the conditions of thought, and these conditions are unconditioned, since they are

necessary. WE CANNOT KNOW THE RELATIVE WITHOUT NOWING THE ABSOLUTE, nor the phenomenal Middle Rhowing the noumenal. Modern agnostics, fol-lowing the lead of Kant, deny the objec-tive validity of the conditions of thought; but consciousness witnesses that the subjectivity of any true category is inconceivable. The proofs of God's existence which Kant's criticism appar.

the world of fact and appearance our path is smooth and our progress secure; but when we attempt to look beneath and ask ourselves what anything is apart from its sensible presentation, we sink into boundless regions, where intellectual sight grows dim. The mind is superior to whatever it comprehends, and hence the infinite Adorable must forever elable Humself in mysters. But and hence the infinite Adorable must forever clothe Himself in mystery. But our knowledge of the truth of science is not more certain or more clear than our knowledge of God's being. We know that matter is, but what it is we can only conjecture. It can be known by us only in terms of mind, and hence our knowledge of the soul is more intimate and more immediate than our knowledge of corporeal substance. Unless we are willing to accept the crude realism of the uneducated, we cannot hold that matter is an object of experience. God is the is an object of experience. God is the idea of ideas, the ultimate in thinking, without whom all thought is chaotic.

without whom all thought is chaotic.

KNOWLEGGE BEGINS AND ENDS IN BELIEF

The atheist and agnostic advance with

confidence to prove there is no God, or
that man cannot know there is, but the
human soul, in the midst of a transitory
and shadows world cleaves to the numsn sout, in the midst of a transitory and shadowy world, cleaves to the Eterna!, the source of life, and love, and hope. Americans believe in God, believe they know He is, and to assure them, as Colonel Ingersoll does, that such faith is evidence of lack of intelligence, will, I imagine, leave the fact unchanged.

But, if we are, as a nation, to recognize But, if we are, as a nation, to recognize
there is a God, what God, asks Colonel
Ingersoll, shall we choose: the God of
the Catholics, of the Presby terians, of the
Methodists, or the Baptists? This objection is childish, and it is enough to
answer that, whatever doctrinal differences on other points may exist among them, Christians and Jews acknowledge one and the same God, as Republicans and Democrats have the same country, as men of science have for the object of their investigations one and the same nature, however various and contradic-tory even their views and conclusions

may be.
"The government of God," Colonel
"The government of God," and he

has stimulated and invigorated every people which during the last 1900 years have risen to a higher, purer and more intelligent life. The middle age sprang from the chaos which resulted from the ruin of pagan civilization and the incursions of the barbarians. It brought order out of chaos, saved Europe from Mahametanian created anylisments in order out of chaos, saved Europe from Mahometanism, created parliamente, in stituted trial by jury, invented the printing press and guopowder, built the social structure upon the monogamic family, preserved the literatures of Greece and Rome, produced the manifold and sturdy kind of life, which made Shakespeare possible, and which he has made immortal, wrested the charter of popular rights from a tyrant's hands, and when it was about to fade away before the coming age, as the moon grows pale when the sun.

"Tricks his beams, and with new spangled"

Who would exchange the passionate soul.

Replying to another of Ingersoll's flip pant and senseless charges against the Christian religion, Bishop Spalding says: To affirm there can be no room for God and man in the constitution or anywhere. ple to be ignorant and superstitious, to believe in God at all is evidence of ignorance and superstition, and since Americans, as a matter of fact, with tew exceptions, do believe in Him, Golonel Ingersoll must hold that they are ignorant and superstitious. To affirm there can be a constitution of the state no such thing as a Christian nation is to be sophistical. Nation is an abstraction, and an abstraction cannot be Chris-tian, but neither can it be free, and therefore there can be no such thing tian, but neither can it be free, and therefore there can be no such thing as a free nation. "The Church has," says Colonel Ingersoll, "been the sworn enemy of investigation and intellectual development." The Church presorved the literatures of Greece and Rome, and by the genius which forever burns there, the modern mind has been set aglow, and the classics are still the best school of the most perfect intellectual culture. of the most perfect intellectual culture.
The authors of scientific investigation
are Descartes and Bacon, Both were Christians; Descartes, a Catholic, edu cated by the Jesuits, and all his life the intimate friend of priests; Bacon, a Protestant. Not only the originators of modern science but nearly all the great modern science out nearly at the great investigators of physical truth—Coper-nicus, Kessler, Newton, Liebnitz, Ampere, Liebig, Fresnel, Faraday, Mayer, Agassiz, Van Beneden, Pasteur—

ently weakened, have, during the last twenty-five years, steadily gained in the estimation of the best and most impartial thinkers. Stuart Mill, who had been brought up an atheist, recognizes their force in the essays published after his death.

