NOTES ON INGERSOLL.

By Rev. L. A. LAMBERT, OF WATERLOO NEW YORK.

CONTINUED.

INGERSOLL. "He (God) ordered the murder of millions."

COMMENT. He never authorized or ordered the murder of any one from Abel to Garfield. God is the author and given

of life, and those he places on this earth he can remove at his will. No man has a right to live one instant longer in this world than his Creator wills him to reworld than his Creator wills him to remain, be he yet unborn, or innocent or guilty. As creatures of God we are absolutely his and can have no rights whatever as against him. To God the death of man is but the passing from one state of existence to another, from one department to another in the same Universe. Death is not applications of the control another in the same Universe. Death is not annihilation or reabsorption into the elements of matter, but a transportation from one state to another in which man retains his individuality and conscious identity as truly and really as does he who passes from one room to another in the same house. Physical death therefore is a trifling circumstance in man's im-mortal career. Now he who has the absolute right to transpose man from one state of being to another, has equally the right to select the method of his removal, right to select the method of his removal, whether by old age, disease, the deluge, the sword or by what we call accidents. By whatever method man is withdrawn from life's fifth force, his dark om life's fitful fever, his death is in pursuance of the original sentence passed on the race by an infinitely just Judge. This sentence awaits you, and your philos-phy will not obtain for you a stay of pro-

phy will not obtain for you a stay of proceedings or an exemption.

But to return. He who has the absolute right to take life cannot be guilty of murder in taking it, for murder is an unjust killing, and there is no unjust killing in the taking of life by him who has the absolute right to take it. There is no escape from this reasoning except by denying the absolute right, and you cannot deny this but by denying God's existence; for on the hypothesis that he exists, he is Creator, and being Creator, the absolute right or dominion over the creatures necessarily follows. Then in the last necessarily follows. Then in the last analysis, this right is to deny God's exist-But you cannot logically deny his existence since you say in your lecture on "Skulls" that you do not know whether he exists or not.

It follows from what has been said that when God ordered the execution of the Canaanites it was not a command own Commandment, for it was unjust killing that he forbid, and the destruction of that guilty people was just because ordered by him who had the absolute right to order it, whether they were guilty

I have dwelt at some length on the absolute right or dominion of the Creator over his creatures, because you harp on what you call his murders through your whole article. That which one has an ab-solute right to take at any and all times, one cannot be unjust in taking when he

As to the Canaanites, they were guilty of death, although they were not put to death, but driven from Palestine in about the same manner that the whites are driv ing the Indians from the homes of their forefathers. The unparalleled wickedness and filthy abominations of the seven nations of Palestine commonly called Canaanites, were such as to make their Canaanites, were such as to make their national expulsion or extermination a just punishment and a useful lesson to other nations. The nature of their crimes may be found in the eighteenth Chapter of Leviticus. Read that Chapter and you will understand why Jehovah held these beastly people in abhorrence. The Mor-mons and Oneida communities are as pure as the driven snow in comparison with ebasement, I quote some

their example:
"Defile not yourselves with any of these things with which all the nations have been defiled, which I will cast out before you. And with which the land is defiled; the abominations of which I will visit that it may vomit out its inhabitants. Keep ye my ordinances and judgments, do not any of these abominations
* For all these detestable things the inhabitants of the land (Canaanites, Amhorites) have done that were before you, and have defiled it. Beware of them lest in like manner it vomit you also out, if you do like things, as it vomited out the nation that was before you. Every soul that shall commit any of these abominations, shall perish from the midst of his

people."
These abominations are described in the first part of the chapter. Read it carefully that you may know the abominable wretches you sympathize with.

