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INGERSOLL UNMASKED.

BY ELDER CLARK BRADEN.



A Scathing and Fearless Expose of his Life and Real Character.

The NEWEST, RICHEST, RAREST and RACIEST BOOK of the Century. Written by Prof. Clark Braden, the hero of one hundred debates.

Contents: I. THE PREFACE, by James W. Zachary, Publisher. II. INTRODUCTION, by Evangelist, George F. Hall. III. INFLUENCE AND RESULT OF THE WORK OF INGERSOLL. IV. HIS LIFE AND REAL CHARACTER. V. HIS STANDING AS A SCHOLAR, WRITER AND SPEAKER. VI. INGERSOLL'S COWARDICE. VII. A CHALLENGE TO AN INVESTIGATION. VIII. SUPPLEMENT: ATHEISM AND OTHER INFIDELITY, by James W. Zachary. IX. SEVENTY ONE SPECIFIC CHARGES AGAINST INGERSOLL.

This pamphlet is a bomb-shell in the camps of Infidelity. It is strictly non-sectarian and hence meets a demand in all churches of Christendom. It demolishes Infidelity. The facts are startling, the arguments invincible. It should be read by every preacher, school teacher, lawyer, doctor, church-member, or infidel, in fact every person of every creed and profession. Hundreds of agents everywhere should order and sell these pamphlets. Read the book and tell your friends about it.

