

one daughter by her. The sons were called Heliadae, and, like their grandfather Nerous, they became celebrated for their learning. They were skilled in the sciences, invented astrology, taught the art of navigation, and divided the day into hours, &c. "The island of Rhodes remained from henceforth consecrated to the sun, and it continued ever after a favorite boast on the part of the Rhodians that not a day passed during which their island was not illuminated for an hour at least by the solar rays." It is said to be a delightful island—healthful in climate, and its gardens filled with delicious fruits, "while every gale is scented with fragrance from orange and citron trees, and aromatic herbs."

Thus much for Amphitrite and her descendants.

Snowville, Pulaski Co., Va., Oct. 3, 1878.

COL. INGERSOLL "ON SOME MISTAKES OF MOSES."

From the Boston Investigator of Oct. 23.

The lecture delivered by Col. Robert G. Ingersoll last evening (Sunday) in Music Hall, entitled "Some Mistakes of Moses," though nominally new, did not differ very materially from a lecture which he gave here last spring under a different title. The subject proved rather more attractive than that of his recent lecture on Robert Burns, and drew an audience of 2,000 people, the larger part of whom were evidently in hearty sympathy with the lecturer and his views.

I am often asked, he abruptly began, why I trouble myself about these matters. It is because I wish to free the public men of this country; because I wish to break the chains and tear off the manacles of the pulpit; because I wish every minister to stand, not as a teacher, but as an investigator; because I wish to free politicians from the necessity of being hypocrites in order to obtain office; because I wish the people to judge politicians by their deeds rather than by their professions; because I wish the politicians to be no longer like the center of the earth, attracting everything else to them, yet weighing not an ounce themselves. To have free government we must have free thought, and to have free thought we must abolish the slavery of the pulpit. [Applause.] Why, the professors of Andover have to make oath every five years that they will make no intellectual advancement for five years to come, and not one one of them ever committed perjury. Now every pulpit is a pillory, and every well-regulated church is like a cemetery, in which the members lie rotting side by side. We have sacred records, every country has them. If we had been born in Turkey we should have been Mohammedans and believed all the stories in the Koran. We should have believed that God sent eagles with stones in their claws to fly over the heads of an army and drop the stones upon them, and any one who denied this we should have been ready to persecute. Had we been born in India we should have believed in Vishnu and Brahma. Had we been born centuries ago we should have thought it our duty to offer up our children as sacrifices to a bloody God. Well, our sacred records are like all the rest. In them, mingled with some good, is an immense mass of superstitious rubbish. For my part, I do not believe that a miracle was ever performed. I believe that fire was always hot, that water was always wet, and that nothing more wonderful ever happened than is happening now before our eyes. If the books had been written to-day the foolish parts would have been left out. [Applause.] Am I to be punished for not believing them? Shall I suffer in another life for having been true to myself in this? If these records are a revelation, the revelation is to me as much as to anybody. If I don't understand it rightly, it is the writer's fault. I have wasted a certain amount of my time in reading those sacred records, and I wish you to waste a certain amount of yours in reading with me that portion of them known as the Pentateuch. Now, some people read these records in such a solemn frame of mind that they cannot possibly see the contradictions in them. When a man gets solemn, as a rule, he gets

stupid. [Laughter.] You should read the Bible precisely as you would read the Koran.

You must ask, is there an infinite being, and is this His will? If there is an Infinite Being, I take it for granted that He always knew all about science, all about human rights, and as much about women as about men. If any mistakes have been made, they are the mistakes of infinite wisdom. I cannot imagine a Creator. I cannot conceive of nothing as raw as material. My mind is so constituted that I can only believe in infinite space, infinite time, and infinite matter. But setting this aside, let us examine the Pentateuch, which is said to have been written by a gentleman by the name of Moses. This I don't believe, for I cannot think it possible that any man wrote an account of his own death; but I will admit that he wrote it. In his account of the creation he says that God divided the darkness from the light. The man who wrote this must have conceived of darkness as an entity. He did not know that it is merely the absence of light. He probably imagined God throwing chunks of darkness on one side and beams of light on the other. He says, too, that God divided the waters under the firmament from those above it. He must, then, have looked upon the firmament as solid. He knew nothing of evaporation; he did not know how the clouds are made and how the rain is formed. These were mistakes of his. On the third day, as he describes it, everything was green before the sun was made. I do not believe that there ever was a green thing until the sun had shone upon it. Was not this a mistake? Next he tells us that God made the sun to rule the day and the moon to rule the night, and, though he came near forgetting this, that he made the stars also. This man evidently thought of the earth, not as the insignificant atom that it is, but as the centre of the universe, and that God set the stars in the sky merely because they were left over. Was he not mistaken in his astronomy? Then man and the animals were made. Milton tells us how the animals were moulded, but the method by which man was made out of the dust has never been revealed to us. We are only told that God made him male and female. But in a second account of the creation following closely upon this, man was made before the animals, and woman wasn't made at all. Then God caused the beasts of the field to pass before Adam for him to select a wife from, but Adam was suited with none of them, and I'm glad of it. So God had to make up for his oversight by making a woman out of one of Adam's ribs.

Just imagine an infinite God with a bone in his hands to start a woman with! And yet if you refuse to believe all this you will be damned hereafter. Unless you swallow it you are in danger of hell-fire. If you can't understand it you must have faith and look solemn. [Laughter.] The lecturer criticized the readiness of modern Christians to believe even the most outrageously improbable stories of the Bible, and asserted that heresy has in it no such element of stupidity. He expressed his disbelief in many of the miracles of the Old Testament, and asserted that the laws and facts of Nature were in those days as unalterable as they are to-day. Nothing more wonderful occurred then than happens in our midst to-day. After alluding to the violation of all laws of Nature, science, geology, and astronomy in the account of the construction of the world, and the alleged destruction of the latter, and its contents by water, he added that, if the Bible were to be written to-day, a great many foolish things would be left out. The obscurity of certain portions of the Bible and the apparent variance which exists in various instances afforded the lecturer an opportunity for "making points," which he did not fail to improve, to the evident delight of his audience. A great many people, he said, when they sit down to read the Bible, put themselves into such a frame of mind that they cannot see a contradiction in it. When they get solemn they invariably get stupid. [Laughter.] In referring to the Pentateuch, he claimed that many of the events alleged to have been narrated by Moses occurred so many years after his own death as to render the Bible, as a history, a fraud. The lecturer laid particular stress on the creation of the heavenly bodies, as briefly detailed in Genesis—"and he made the stars also"—and