The author of the Book of Wisdom des-

cribes some of the sins of those people, and justifies their punishment in words that I cannot do better than quote:
"Thou chastisest them that err, by little

and little; and admonishest them, and speakest to them, concerning the things wherein they offend; that leaving their wickedness, they may believe in Thee. For those ancient inhabitants of the holy land, whom thou didst abhor, because they orks hateful to thee by their sorceri es and wicked sacrifices, and those merciless murderers of their own children, and eaters of men's bowels, and devourers of blood from the midst of thy consecration; and those parents sacrificing with their own hands helpless souls, it was thy will to

destroy by the hands of our parents * Yet even those, thou sparedst as men, and didst send wasps forerunners of thy host, to destroy them little by little. Not that thou wast not able to bring the wicked under the just by war, or by cruel beasts, or with one rough word to destroy them at once. But executing thy judgment by degrees thou gavest them a place of repentance, not being ignorant that they were a wicked generation, and their malice natural and that their thought could never be changed. *** Neither didst thou for fear of any one give pardon to their sins. For who shall say to Thee: What hast thou done? or who shall with-stand thy judgments? or who shall come before thee to be a revenger of wicked stand they judgments? or who shall come before thee to be a revenger of wicked men? or who shall accuse Thee; if the nations perish; which thou hast made? For there is no other God but thou, who

hast care of all, that thou shouldst show hast care of all, that thou shouldst show that thou dost not give judgment unjustly. Neither shall king nor tyrant in thy sight inquire about them, whom thou hast destroyed. For so much then as thou are just, thou orderest all things justly; thinking it not agreeable to thy power to condemn him who deservest not to be punished. For thy power is the beginning of justice and because thou art Lord of all, thou makest thyself gracious to all. For thou showest thy power, when men will not believe thee to be absolute in power, and thou convincest the solute in power, and thou convincest the boldness of them that know Thee not

boldness of them that know Thee not But though being master of power, thou judgest with tranquility, and with great favor disposest of us, for thy poor is at hand when thou wilt. * ** Thou hast made thy children to be of good hope, because in judging, thou givest place for repentance for sins. For if thou didst punish the enemies of thy servants, and them that deserved to die, with so great deliberation, giving them time and place whereby they might be changed from their wickedness, with what circumspection hast thou judged thy own children * * therefore whereas thou chastisest us, thou scourgest our enemies in very many ways scourgest our enemies in very many ways to the end that when we judge we may to the end that when we judge we may be think on thy goodness, when we may be judged we may hope for thy mercy. Wherefore thou hast also greatly tormented them who in their life have lived foolishly and ungodly, by the same things which they worshipped. For they went astray for a long time in the ways of error, astray for a long time in the ways of error, holding those things for gods which are the most worthless among beasts, living after the manner of children without understanding. Therefore thou hast sent a judgment upon them. * * But they that were not amended by mockeries and re-

were not amended by mockeries and reprehensions, experienced the worthy judgment of God." (Wisdom. Chapter XII. Here we find that those people, whom you beslaver with your gushing sympathy, were sorcerers, murderers of their own children, offering them with their own hands in sacrifice to idols; and man-eaters. On the other hand we learn the merciful way in which Jehovah warned them and gave them time and place for them and gave them time and place repentance. When they rejected his mercy he punished them with justice, and for doing this you accuse him of murder. Those who knowing the crimes of these people condemn the punishment inficted on them are as guilty as they. You con-demn Mormonism and Oneida commundemn Mormonism and Oneida communism, and yet you volunteer to advocate those bestial Sodomites of Canaan whose unnatural crimes discovered unnatural crimes disgraced the race to which they belonged and contaminated the land which God had given them to

dwell in.

INGERSOLL. He (God) gave captive maidens to gratify the lust of captors.

COMMENT. If I were an infidel or an atheist zealous for the success of the cause, would counsel you to be less reckless in your statements. Every cause good or bad suffers from injudicious advocates. The most injudicious of all advocates is he who makes a baseless assertion, or an appeal to ignorance, because he excites suspicions and brings discredit on the cause he advocates. I flatly deny the truth of your statement given above and appeal to the only record that can give us any information on the subject, namely the Old Testament. The Hebrew military law did not abandon captive women to the insolence or brutality of captors. On the contrary made special provisions for-biding the first familiarities of the solders with his captives. If you study the xxi. chapter of Deuteronomy, verses Io to 14, you will learn that the soldier was obliged to make the captive his wife or respect her person and honor. Instead of tolerating that licentiousness which the captures and laws of other nations authorized the contents and laws of other nations authorized. customs and laws of other nations authcustoms and laws of other nations auth-orized, those laws of the Hebrews kept the soldier in restraint. They show that the Hebrews were far in advance of other driven snow in comparison with
To give the reader an inkling of
gate the horrors of war. The pagan nations of that time allowed every familiverses from the end of the chapter wherein God warns the Hebrews not to imitate their example:

arity with captives, and afterwards they were sold as slaves or given to lusts of slaves. This was strictly and lusts of slaves. This was strictly and specifically forbidden by the Hebrew law, and yet in the face of all this, you have the wanton effrontery to charge the Almighty with permitting the Jews to do that which he forbid, and which they alone

INGERSOLL. "He (God) gave to Jewish marauders the flocks and herds of others."

Comment. Those marauders as you please to call them could not possibly have had a better title. God as creator of all has absolute dominion over all things. and against his title there is none. The right to confiscate property is recognized as existing in all civil society; now civil society cannot possess and exercise a higher right than its Creator. Our government confiscated millions of dollars worth of property during the late war, yet it never occurred to any one but an asinine that such confiscation was philosopher stealing. The cause that justifies the war

justifies the confiscation.

After the battle of Shiloh, when our army was pushing its way towards Corinth, I have stood on the roadside and nth, I have stood on the roadside and seen hundreds of wagon loads of cotton passing north towards Pittsburg landing. It belonged to the southern people and the government had taken it and sold it to northern speculators and marauders as you would call them. It was the Southman's flock and herd. The government had confiscated it and given it away for a consideration. You vindicate the measure and you are right in doing so. But on what principle can you justify our government in confiscating the property of its enemies while you condemn the same measure when practiced by the Hebrew government? Confiscation is a war measure and it is a merciful one be-

cause it tends to end war.
INGERSOLL. "He (God) sent abroad lying spirits to deceive his own prophets."

COMMENT. I will give one hundred dollars to the poor of this town if you or any of your disciples will make good your statement. I am familiar with the texts in Kings and Ezechiel which you probably imagine will bear you out, but if you care. imagine will bear you out, but if you care-

God abhors lying spirits, false prophets, false philosophers and deceivers of all kinds ancient and modern, and yet he perkinds ancient and modern, and yet he permits them to exist because he cannot make them impossible without destroying free will or human liberty. There were laws enacted condemning these false prophets and other popular seducers, but these laws were not enforced because these false prohets, etc., flattered the passions of the people, telling them pleasant things. They were popular lecturers in their day, and they are not all dead yet.

ALTAR FLOWERS.

There can be no excuse for using artifical flowers on our altars at a time when the grand altar of the Madre Natura, the whole fair face of the earth, is covered with the flowers thereof. Some sacristans object to the extra work of removing the failen petals, changing the water and other insignificant labors entailed by wise natural flowers for altar decorations: using natural flowers for altar decorations; such reasons should not be for a moment entertained as any excuse for palming off on Almighty God wretched abortions in paper or muslin which a colored mil-liner would throw into an ash-barrel. It liner would throw into an ash-barrel. It is no exaggeration to say that the stock of muslin lilies, roses, and geraniums, in some churches, would not be accepted as "properties" in a third-class theater. They are cheap and nasty. We once knew a priest who, upon taking charge of a certain church, indignantly seized its whole stock of artificial flowers, and made a big bon-fire, literally an auto da fe, of them. The next Sunday he preached an excellent sermon to his people, on the made a big bon-fire, interany an auto and performed in the mean of the mean and an excellent sermon to his people, on the gods of heathen idolaters—"eyes have they and see not, noses have they and smell not," he went on to speak of the great God of nature Who can neither deceive nor be deceived: "Be not deceived; God is not mocked." The Creator, Whose protoplastic hand made and fash-Whose protoplastic hand made and fash-ioned them, will He not know the flowers

that breathe of His presence?