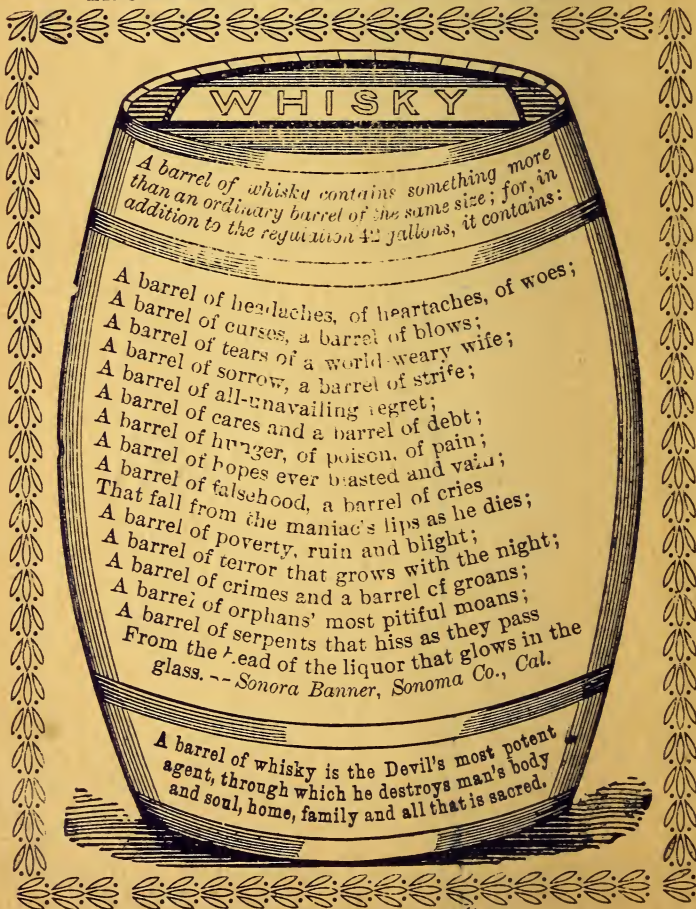
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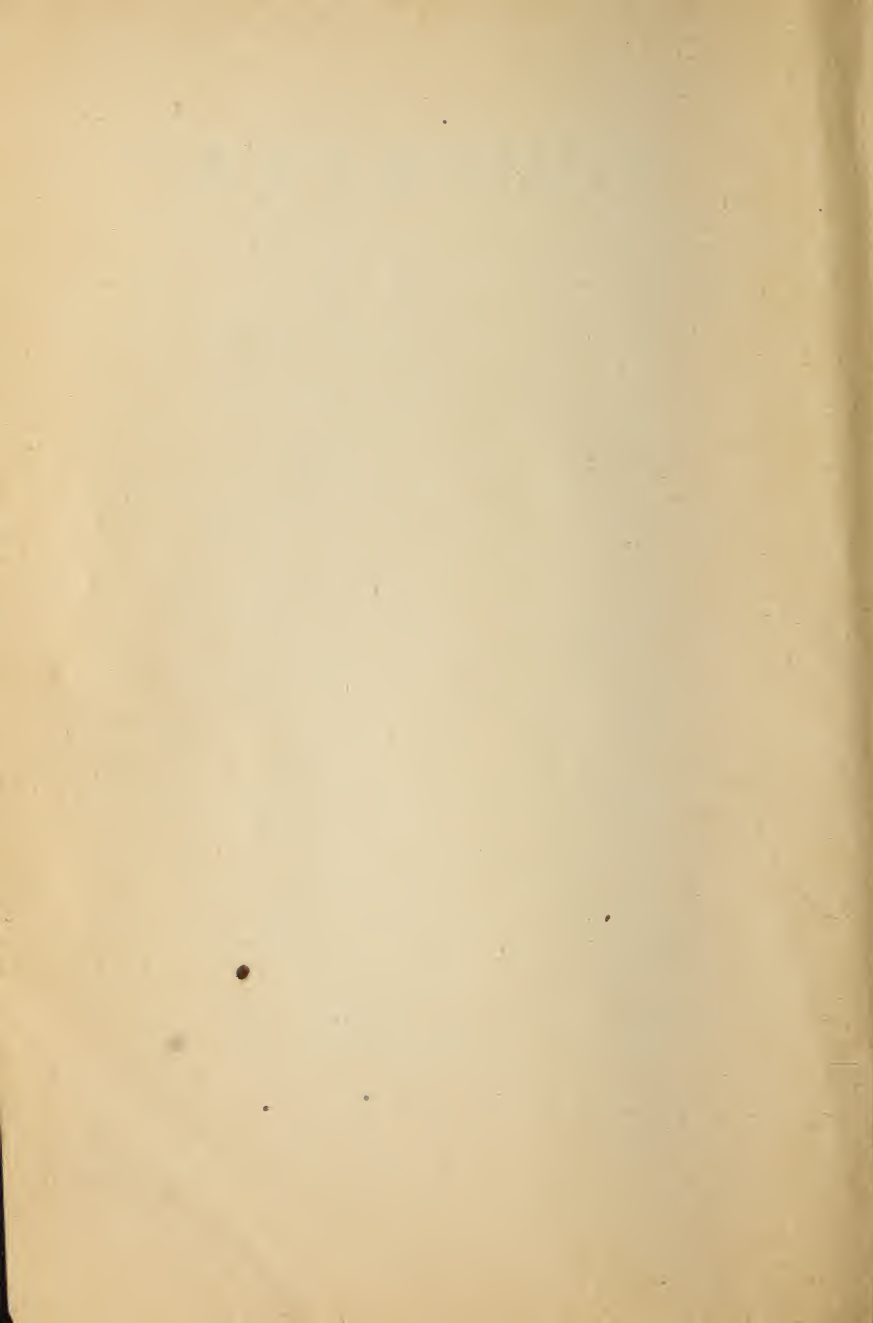


