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other words, what is your standard of right and wroug?
CONSEQUENCES DETERMINE THE QUALITY.

Ingersoll.—"Consequences determine the quality of actions. If consequences are good, so is the action."

Lambert.—Then the question whether larceny is a good or bad act must remain unanswered until the consequences of the act are definitely known. The man whose pocketbook was stolen must be cheerful and patient and wait for the consequences before he can know whether he has been wronged or not, or whether after all the thief did not do a good act. The loss of the money has lost him his farm and sent him and his wife and little ones barefooted and hungry into the highway to face the pittless blasts of the winter, and made the baby cry in vain for the breast that hunger had made powerless to nourish it. Surely suffering has come as a consequence of the act—but not to the thief, whose experience we will see later on. In this state of awful desolation the poor farmer meets Mr. Ingersoll and says: 'Oh, sir, see the horror of my situation; do you think that thief did wrong to bring upon me this suffering? See my wife, her eyes are filmed and stupid from cold and hunger, sir. See that babe, how it clings to the sapless breast, God help it, it is more fortunate than its father; it suffers without consciousness of suffering and will die without knowing that it ever lived in this world. Thamks be to the good God, it has not my consciousness to take in all this horror that God never intended me or mine to suffer. But see, it is dying—it is dead, dead, and the stupid mother knows it not. Oh, Mr. Ingersoll, did not that man do me a woeful wrong?" To this appeal you would reply, if you are true to your principles:—'I do not know if he did wrong or not; I must wait to see the consequences of his act, I must wait and see how his act affects him. If he has done wrong Nature will bunish him, but I cannot know whether he did wrong or not till I know the consequences of the act. Yours is only one side of the case. I must see his family an

The control of the co

PATHER LAMBERT AGAIN CASTIGATES INGERSOLL.

THE INFIDEL PUT THROUGH A SEVERE COURSE OF LOGIC.

WIT. SARCASM AND RIDICULE—INGER.

WIT. SARCASM

are charged with doing wrong, what is your plea?

Thief—Your Honor, the police, those tools of a steel hearted tyranny, inspired by the fiendish, diabolical and blood-guzzling genius of Christianity, with hands recking with the blood of scientists, brought me here and charge me with having done wrong—yes, wrong, your Honor. (Here prisoner gave way to his feelings and the Judge showed emotion).

result, it should receive the credit.

Ingersoll.—"There were millions of virtuous men and women before Christianity was known."

Lambert.—No doubt of if. But the foundation of their virtues was the belief in the existence of the Supreme Being, and obedience to His law written on the heart of every man that comes into this world. That same law and the existence of that same Being is what Christianity teaches. The commadments were only reiterated on Mount Sinai. It is very certain that those millions of virtuous men and women were not made so by agnostic philosophy.

Ingersoll.—"And it was taught at the same that the fate of man was eternal punishment."

Lambert.—This statement is not true. And even if it were so thought, Christianity is not responsible, as it taught no such doctine.

Ingersoll.—"It was taught that the state of man was that of depravity, and that there was but one way by which be could be saved, and that was through faith."

WHAT IT INCULCATES.

Lambert.—The Church taught that man was saved by faith and good works, which

practiced these virtues, to persecute his fellow-man on account of a difference of belief."

WHAT IT INCLEATES.

Lambert — Christianity inculcates kindness, charity, truthfulness, justice, etc., If a Christian fails to practice these virtues the fault is his own and cannot be attributed to the religion whose teachings he disobeys. You harp much on persecutions for difference of belief. I do not believe that any persecution ever took place for a mere difference of belief. I do not believe that any persecution ever took place for a mere difference of belief plus something else. It is a fact of human nature that no man can attempt to overthrow the fixed maxims and beliefs of any people without getting himself into trouble. Belief produces in man corresponding external acts. By these external acts a many come in collision with somebody else or the laws of society. Then comes the trouble. As long as the Southern people believed in the right of secession no one interfered with them. When that belief took the shape of muskets and arillery the Government crashed it out. It would not be true to say that war was made on them on account of a difference of belief. The Mornons believe in polygamy. As long as they did not practice the belief they were let alone. When they put it into practice Congress legislated against t and panished the guilty. They say they are persecuted for their belief, but you know it is not true. We can understand how good, kind and just men will oppose and persecute him if he disregards the law. Our Government does not legislate against socialism, but when some socialists put their belief into practice in Chicago they are hanged. They call it persecution. Apply these suggestions to the history of the past and you will find that difference in belief was not the cause of persecutions, but belief plus something else which was opposed to the maxims and customs of the people. Connected with belief there were practices which offended society and aroused opposition and bloodshel. Hence all the talk of pers

the Church that belief was necessary to salvation."
Lambert.—And is still so taught.
Ingersoll.—" And it was taught at the same time that the fate of man was eternal punishment."
Lambert.—This statement is not true.
And even if it were so thought, Christianity is not responsible, as it taught no such dectrine.
Ingersoll.—" It was taught that the state of man was that of depravity, and that there was but one way by which be could be saved, and that was through faith."
WHAT THE CHURCH TEACHES.
Lambert.—The Church taught that man was saved by faith and good works, which are the flower and fruit of faith. Salvation is the reward of these two, going hand in hand.
Ingersoll.—"As long as this was honestly believe to good! dishagestly believe

hand.
Ingersoll.—"As long as this was honestly believed (as if one could dishonestly believe it!—L. A. L.) Christians would not allow heretics to preach'a doctrine to their wives, to their children or to themselves which, in their judgment, would result in the damna-

heir children or to themselves which, in ir judgment, would result in the damnaof their souls."

