

these cathedrals and monastic schools were collected and preserved all the great libraries which had been copied and recopied by tireless pens—for the art of printing and multiplying books had not yet been discovered. From these schools sprang the great universities.

But this is not all. From time to time men of genius appeared among them who devoted their attention to a particular manner to the cultivation of the sciences and arts. These men and their scholars collected the materials and laid the foundations of the modern sciences. There are men in our day who ridicule them and their labors, but it leads them to look with a spirit of derision on those first toilers at the foundation of science. These inconsiderate men complain because the ninth century is not the nineteenth, and forget that the tree of scientific knowledge has its roots in the past. They seem not to know that science is an affair of gradual growth or accretion and that all knowledge is but the knowledge of past ages plus what we have added. Science is like a snowball which increases at every revolution. Small in its beginning, sturdy, honest, Christian hands have kept it rolling through the centuries until it has now become the admiration of the world. While we applaud the modern workers we must not despise those toilers who labored with fewer tools, less experience and under less favorable circumstances. The genius of Christianity encourages labor in all the sciences.

CHRISTIAN SCIENTISTS.
Ingersoll—What sciences? Christianity was certainly the enemy of astronomy.

Lambert—All of them. But as you mention astronomy, let us take that science as an illustration and sketch its steps from the middle ages up to the present. In the fifth century the Ptolemaic system of astronomy had taken possession of the European mind. All reasoning on the subject was based on that system. And, strange to say, it explained all the phenomena observed up to the time of Nicolaus Koperknick, or Copernicus, as he is better known. Running our finger down the almanac of time, we strike a name in the seventh century—the venerable Bede, the father of English history, a monk and a saint. A man whom the great English statesman, Edmund Burke, from the loftiness of his genius, styled "the father of English literature," and of whom Mr. Turner observes: "He collected and taught more natural truths than any Roman writer had yet accomplished, and his works display an advance, not a retrogression, in science." This man taught that the true shape of the earth was globular, and attributed to this fact the irregularity of our days and nights. He explained the ebb and flow of the tides by the attractive power of the moon, and pointed out the error of supposing that all the waters of the ocean rise at the same moment. He showed that the sun is eclipsed by the intervention of the moon, and the moon by that of the earth. He condemned judicial astrology as false and pernicious.

It seems to me, Colonel, that this old monk's head was somewhat level. Is it not strange that he was not drawn and quartered, or that Christianity did not pour hot lead into his ears or cut off his eyelids or fit him with a neat pair of iron boots. He died a beautiful death, which I will speak of if you remind me when we come to talk of Voltaire's death, about which you have made some Agnostic blunders. Cuthbert, one of Bede's disciples, says of him: "I can declare with truth, that never saw I with my eyes, or heard with my ears, of any man so indefatigable in giving thanks to God. After study he always applied himself to prayer." When we come to speak of literature I will tell you what Bede did for it. I am somewhat puzzled here to tell whether his case was of science plus holiness or holiness plus science. As you are strong on minus and plus precision you might help me out.

BISHOP AND ASTRONOMER.
Run your finger a little farther down the line of time and we hit on another monk, an Irishman by the name of Feargill, or O'Farrell, and, in Latin, you know, is Virgilius, and in English, Virgil. Wonder if the Mantuan bard had not a drop of Milesian blood in him? But that, by the way. This Irish monk taught the existence of the Antipodes. He got into trouble about it, of course. The Church hauled him up, as usual, and made an example of him, they—not having hot lead or iron boots handy—made him Bishop of Salzburg. A little farther down the line we came across Alcuin, another churchman. He taught in Paris in the latter half of the eighth century in the time of Charlemagne, who used to consult him on astronomical questions. In the year 798 the King and his academicians felt great anxiety in consequence of the erratic movements of the planet Mars, whose disappearance for a whole year puzzled them very much. They asked an explanation of Alcuin. In his reply he said: "What has now happened to Mars is frequently observed of all the other planets, viz., that they remain longer under the horizon than is stated in the books of the ancients. The rising and the setting of the stars vary from the observations of those who live in the southern and eastern parts of the world, where

the masters chiefly flourished who have set forth the laws of the universe." It is evident from these words that Alcuin was acquainted with the globular form of the earth and the phenomena depending on it. He was a scientist in all its branches, a man of rare genius and great piety.