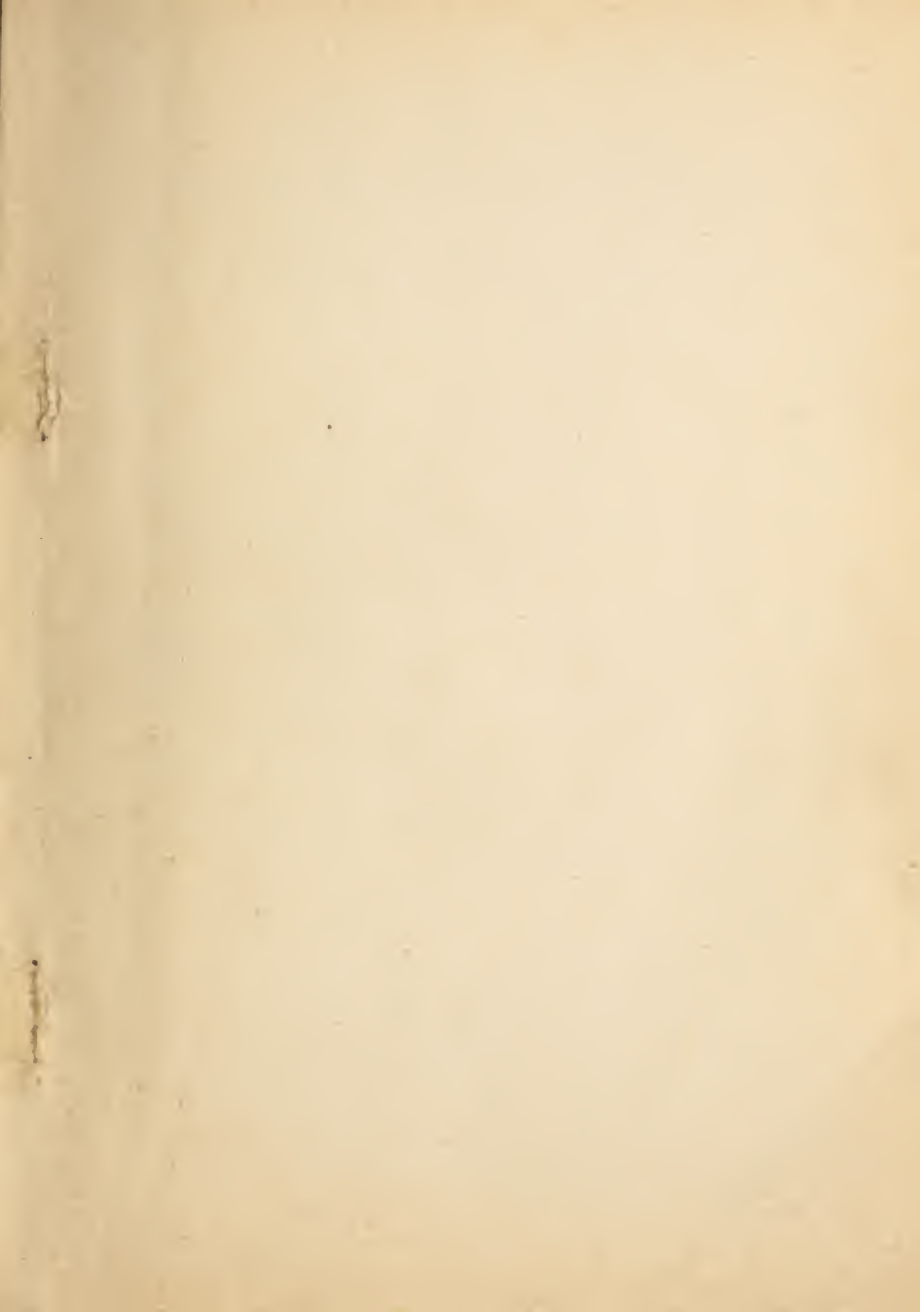
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ERRATA.