All shams or lies in art are in abomin ably bad taste; whatever pretends to be what it really is not, should especially be avoided in the sanctuaries of the Church f Truth, and about the altars of the True God. A wooden altar that is made to look as if it were marble, is unworthy to en-shrine the Blessed Sacrament; and artificial flowers almost amount to a blasphemous mockery, and an insult to Him Who said "Consider the lilies," almost the only direct scriptural allusion to flowers. When it is impossible to procure natural flowers, conventionalized forms in filigree of silver or gold might be used, or the feathers of tropical birds, arranged tulip-fashion, be utilized. In such cases no one would take the objects for other than what they really were. At any rate, let us banish those tawdry muslin and paper atrocities, and all similar trash and

trumpery.

The perfume of flowers is a perpetua incense going up before the great white throne of God; their myriad tints have throne of God; their myriad tints have seemed to the sensitive souls of poets and mystics, like the fringes or phylacteries of God's garments. There is a moral shut within the bosom of the rose, but the man who could describe it, would botanize on his mother's grave. The language of flowers is like the song of the scraphin; angels, poets, and children understand it; purely scientific students, and cold, "practical" men of the world are deaf to it. It were as difficult to give a definite it. It were as difficult to give a definite analysis of the philosophy of flowers as to dissect the moonlight sonata, or to describe the unheard melody sung together by the morning stars, the concerted music of the physics at the dawn of greating of the spheres, at the dawn of creation. The man who can read aright the lessons written for our learning on the leaves of flowers; who loves to look into the limpid depths of the souls of little children; who can hug to his heart the fleeting spirit of pure music; is happy indeed, and is not far from the kingdom of heaven; the sweetness and light of the beatific vision beginning to burst upon his dazzled sion. To understand and love flowers, is to do the like with God, the Creator of them,-

'Flower in the crannied wall I pluck you out of the crannies, Hold you here root and all in my hand Little flower; but if I could understand What you are, root and all, and all in all, I should know what God and man is."

Let us then listen to the truths preached to us by the voiceless lips of these floral apostles. Let them cluster around the Tabernacle of the Prisoner of Love and labernacie of the Prisoner of Love and chant His praises, fragrant pledges of the gratitude of redeemed humanity placed before the altar-throne of the Adorable Sacrament, styled by the Angel of the Schools "A Pledge of future Glory."—Catholic Telegraph.

A Lake of Fire.

Mrs. Brassey, an English woman, who accompanied her husband in a recent yacht voyage around the world, thus describes the crater of the great Sandwich island volcano, Kiladea: "We were standisland volcano, Miadea: We were stand-ing on the extreme edge of a precipice, overhanging a lake of molten fire one hundred feet below us, and nearly a mile across. Dashing against the cliffs on the opposite side, with a noise like the roar of a stormy ocean, waves of blood red, fiery, liquid lava hurled their billows upon an iron-bound headland, and then rushed up the face of the cliffs to toss their gory spray high in the air. The restless, heav-ing lake boiled and bubbled, never remaining the same for two minutes together. There was an island on one side of the lake, which the fiery waves seemed to attack unceasingly with relentless fury, as if bent on hurling it from its base. On the other side was a large cavern, into which the burning mass rushed with a loud roar, breaking down in its impetuous, headlong career the gigantic stalacities that overhung the mouth of the cave, and flinging up the liquid material for the formation of new ones. It was terribly grand, magnificently sublime; but no words are adequately describes such words can adequately describe such a scene.'

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OUR LITTLE GIRLS.

What is Spoiling the Dearest Things on Earth.

It is really becoming a question of importance whether or not we are much longer to have any little girls in our midst. The present high-pressure system of education forces them into "young ladies" while they ought still to be in the sheltered privacy of the nursery and the school room.