ambert.—And why should they allow it?

you believe that any "honestly" conentious Christian would allow you or a
ormon eller to preach your "notions" to
wife and children? But to prevent you
the elder it is not necessary to kill you. A
mber ten boot would suffice.
Ingersoll.—"The law gives a man the
cht to kill one who is about to do great
dily harm to his son."

Lambert.—I am not aware that even civil
w gives such a right, and I know that the
vine law does not. Christianity teaches no
ch doctrine.

Lambert.—I am not aware that even civil law gives such a right, and I know that the divine law does not. Christianity teaches no such doctrine.

Ingersoll.—"Now, if the father has the right to take the life of the man simply betalent the is attacking the body of his son—"I Lambert.—But he has not the right. Ingersoll.—"How much more would he have the right to take the life of one who is about to assassinate the soul of his son?"

Lambert.—This conclusion is based on a false hypothesis, on false premises, and is therefore worthless. It is, however, a very good specimen of Ingersollian logic.

CHRISTIAN ETHICS.

Ingersoll.—"Christians reason this way," Lambert.—No, they don't. They repudiate any argument for the reason that it is neither true nor logical. In Christian ethics a men can and should defend his child from harm, and if in this defence his own life is in such peril that he or the unjust aggressor must die he can kill him, not otherwise. But even if your hypothesis were true your conclusion would not follow because it introduces a term that is not in the premises. There is no analogy between killing the body and killing the soul in the same sense. No man can he ct nume kill the soul. He may place a cause—say, false teaching or a bad example—which may ultimately lead to the demnation of the soul, but he cannot place a cause that leads directly and directly to the death of the body—say, cutting off the head or plunging a dagger through the head. In this case the account must be settled then and there. But you cannot kill a man to day to avoid a death he may indict on you forty years heace. To conclude, first, your premises are false; second, your conclusion does not follow from your premises, even if they were granted.

Ingersoll—"In addition they felt that God would hold them r sponsible if the community allowed the blasphener to attack the true religion."

allowed the biasphemer to attack the true religion."
Lambert—However they may have felt, they did right to legislate against blasphemy and jail the foul mouthed blasphemer till he learned de eacy and better manners. If he attacks the fixed maxines and prevailing belief of a people he must not plead the slab act after having aroused them to rid themselves of what they consider a public nuisance.

A FALSE CONCLUSION.
Ingersoil—"And therefore they killed the freethinker, or rather, the free talker, in self defense."

The ethinker, or rather, the free talker, in self defense."

Lambert—As we have seen that your premises are false, the conclusion is false. Hence, if they killed the freethinker it was not the free thinker it was not the freethinker that was not the free thinker that was not the free thinker that was killed for his "think," but the free talker for his talk. Many will be as long as man has passio s. When free talk causes disturbance and disorder and threatens the peace and prosperity of society or the security of the State, men—in all times and of all religions—have been in the habit of silencing the dis urber in one may or another, and they will continue to do so, and call it prosecution—not persecution.

Ingersol—"If the Founder of Christianity had said."

Lambert—We will speak of that in our next conversation. This vast audience, procurred to us by the love of fair play and enterprise of the Telegram, have been every life of late.

L. A LAMBERT.

NEW BOOKS.

We have received the following new pub-

We have received the following new publications from the publishing house of Messrs. Benziger Bros., New York:

"Christian Authropology," by Rev. John Thein, S. J. Cloth, \$2.50. Thein's "Christian Authropology" treats of a subject which has received little, if any, attention from English Cathelie writers. Our intelligent people ought to buy and read this work, since it is the only one written from a Catholic standpoint.

"Education for the Indian," by Rev. L. B. Palladino, S. J. Paper, 15 cents.

"The Parent First:" an answer to Dr. Bouquillon's query." Education—to Whom Does it Belong?" By Rev. R. I. Holaind, S. J. Second edition. Paper, 16 cents.

"The Trial of Margaret Brereton," by Pleydell North, author of "M. le Cure," "Russian Violets," etc.—12 mo, cioth; 40 cents.

Emperor William has donated 60,-000 marks to the building fund of the Catholic St. Sebastian Church at Berlin. The Rev. W. E. Chambers, for twenty-eight years rector of North Kelsay, Lincolnshire, England, was received into the Catholic Church at Folkestone on January 11, by the Rev. Francis J. Dennan.

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blood purifiers. The sconer you begin the better; delay is dangerous.

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