On page	7,	line	12	read,	"centuries."
"	"	7	"	13	"names."
"	"	11	"	26	"has ever been."
"	"	15	"	3	"Superstitions."
"	"	16	"	30	"Otto Kotitchsky."
"	"	17	"	9	"joaks."
"	"	19	"	10	"only to spout."
"	"	20	"	2	"ventilated"
"	"	25	"	19	"caused."
"	"	27	"	20	"vicious who"
"	"	29	"	21	"clerical owls."
"	"	29	"	22	"Storrs, Chalmers and Chapin."
"	"	30	"	31	"affect' instead of 'offer."
"	"	31	"	2	"with the young"
"	"	31	"	14	"betrayed."
"	"	31	"	27	"masses, especially the Young."
"	"	32	"	18	"refuted" for repulsed."
"	"	36	"	3	"unco guid saints."
"	"	37	"	19	"mawkish sentimentality."
"	"	37	"	30	"teems with attacks."
"	"	38	"	5 & 6	"where" for when.
"	"	41	"	29	"though he descends to"
"	"	41	"	28	"his backers."
"	"	42	"	2	"sacre" or 'soon.'
"	"	42	"	6	"professed" for "profound."
"	"	42	"	19	"enemy" for envy."
"	"	43	"	31	"drove" for "drew."
"	"	45	"	8	"drove" for "drew."
"	"	45	"	34	"Judge W. A. Lemma."
"	"	46	"	1	"N. B. Calvert."
"	"	48	"	7	"Captain R. C. White."
"	"	73	"	19	"2 Kings 8:7-12."
"	"	73	"	20	"Ben--Hadad."
"	"	78	"	27	"It cost him no"
"	"	78	"	15	"yellow fever."
"	"	80	"	12	"Newton abandoned."





Ingersoll Unmasked.

A scathing and fearless expose of his real life.

BY

CLARK BRADEN,

Author of "Problem of Problems", a well known writer and debator, and president of Southern Illinois Christian College.

An Introduction by George F. Hall and Supplement
by James W. Zachary.

*Tell the whole truth and shame the Devil. I will tear
off every refuge of lies.*

FOURTH THOUSAND

BLUE GRASS PRINTING CO.
LEXINGTON, KY.

1909.

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By James W. Zachary,

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DEDICATION.

To the gallant defenders of truth, the friends of free speech, free press and true religion everywhere this book is respectfully dedicated.

PUBLISHER'S PREFACE.

The life and teachings of Robert G. Ingersoll are public not private property. His own choice and conduct made it so. He voluntarily assumed the responsibility. The principle is true of all men who undertake to overthrow the loved and honored customs of society or to establish a new religion or new philosophy. The maxim: "*Speak nothing but good concerning the dead*" is a beautiful sentiment when applied to that class of mankind whose life and teachings entitle them to such respect, but when used by maudlin piety to shield from just criticism men or women whose influence is destined to live through the coming centuries and curse humanity wherever their names are respected or their memory held sacred, it becomes a doctrine born of Hell.

Concerning personal enemies or private citizens, however wicked, both the author and publisher of this pamphlet would say "*Peace to the ashes of the dead;*" but for good reasons, such as contained in the pages of this book, we steadfastly affirm that when the life and character of such men as Mahomet, the false prophet, Voltaire and Ingersoll the great moguls of Infidelity in France and America, and Joseph Smith the founder of Mormonism, can be used to retard their evil influence among men, though the dust of centuries may have settled upon their tombs or the grass not yet green upon their new made graves, no kind of respect for the dead should thwart or paralyze the pen of truth in its efforts to save the living from the baneful effects of a deadly religion, or a damning philosophy which find main support in the life, character and teaching of their founders. Infidels themselves are

forced to this conclusion. For if Christianity is a myth, a snare and delusion, then its founder was a fraud and impostor and infidels should lay bare that fact to the world. In this conviction the most merciless attacks, ever made upon the living or dead, have been made by blatant infidels upon the crucified Christ and his martyred apostles whose unreplying lips could speak not one word from the voiceless dust of death. By infidels they were killed and by infidels defamed. In this ruthless and lying defamation Ingersoll led the van. Then let his influence be crippled, his life put to shame and the seal of silence fixed upon the mouths of his defenders by a statement of the truth and nothing but the truth about Ingersoll and his heinous philosophy.

The readers of *INGERSOLL UNMASKED* should bear in mind that Prof. Clark Braden has not waited till after the death of Ingersoll to unmask him but that the main body of this book is a reprint of "INFIDELITY GONE TO SEED" which was published years before Ingersoll died and that Elder Braden gave him ample opportunity to defend himself, challenged the most thorough investigation and defied prosecution.

Ingersoll is dead but his influence and teachings survive. Thousands of his books and pamphlets are being printed and sold broadcast over the land. Infidels for centuries will print and sell his works. In view of this, it seems right to the publisher of *INGERSOLL UNMASKED* that Braden's book should have a wide circulation as long as the life and teaching of the great infidel Ingersoll are held up for emulation before the young and aged of the world.

