

to its logical consequences, while you, without an atom of logic in your head, deny God and yet assert the sacredness of property. If there be no God, Proudhon is right; but God or no God, you are wrong.

INGERSOLL—"As long as men object to being killed, murder will be illegal."

COMMENT—Convicted murderers object to being killed; is it therefore murder or illegal to execute them? But here again you show a bad memory. Only five lines above you say:—"Consequences are the standard by which actions are judged," and now you tell us that the *objection* of men to being killed constitutes the illegality of murder! Now, which of these statements do you intend us to believe? Of course we cannot believe them both, since they are contradictory. This is the consequence of trying to reason without a standard of truth and morality.

INGERSOLL—"According to Mr. Black, the man who does not believe in a Supreme Being acknowledges no standard of right and wrong."

COMMENT—You ought to be ashamed to misrepresent an honourable antagonist. Mr. Black never said that, nor anything like it, nor anything from which such an inference could be drawn. He complained of the difficulty of arguing with a man like you who had no acknowledged standard of right and wrong. That his complaint was just is evident from the fact that in your reply to him you give *half a dozen different standards, and all contradictory*, as we have just seen.

INGERSOLL—"Is it possible that only those who believe in the God who persecuted for opinion's sake have any standard of right and wrong?"

COMMENT—Only those who believe in the true God, whom you falsely accuse of persecuting, can have the *true* standard of right and wrong. That those who do not believe in Him may have *some* standard is evident from the fact that you have laid down *half a dozen* standards, such as they are; and no doubt you could give more if the exigencies of your argument required it. But when Mr. Black spoke of a standard he did not mean India rubber strings. Every man has, or ought to have, some *one* standard by which to regulate his conscience and his acts, but you have *half a dozen* worthless ones; hence the difficulty of knowing where to find you. Mr. Black's