No believer, it is needless to say, alaims that we have an adequate knowl. death.

No believer, it is needless to say, claims that we have an adequate knowledge of God, for this would be a denial of the necessity of faith. He alone can grasp His own infinite perfection, and we look to Him as to the sun with eyes blinded by the too great light. But is not all knowledge partial ignorance? So long as we walk contented through the world of fact and appearance our path is smooth and our progress secure; but when we attempt to look beneath and ask ourselves what anything is apart from its sensible presentation, we sink into boundless regions, where intel-does, while skeptics and infidels have deers, while skeptics and infidels have doers, while skeptics and infidels have for the most part been content to drift on the infinite ocean of talk and dison the infinite ocean of talk and dis-cussion. To insist upon the failure of religion and to ignore its successes is to be unfair. Are the crimes and misdeeds, the murders and lynchings, the adul-teries and prostitutions, the abortional and infanticides, the dishonesties and official venalities, the drunkenness and rowdyism, which are so common in our country, an argument against popular government? Tyrants think so, but THOSE WHO LOVE LIBERTY FORGET THE

in contemplating the good wrought by free institutions; and so sophists may hold that the Inquisition and the burning of Servetus and Bruno are proofs of the harmfulness of religion, but the wise and the judicious know that accidental wrongs leave the infinite good of faith in a divine order of things untouched. The seventy thousand or eighty thou sand Christian ministers in the United States to-day, Protestant and Catholic, States to-day, Protestant and Catalons, are tree from all theoretic pretensions; taey would repel; if it could be made, any offer of union of Church and State; they are lovers of liberty, civil and religious; they accept science as the natural revelation of God and the friend natural revelation of God and the Friend of man; they with their brethren are busy with every kind of work, which can comfort, console, strengthen, uplift, enlighten and purify the children of men. Hand Mart Hooks, Novelty Rug Machines, etc. Sell at Fight. Catalogues from Address, J. J. HAZELTON, That here and there some should fail is insignificant. The great army still moves forward bearing the banner of faith towards God and towards immortal life, towards God and towards immortal life.
We are a Caristian people—why should
we be ashamed to confess our faith?
What true American would not resent
as an insult the imputation that ours is a
godless nation? Both Houses of Congress open their proceedings each day
with prayer, the President appoints each
year, a day of thankaging and year a day of thanksgiving and prayer, and, when occasion requires, a day of fasting and humiliation. Christianity, in fact, though not legally established, is

understood to be understood to be
THE NATIONAL RELIGION.
No political party is hostile to it or to any
particular body of Conistians. The
churches are as popular as any of our
other institutions. Though the Puritan
Sabbath is gone the observance of Sunday
is general. The interest in theological is general. The interest in theological questions, however controversial methods questions, however controversial methods may have changed, is still keen, and if now the wave of agnosticism seems to be rising, it will break and subside, like many another wave of unbelief in the past. Nearly all the works of active beneficence, in which no country aurpasses the United States, are carried on by religious men and women. Our moral standard is Christian and religious faith is the chief impulse to good. No people has ever become civilized without the guidance of religion; and if a race of men could be found who should thick there is no God and that

"Fricks his beams, and with new spangled Who would exchange the passionate soul

WHOLE LUBBERLAND OF SENSUAL DE

Nay: is not the dream of heaven better Nay: is not the dream of heaven better than the things we see and touch? Hitherto, at all events, civilized society has rested on religion and free government has prospered only in religious nations; and, if we are wiss, we shall not imagine that we are exempt from this law. A true statesman will look to other things than questions of finance and the machine are of government. He will seak to have ery of government. He will seek to keep the inner source of life strong and pure, and will know that nothing has such and will know that nothing has such power to do this as true religion. What good reason, then, is there why we should not write God's holy name upon the title page of our organic law? The doing this would add to patriotic seal something of the glow and fervor of religious faith. It would be a recognition of the fact that man's soul craves for infinitely more than any government can give; it would awaken in us a can give; it would awaken in us a deeper consciousness of the providential mission, which, as a nation, we are called to fulfil; and it would infringe upon the rights of no human being.

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