Some will criticise and blame but, thank God! there will be some who will read and praise this effort to cripple the influence of Infidelity.

The reader will find the introduction by the distinguished evangelist and author, Geo. F. Hall of Chicago, full of interest.

The Supplement added by the publisher from his book "MOORE AND INGERSOLL UNMASKED" it is believed will add force and interest to this work because of the argument therein contained and also because of the *synopsis* and proof embraced in Braden's pamphlet printed years ago, and widely circulated, bearing the same title as this book.

Clark Braden, the author, minister, debator and professor needs no word of commendation from me. He is known loved and honored by thousands of America's best men and women. He holds the written endorsement of many congregations in the Church of Christ of which he is an honored member. In the battle against Mormonism and Infidelity he has few equals and no superiors. He and the lamented H. L. Hastings of Boston have done more to stem the tide of Infidelity in America than any other two living men.

About one hundred thousand copies of Braden's books and tracts have been circulated in the United States and Canada. He has a standing challenge, courting the most merciless investigation, and defies prosecution. If it be true that "by their fruits ye shall know them," then the trees of infidelity should be destroyed, body, stump, root, and branch. To this agree the words of that great American poet and statesman, James Russell Lowell. At a meeting in London, held in honor of the poet Browning, where noted infidels were parading their views of human life and destiny, when his time came to speak, Mr. Lowell said:

The worst kind of religion is no religion at all; and these men who live in ease and luxury, indulging themselves in the amusement of going without any religion, may be thankful they live in lands where the gospel they neglect has tamed the beastliness and ferocity of the men who, but for Christianity, might long ago have eaten their bodies, like the South Sea Islanders, or cut off their heads and tanned their hides, like the monsters of the French Revolution. When the microscopic search of skepticism (which has hunted the heavens and sounded the seas to disprove the existence of a Creator) has turned its attention to human society and has found a place on this planet ten miles square where a decent man can live in decency, comfort, and security, supporting and educating his children, unspoiled and unpolluted, a place where age is revered, infancy and manhood are respected, womanhood honored, and human life held in due regard—when skepticism can find one such place on the globe where the gospel of Christ has not gone and cleared the way and made decency and security possible, it will then be in order for the skeptical *literati* to move thither and ventilate their views; but so long as those very men are dependent upon the religion which they discard for the very privileges they enjoy they may well hesitate a little before they seek to rob the Christian of his hope or humanity of its faith in that Savior who alone has given to man the hope of life eternal, which makes life tolerable and society possible, robs death of its terrors and the grave of its gloom.

It is truthfully said:

Outside of Bible lands there is not, and there never was, a country on the globe that possessed a railroad, a telegraph, a post office, a banking system, a free government, or wise public charities.

Some years ago the Senate of France commissioned De Toqueville, an eminent French statesman, to visit America and find out the genius of our civilization. After studying our institutions, he made this report to the legislative body of his nation:

I went at your bidding; I passed through their thoroughfares of travel; I ascended their mountains and went down into their valleys; I visited their manufactories, their

commercial markets, and emporiums of trade; I entered their judicial courts and legislative halls; but I sought everywhere in vain for the secret of their success until I entered their churches and Sunday schools. It was there, as I listened to the soul-equalizing and soul-elevating principles of the gospel of Christ as they fell from Sunday to Sunday upon the masses of the people, that I learned why it was that America is great and free and why France was a slave.