"THE HONEY OF HOLY SCRIPTURE."
This man whose eagle eye could take in the universe did not lose his head in the physical sciences or in the classic literature of Rome and Greece, of which he was a master, nor was he puffed up with pride like a frog with chronic dyspepsia—as are so many of our modern scientists and their Agnostic gonglemen. He could give good advice. He once wrote to a young nobleman in this style: "Seek to adorn your noble rank with noble deeds. Let humanity be in your heart, and truth on your lips, and let your life be a pattern of integrity, so that God may be pleased to prosper your days." There is more wisdom in these few lines, Colonel, than in all the philosophy, so-called, that you ever uttered. I cannot resist the temptation to quote some more from this man's writings. There is a healthy, vigorous atmosphere about them that one needs after rising from a perusal of your wisdom. Of course, being a man of genius and a scientist, Alcuin could not escape the scot free persecutions of the Christian Church. But it being a day off at the Inquisition and lead and iron boots being costly—owing, perhaps, to a high protective Bill McKinley tariff—the Church could not take full revenge on him, so they only made him an Abbot—Abbot of St. Martin's in France. From this gloomy prison or penitentiary or what you may call it, he wrote a letter to Charlemagne in which he tells how he passed the tedious hours of his imprisonment. "I spend my time in the halls of St. Martin, teaching the noble youth under my care. To some I serve out the honey of Holy Scriptures. Others I propose to intoxicate with the wine of ancient literature. One class I nourish with the apples of grammatical studies, and to the eyes of others I display the order of the shining orbs that adorn the azure heavens." To some students who asked him the end of philosophy and how to attain it, he replied: "It will be easy to show you the way to wisdom, provided you seek it purely for God's sake, to preserve the purity of your own soul, and for the love of virtue." "Master," continued they, "rise us up from the earth where our ignorance now detains us, and lead us to those heights of science where you passed your own early years. The poets would seem to tell us that the sciences are the true banquets of the gods." To which he answered: "We read of wisdom which is spoken of by the mouth of Solomon, that she built herself a house and heaved out seven pillars. Now, although these pillars represent the seven gifts of the Holy Ghost and the seven sacraments of the Church, we may also discern in them the seven liberal arts, grammar, rhetoric, dialectics, arithmetic, geometry, music and astronomy, which are like so many steps on which philosophers expend their labors, and have obtained the honors of eternal renown." And this in the eighth century, mind you! In the mind of this great man there does not appear any antagonism between religion and science. His thoughts are as refreshing as the country air laden with the sweet odors of the grass and the trees after a gentle shower.

ASTRONOMY'S REVENGE.
Ingersoll—Christianity was certainly an enemy of astronomy, and I believe that it was Dr. Dreyer who said that astronomy took her revenge, so that not a star that glitters in all the heavens bears a Christian name.

Lambert—The remark is a very silly one, whoever made it. The Romans—and through them the peoples of Europe—recovered their astronomical knowledge, limited as it was, from the Greeks—Pythagoras, Hipparchus and Ptolemy—and with it the Greek nomenclature. The Almagest of Ptolemy was the text book for centuries in Christian Europe. Christian scholars knew the confusion that is caused by changing the terminology of a science and therefore retained the Greek terms. Had they discarded them you would have complained. They retained them and you sneer that astronomy took her revenge!

