

FATHER LAMBERT AGAIN CAETIGATES INGERSOLL.

THE INFIDEL PUT THROUGH A SEVERE COURSE OF LOGIC.

WIT, SARCASTIC AND RIDICULE—INGERSOLL'S PROPOSITIONS EXAMINED WITH LOGICAL MICROSCOPE—PERSECUTION IS NOT BECAUSE OF FAITH IN SPIRIT OF CHRISTIANITY—A BOLD LETTER.

New York, Feb. 27.—Father Lambert, the famous Catholic editor, whose razor-edged reply to Col. Ingersoll has made an edgy sensation, renews his attack in the Evening Telegram on the arguments of the infidel leader as follows:—

Ingersoll: "It is not necessary to believe in God to be saved, but would probably have had but little persecution."

Lambert: "You have been here to make suggestions? But it would have been better if you had been a little earlier, that you could have seen the Creator of the world, the perfect wisdom and perfect goodness, the perfect wisdom and perfect goodness, the perfect wisdom and perfect goodness..."

Lambert: "Your catalogue of new commandments is very incomplete. There are many ways of doing things. Some are better than others. Some are more useful than others..."

Lambert: "The statement italicized by me raises a question of fact. When you say you were either ignorant or deceived, you mean that you were either ignorant or deceived..."

Lambert: "Without the truths taught by Christianity there is and can be no morality. Take away the origin of moral obligation and morality is removed with it..."

where place the responsibility? Taking a leaf from Ingersoll's logic, we proceed thus: "The United States Government is a creature of the Constitution and of something else. Now, as the Constitution and legislation did not murder these victims, it must have been this something else that did it. This something else is the Government. Therefore the Government of the United States committed all the murders that have been committed since its establishment..."

Lambert: "We have now got down to the last element of the analysis, and must conclude that men and women committed the murders. I have left babies and sucklings out of the analysis, because they are not responsible..."

Lambert: "Surely there must be a cause for all this carnage and mourning. Some great crime must have been committed somewhere—some time. In this Rama of lamentation stands the Christian Church, a weeping Rachel, pointing with her right hand to Eden and to the Man and his disobedience, of which Earth felt the wound and Nature from her seat, sighing through all her works, gave signs of we that was lost..."

Lambert: "In compliance with your suggestion I have thought a good deal about it and have come to some interesting results. I suggest you omitted to tell us what kind of food we should take in order to get the machine to thinking on the particular subject you suggest, or what you must have struck the right diet, however, for I thought on what you suggested without the least difficulty and it has thrown considerable light on the locomotive idea..."

Lambert: "In compliance with your suggestion I have thought a good deal about it and have come to some interesting results. I suggest you omitted to tell us what kind of food we should take in order to get the machine to thinking on the particular subject you suggest..."

Lambert: "Hereafter when the Napoleon of infidelity gets up a new lecture his previous bill of fare will be a matter of public interest, and when he steps smiling on the stage his portly figure will suggest the question: 'Wonder what he'll be eating this time?' It is not surprising that he and I should differ so widely in philosophy since he lives on the fat of the land and I on the lean—and fish. But who loses the advantage of the machine with human anatomy? Why not make out a good healthy bill of fare that would eliminate Christianity from the blood and bloom out into Agnostic dainties, blies and satisfactions thought? If the Agnostic theory is correct this would be the best method of getting rid of Christianity. But the Colonel's strong points are eloquence and inventiveness. Why appear to best results by regulating the hopper? Now, Colonel, give us another taste of your philosophy..."

Lambert: "The sophistry of this piece of Agnostic reasoning may be obvious in several ways. Let us take a parallel illustration, and see where it leads: It is a fact that thousands of men have been murdered in the United States from its beginning down to the New Orleans incident. The question now is, who did all this murder..."

ing such a doctrine call himself a free-thinker. Hereafter when you speak of free thought, you have better understand that you speak in a Pickwickian sense, or that you do not mean what you say. Having thus made free thought an impossibility, you have the advantage of free thought, and have not been the advocate of free thought. Persecution has been one of your unsavory retentions. Now, I ask, with what consistency you compel your constantly mistaken audience to your doctrine, the persecutors were as much victims of this unavoidable law as were the victims who died at their hands? What protest can you make against this? What the Inquisition, the thumb screws, the racks and iron boots which you so graphically and minutely described, since all these are the unavoidable results of a law over which you have no control? It is not that you had a sympathetic word for the poor persecutors, those unfortunate victims of your law? Why confine your affections to only one class of victims of your law? Is it not that you repudiate your doctrine or stop talking about persecutions? I agree with you that there is no such thing as free thought, but not for the reason given by you, but for the reason that NO SUCH THING AS FREE THOUGHT.

Ingersoll: "I (Christianity) certainly have not been the advocate of free thought, but I have been the advocate of the mind being enslaved."

Lambert: "Christianity does not advocate free thought, for the reason that there is no such thing as free thought. The term is a misnomer, though it is the 'harp of a thousand strings' to the spurious philosophers and gong men of science. To such gong men the high-sounding words of free thought are irresistible, though the tyro in psychology knows that it is absurd. As the hierophant of Agnosticism you should use your influence to have the word removed from the scientific vocabulary. The psychologist knows that the intellect, or think machine, is not free; that it is chained to the data, given it; that it must necessarily, if it is to be true, believe them to be. It may have an air of correct apprehension of the data, and then its conclusions will not accord with the intellect's apprehension of the facts—if the intellect be normal. It cannot say that a part is greater than the whole, or that two plus two is not four, or that C equals A. If all men are mortal, and John is a man, it must say John is mortal. The conclusion here is necessary and voluntary. The intellect's inability to say otherwise is precisely that which constitutes its value as an authority in the search after truth. The value of the intellect consists in its ability to draw conclusions. If the intellect could at will draw false conclusions it is not evident that it would lose its rational nature? The highest value of the intellect is found in its freedom from slavery to data. Now, thought is an act of the intellect, and as the intellect is not free, its act or thought is not free, for the act of an agent is not free if the agent is not free. Therefore thought is not free and there is no such thing as free thought and free thinker. What you wanted to say was, Christianity has not been the advocate of liberty of freedom, and then I would have promptly contradicted you."