The Bible outlives its foes, and increases the number of its friends each day. H. L. Hastings, an eminent Boston writer, in a pamphlet on "Inspiration of the Bible," states these facts:

The Bible is a book which has been refuted, demolished, overthrown, and exploded more times than any other book you ever heard of. Every little while somebody starts up and upsets this book, and it is like upsetting a solid cube of granite: it is just as big one way as the other; and when you have upset it, it is right side up; and when you overturn it, it is right side up still. Every little while somebody blows up the Bible; but when it comes down, it always lights on its feet, and runs faster than ever through the world. They overthrew the Bible a century ago, in Voltaire's time, entirely demolished the whole thing. "In less than a hundred years," said Voltaire, "Christianity will have been swept from existence, and will have passed into history." Infidelity ran riot through France, red-handed and impious; a century has passed away; Voltaire has "passed into history," and not very respectable history, either; but his old printing press, it is said, has since been used to print the word of God; and the very house where he lived is packed with Bibles, a depot for the Geneva Bible Society. Thomas Paine demolished the Bible, and finished it off finely; but after he had crawled despairingly into a drunkard's grave in 1809, the book took such a leap that since that time more than twenty times as many Bibles have been made and scattered through the world as ever were made before since the creation of man. Up to the year 1800 from four to six million copies of the Scriptures, in some thirty different languages, comprised all that had been produced since the world began. Eighty years later, in 1880, the statistics of eighty different Bible societies,

which are now in existence, with their unnumbered agencies and auxiliaries, report more than 165,000,000 Bibles, Testaments, and portions of Scripture, with 206 new translations, distributed by Bible societies alone since 1804, to say nothing of the unknown millions of Bibles and Testaments which have been issued and circulated by private publishers throughout the world. For a book that has been exploded so many times this book still shows signs of considerable life.

The annals of the earth bear witness that in shaping the destinies of the race no influence or combination of powers has done so much to elevate and bless humanity in time and eternity as has the Bible. Its ideas are thoroughly interwoven in government, law, history, philosophy, poetry, music, and art. Wherever its hallowed light has never shone or its benign influence been felt there is not only a dismal and doleful absence of "the true, the beautiful, and the good," but, as a rule, there is a prevalence of ignorance, debauchery, and crime.

Then let us love the Bible,
And praise it more and more.
Our life is like a shadow,
Our days will soon be o'er;
But if we closely follow
The counsel God has given,
After death we may with angels
Join to sing his praise in heaven.

*Faithfully, Yours in Christ,
James W. Packard.*

Lexington, Ky., October, 1900.

INTRODUCTION.

BY GEO. F. HALL.

It is but justice to say that the manuscript for this book was prepared some months before Mr. Ingersoll's death. After that sudden and unexpected event, I for one thought it better to drop the publication of the work entirely. I feared the public would accuse the author of trying to "dance on a dead man's grave." But as time passed and the evil influence of Mr. Ingersoll's teachings seemed to widen instead of diminish, I acquiesced in the desire of my brethren to contribute what little part I could toward sending forth the powerful antidote to Ingersollia which is contained in Bro. Braden's severe arraignment.

When the arch skeptic died, many well-meaning, but short-sighted Christians predicted that this would prove the end of his power to do violence to religion. But no sooner had he passed into the Great Beyond than his admirers began to sound his praises as never before. Had this taffy business been confined to the secular press, and to wordly-minded devotees of the unreal, perhaps very little harm would have come of it. But preachers took it up and vied with each other in saying complimentary things about the departed Colonel. From Maine to California the pulpits of the land resounded with eulogies, and in a number of instances even religious periodicals contributed to the already mountain high accumulation of sickening sentimentality regarding this vaunting agnostic whose chief claim to notoriety had even been his dashing arrogance. Preachers and religious editors are generally good fellows, but oftentimes their penetration is barely skin deep. If, instead of trembling at the over-estimated eloquence, rhetoric, and scholarship of

Ingersoll all these years, the ministry had challenged him in every city, he would doubtless have been forced into a position long ago where he would have exposed himself and completely lost vogue.

So thoroughly had I always believed in this theory that I determined to give it a personal test. In January, 1899, when I was preaching at Decatur, Ill., where for over six years I served the Tabernacle congregation, it was duly announced in the daily papers, and on the bill boards about town, that the distinguished Colonel would lecture on the evening of the 26th, in Power's Grand Opera House, on "Superstitions." I immediately wrote for Clark Braden, the hero of over 100 debates, the life-long foe of all forms of irreligion, and perhaps the best-posted man living to-day concerning the tricks and subterfuges of infidelity. I knew that for over thirty years this good brother, who has often been abused by brethren for whose doctrinal ease and safety he has fought many a hard and thankless battle, had been on Ingersoll's trail.