I am not overstating the case when I am not overstating the case when I declare that a little girl, simple, sweet, innocent, unconscious of herself, and willing to be guided by her parents, is just now a very lovable, but, alas! a very rare treasure. More than one mother is puzzled by the problem: "How am I to bring up my daughter so that she shall preserve until her dawning womanhood the sweet charm of girlish delicacy untuched and unthreatened?" Little maids of ten and twelve, going to school with of ten and twelve, going to school with their primary grammars and arithmetics in their dimpled hands, blush and simper if a boy happens to pass. Little girls stting by windows, sewing up seams un-der their mothers' direction, have their attention diverted by the neighbor's son on his way to the postoffice. The comon his way to the postoffice. The com-monest courtesy cannot be extended by a little gentleman to a little lady without some other child, and perhaps some silly grown person, being prompted to talk of "Susie's beau." Children who should "Susie's beau." Children who should play together like children, and not flirt and coquette like premature men and women, have gone quite beyond the stage of being juvenile.

Formerly, modest, obedient and gentle

Formerly, modest, obedient and gentle behaviour was expected, as a matter of course, from every little daughter of a respectable family. It was not supposed that people of gentle birth and manners would tolerate in their children deportment which befits the lower and untrained orders of society. To-day a well-bred boy is a delight, and when we travel, mingling with strangers in hotels, and on railroads, we single out from the miscellaneous crowds those who have been taught how to conduct themselves agreemiscellaneous crowds those with may be the taught how to conduct themselves agreeably. The majority of youthful travellers have the manners of young barbarians. They are clamorous, selfish, loud, devoted to eating all sorts of dainties, and devoted to eating all sorts of dainties, and they make their vicinage a place to be avoided. Young women, too, not unfre-quently behave in a way so thoughtless and giddy as to attract attention on the promenade and in public conveyance, and they do so, not from unfeminine coarse-ness, but because they were not allowed at the preserver period to be little girls, loved

ness, but because they were not anowed the proper period to be little girls, loved and taught, and kept in the happy background of home, as little girls should be. What is the duty of those who have the responsibility of educating and moulding the future women of the nation? Manifordly it as some a variationly to return estly it is, as soon as practicable, to return to the simplicity of our wise mothers and to the simplicity of our wise mothers and grandmothers. Let the little girls at least be set free from the dominion of fashion. Plain, stout, serviceable dresses, loose enough to allow the lungs full play, thick shoes, broad sunhats, should be given to the girls, and they should be permitted to run, skip, climb, and jump out-of-doors in the day-time to their heart's content. This will not make them hoydens. It will simply give to their animal spirits the same healthy vent which everybody admits their brothers must have. Inculcate upon them by precept and example the most exquisite neatness and cleanliness. A neatness and cleanliness. little girl's aprons and collars should daintily clean and she should be taught to hate soiled and tawdry finery. Let the mother take time to be her

daughter's intimate friend, receiving all daughter's intimate intend, rectangle her little confidences, and giving her advice, even if to do this she must surrender some other engagement.

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Almost every person feels that if he had his life to live over again, he would pass it very differently from what he had done. Yet, strange to say, this reflection of the past does not seem to influence any one as to his future, for the remnant of his existence is for the most part, similar in chartence is, for the most part, similar in character to that which preceded it.

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found it to be all that you claim it to be." 196-10w

Sayings of Bayard Taylor.

"To have learned not to hurry is to have doubled one's capacity for work."

"If you want to succeed as a newspaper correspondent, write just the things that your readers would look for and talk about if they were in your place, and he

your readers would look for and talk about if they were in your place, and be very careful about putting your opinion into your letters. People want the facts, and to be allowed to form their own opinions. You have all the world with you if you state the simple facts; everybody has to agree with facts, whether they will or not."

"An art critic who bimself paints judges." will or not."

"An art critic who himself paints, judges everything from the standpoint of his own methods and prejudices. Still an art critic should practically know enough about the technique of art to understand its difficulties; he should just paint enough to be reckoned a clever amateur, but not

enough to be reckoned a clever amateur, but not enough to be reckoned a clever artist."

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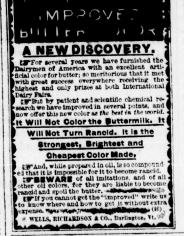
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LOCAL NOTICES.

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