Lambert: "Millions have been sacrificed for exercising their freedom as against the Church."

Lambert: "Here again you forget your own doctrine. How could these millions exercise their freedom as against the Church or anything else, if, as you have told us, we desire, every day, to have our freedom necessarily produced, and that all man's thoughts and acts are the result of mechanical necessity? The statement is not true in any case."

Lambert: "Can we prove that the Church established 'human brotherhood' by banishing the Jews from Spain, or by banishing the Convicts in Scotland? etc., etc."

Lambert: "The fact itself is of more importance than your belief concerning it. Christianity, it is true, did not create science or philosophy, as it did not create the environment and conditions and supplied it with those principles which made progress in science, philosophy and art. Christianity is antagonistic and detrimental to science, art, etc., but in doing so they simply destroy the bridge over which they have passed the stream, or the ladder by which they have reached the present elevation on which they stand. Science, in its present sense of the term, never was, and is not known to have been, a useful, unchristian, or unchristian. Christianity did not propose to itself the solution or even the statement of scientific problems, but its doctrines of God's creation of the universe, supply the foundation of all the arts. 'In this way,' says Prof.

Lindsay, who suggests this line of thought, 'the thought of the Creator and the Creator of all things gives a complete unity to the universe, which Pagan thought never reached and gave the basis for the uniformity of nature which science demands. If we as long as Christianity could force this thought of unity and uniformity of nature on the human intelligence, for advances in the whole realm of man's intellectual and work it was vain to look for advances in science. It was the task of scholastic theology to philosophy to keep in human thought, the Christian ideas, and among the rest of this idea of the unity and uniformity of nature. When scholasticism had accomplished this task modern science sprang into being, dependent for its very foundation on that Christianity to which it is supposed to be bitterly hostile."

Ingersoll: "I cheerfully admit that we are indebted to Christianity for some learning."

Lambert: "Margaret Duncan was an Irish girl who married and went to Philadelphia many years ago. She determined to revisit her native place in Ireland. On her return she took passage in a slow sailing craft for home. The captain and crew turned pirates, pillaged the passengers, and then abandoned them and the vessel to their fate, leaving them without food. Terrible storms arose, the ship drifted helplessly on the ocean and starvation stared them in the face. The passengers held a meeting, and it was resolved that one of their number must die in three days to furnish food for the others might live. A lottery of life was held with paper slips. Before this awful drawing each passenger signed a paper stating that he or she had taken the chance willingly and without compulsion. 'For the lives of others you are sacrificed,' was written on one of the papers slips, which meant death to the drawer. Margaret Duncan, with the rest, took her turn to draw, and when she opened her paper the death sentence looked her in the face. Calmly she announced her fate to the crowd of hungry passengers, and then turning from them she prayed as she had never done before. It was not until evening that she arose from her knees, and asking for a pen and paper she made a written statement that if Divine Providence would mercifully intervene and save her life, she would erect a church for the service of God and devote all her energies to Him. Time flew quickly past, and the last day given to Margaret to live had almost reached its close, when deliverance came from a vessel homeward bound. When she reached Philadelphia and told her story, it made her the most famous woman in the city for many a day. She and her husband became rich and made many generous gifts to religion and charity. Mrs. Duncan provided for the erection of a church, which was completed in 1815, and the dedication sermon was preached by the Rev. John M. Duncan, grandson of the heroine of the story."

Lambert: "The system is invigorated with Ayer's Sarsaparilla, these changes are rarely attended with injurious results."

Lambert: "A lady in Syracuse writes: 'For about seven years before taking Norrhup & Lyman's Vegetable Compound and Dr. Williams' Pink Pills for Pale People, I suffered from a complaint very peculiar on my sex. I was unable to walk any distance, or stand on my feet for more than a few minutes at a time, without feeling that I was sinking. I am thankful to say, I can walk two miles without feeling the least inconvenience. For female complaints it has no equal.'"

Lambert: "The fact itself is of more importance than your belief concerning it. Christianity, it is true, did not create science or philosophy, as it did not create the environment and conditions and supplied it with those principles which made progress in science, philosophy and art. Christianity is antagonistic and detrimental to science, art, etc., but in doing so they simply destroy the bridge over which they have passed the stream, or the ladder by which they have reached the present elevation on which they stand. Science, in its present sense of the term, never was, and is not known to have been, a useful, unchristian, or unchristian. Christianity did not propose to itself the solution or even the statement of scientific problems, but its doctrines of God's creation of the universe, supply the foundation of all the arts. 'In this way,' says Prof.

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AGNOSTIC DAINIES. Hereafter when the Napoleon of infidelity gets up a new lecture his previous bill of fare will be a matter of public interest, and when he steps smiling on the stage his portly figure will suggest the question: 'Wonder what he'll be eating this time?' It is not surprising that he and I should differ so widely in philosophy since he lives on the fat of the land and I on the lean—and fish. But who loses the advantage of the machine with human anatomy? Why not make out a good healthy bill of fare that would eliminate Christianity from the blood and bloom out into Agnostic dainties, blies and satisfactions thought? If the Agnostic theory is correct this would be the best method of getting rid of Christianity. But the Colonel's strong points are eloquence and inventiveness. Why appear to best results by regulating the hopper? Now, Colonel, give us another taste of your philosophy..."