You are like the Frenchman who was to be hanged, neither a long nor a short rope would suit him. But let us go back to our illustration. We stopped at Alcuin. In 814 we find Musva, a Christian physician, teaching astronomy to Al-Manum, the son of Harun-al-Raschid, King of Babylon. We now come to Gerbert, in the tenth century, that Mediaeval time when darkness was as at its highest concentration. The diversified character of his acquirements made this man of genius the wonder of the world in the eyes of his contemporaries, and the natural sciences were his special attraction. He wrote several treatises on astronomy, mathematics, geometry, the formation of the astrolabe, the quadrant and the sphere. He made a clock for Otto III, which he regulated by the polar star, which he observed through a kind of tube—a primitive telescope. In teaching astronomy he used various with its poles, among them a globe with its poles oblique to the horizon. He introduced the system of decimal notation, the mis-called Arabic numerals, to Christian Europe. But of that further on. A man of such prodigious activity of mind would, as you may naturally

suppose, attract the cold, octopus eye of Christianity. He did. He was brought to Rome. He was helpless and entirely in their power and they cut his tongue out, poured hot lead into his ears, stretched him on a rack and applied the iron boot?—Oh, no, they made him Pope and called him Sylvester II.

FATE OF NOTED ASTRONOMERS.
We come now to Albertus Magnus, who, says Humboldt in his "Cosmos," "was equally active and influential in promoting the study of natural science and of the Aristotelian philosophy." He decided that the Milky Way was a vast assemblage of stars—this before the invention of the telescope—and that the figures on the moon—before his time supposed to be reflections of the seas and mountains of the earth—were the configurations of the moon's own surface. He described the antipodes and the countries they comprise, and explains why they do not fall off, saying, "when we speak of the lower hemispheres this must be understood merely as relatively to ourselves." M. Meyer, speaking of Albertus, says: "All honor to the man who made such astonishing progress in the science of nature as to find no one, I will not say to surpass, but even to equal him for the space of three centuries!" As usual, you may be sure, the Church got hold of him. He was taken to Rome and made the Pope's consulting theologian.

Roger Bacon, a monk, was another scientist of the Middle Ages. Of him the astronomer Bouvier says: "One of the most extraordinary minds of that or any age, made some valuable suggestions in the construction of astronomical instruments. He also proposed a reformation of the calendar three hundred years before any corrections were made in it." In the early part of the fifteenth century we come across the name of Nicholas Cusa. In his work entitled "De Docta Ignorantia" we find the following: "It is manifest to us that the earth is truly in motion, although it does not appear to us, since we do not apprehend motion except by something fixed," and he continues to explain why the earth's motion is not apparent. Here we have the origin of the phrase "E pur si muove," (And yet it moves,) attributed to Galileo. You will naturally be interested in the fate of poor Cusa. He was lured to Rome and made a Cardinal of.

Then comes Copernicus, who revolutionized astronomy by his celebrated work, "De Revolutionibus Orbium Caelestium," which, strange to say, he dedicated to Pope Paul III. Then follows such Christian names as Tycho Brahe, Galileo, Euler, Kepler, Descartes, Huygens, Newton, Leibnitz. All these were masters, and there is not an Agnostic or an Infidel among them. Is not that strange?

Now we can, if you wish, take any of the other sciences, except geology, which is comparatively modern, and we can point out great men in the Christian past who worked zealously in the cause of science, and talked much less than the average Agnostic.

THE BASIS OF REASONING.
Ingersoll—Can it be said that the Church has been the friend of geology, or of any true philosophy? Let me show how this is impossible.

Lambert—That will be interesting. By all means proceed.

Ingersoll—The Church accepts the Bible as an inspired book—

Lambert—That is correct. Now, then—

Ingersoll—Then the only object is to find its meaning—

Lambert—That is certainly the first object, but it does not follow that it is the only one. But let that pass; go on.

Ingersoll—And if that meaning is opposed to any result that the human mind may have reached, the meaning stands and the result reached by the mind must be abandoned.

Lambert—The Christian believes that the Supreme Being who inspired the Bible is the same God who created nature, life and intelligence, and that this *Primum Philosophicum* and source of existences as well as revelation cannot contradict Himself and say one thing in revelation and the contrary in nature. This is the basis on which the Christian begins his reasoning, and from this he concludes that the true meaning of the Bible and the true results of science cannot contradict each other. To the Christian, then, your hypothesis bears on its very face an absurdity. This he sees directly by his Christian instinct. Hence, when in scientific investigations he comes across results or suppositions which are in contradiction to what he thinks to be the meaning of the Bible, he pauses and reflects and, instead of saying "the Bible contradicts science," he says, "either I have not understood the Bible rightly or I have not understood science correctly; and before I can affirm a contradiction I must re-adjust and consider my data. What I have taken to be the meaning of the Bible may not be its meaning, and what I have taken to be a result of science may be only the result of a misapplication somewhere; and before I can assert a contradiction between them I must know the meaning of the Bible and have the last word of science on the subject. I know that

this universe is but the thought of God projected into existence by His creative act, and that His word does not contradict His world."

SCIENTIFIC SOPHISTRY AGAIN.
This is the way in which a philosophical Christian would proceed, and not Agnostic-wise draw the sword of Falstaff on men in buckram and Kendall green. I have said the Christian will see the absurdity of your hypothesis at a glance, but a careful analysis of it will make this all the more clear. The sophistry of your argument lurks in the indefinite phrases, "any result that the human mind may have reached" and "the result reached by the human mind." Now, what do you mean by "results reached by the human mind"? Do you mean results reached a thousand years ago? Or those up to February 26, 1892? Or those to be reached one hundred or five hundred years hence? The history of the race is a history of changes in what you call "results reached by the mind," reached only to be changed on more and broader data. These results, then, to be of value in a comparison, must be *ultimate* results, and be known to such, otherwise we cannot know but future experience may afford data which will make it necessary for the human mind to throw aside present results and adopt new ones.

I speak, of course, of the physical sciences. If you say you take present results for a comparison with the Bible I will object until you prove that the present results are ultimate, that no possible future discoveries can change them; that they are complete and fixed forever and nothing more can ever be known—in a word, that science has uttered its last word on that subject. Of course, you know that this is impossible, and yet my objection is legitimate and logical. Until you demonstrate that present results are ultimate and forever fixed you making them the test of the truth of the Bible is absurd.

GO BACK TO PTOLEMY.
To impress on you the importance of that last word of scientific ultimate, I will give an illustration. Suppose yourself to be retrojected to the days of Ptolemy. You mind would be as full of the Ptolemaic system of astronomy as it is now with that of Copernicus. You meet a Christian from Thebes, say, and you would reason with him thus. Your Bible is wrong. Why, sir? Because it is in contradiction with the results reached by the human mind. The Christian asks, "Are the results the last on the subject?" You would say, of course, "They are"—just as you say it now.

Now let us suppose that Christian to be brought down to our time. He hears you talk learnedly, as it were on astronomy. "Hullo, my astronomical friend, are you not the scientist I met on the banks of the Nile one thousand eight hundred years ago? What are the latest results reached by the human mind? Here is my Bible—I did not change it to suit your 'results reached by the human mind,' and I am glad I did not, for now I would have to change it again to suit the new set of 'results reached by the human mind.' Now, my ancient friend, tell me, if I change my Bible to suit the new 'results,' will you promise I will not have to change it again the next time we meet five hundred years hence?" What would you say?

Now when you can assure the Christian that your "results reached by the human mind" are fixed, finished, complete and unalterable, you will be ready to use them as a test of the meaning of the Bible. But as you cannot give any such assurance, you cannot get at his Bible. The obstacle CONTINUED ON PAGE SIX.

Banana Peel on the Sidewalk.
The street car had passed, but to catch it he reckoned.

So he ran like a deer, and shouted and heeked.

Will he plant his heel
On a smooth bit of peel—
Then he saw half a million of stars in a second.

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