Bro. Braden arrived a week before the Colonel was due to appear, and with his invaluable assistance as to data, I prepared the following challenge, which appeared in *The Morning Review*, Decatur's leading daily, on the date of Ingersoll's appearance. At the request of the publisher of this book, and because many brethren all over the country have expressed a desire to possess the challenge in complete form I here present it, just as clipped from the paper:—

A CHALLENGE TO INGERSOLL.

Rev. George F. Hall, pastor of the Tabernacle Christian church, has issued the following challenge to infidel Bob Ingersoll:

To Colonel R. G. Ingersoll,

Dear Sir: You are to address the people of Decatur to-night on "Superstition," chief among which it is presumed you will assign Christianity. Now as the undersigned is an earnest believer in and preacher of this so-called "superstition," he begs leave to address you this open letter.

If Christianity be what you have so long and so arrogantly asserted it to be, a "superstition," then you are striving to do humanity a great good. But if it be what its Founder and supporters claim it to be, a divine system of redemption, then you are striving to do humanity an immeasurable injury. This is delicate ground and should be walked over carefully.

Much of your power to do evil or good, as the case may be, is given to you by your friends who inflate your reputation beyond all reason. For instance, we are told that you are a graduate of Yale university, and that you are a prodigy of learning, erudition, scholarship, scientific knowledge, etc.

We are told that you stand at the head of your profession as a lawyer, having an income therefrom of \$70,000 or more per annum.

We are told that in argument you have utterly demolished William E. Gladstone, Judge Jeremiah Black, Dr. Field, George R. Wendling, Father Lambert, and time would fail me to enumerate all the poor fellows you have so ignominiously routed in their attempts to defend Christianity against your Gibraltar of wisdom, logic and eloquence.

We are assured by your admirers on every hand that no one living man can cope with you successfully in debate—that you are simply "cock of the walk," and stand without a rival in the field of religious polemics.

In order to strip the infidel jackdaw of the stolen plumage with which he has so gorgeously bedecked himself and if possible wrest from him thus at least some of his power for doing evil, I wish to expose his ignorance, cowardice and weakness by asking him in this public manner a few questions, awaiting his answer with much interest and pleasure.

1. Is it not true that you have never seen the hour when by a fair examination you could have obtained a third grade certificate to teach in the common schools of Illinois? Did not the Hon. John Warner, then Mayor of Peoria, and one of your devoted adherents, in the columns of *The Star*, Madison, Ind., in December 1885, admit that such was the case?

2. Is it not a notorious truth, well known to the Illinois bar, that you are not a well read lawyer? That you are weak and unsafe as counsel, your chief power resting on your ability to make splurgy, spread-eagle speeches before a jury? And are not your political harangues and much boomed lectures of the same type?

3. Is it not true that your lectures, no matter under how many different titles you deliver them, consist merely of the ringing of the changes on about a dozen stereotyped assaults upon the Bible and Christianity? And do you not palm off the same old blasphemous "chestnuts" in each and every lecture year after year.

4. Is it not true that you are one of the most unscrupulous and unblushing plagiarists on the rostrum to-day? To illustrate: If you did not really perpetrate the theft yourself, did you allow a temperance speech purloined from old Dr. Gunn's "Family Physician," to be ascribed to you for years without any effort whatever at correction, strutting before the reading world with more pompousness than the good author would have dared exercise in a century, appropriating all the eclat the brilliant composition in question gave you?

5. Did not a Philadelphia paper publish, in pallel columns' a beautiful selection of blank verse written by an English poet and quoted by you as original in a speech made over the dead body of a child, thus exposing your plagiarism?

6. Did not Professor Otito Kolitchsky, of Cape Gireadeau, Mo., in the *St. Louis Republic*, of Dec. 9, 1884, state that your "Mistakes of Moses," as published in the fall of 1876, in the *Chicago Times*, *Indianapolis Sentinel*, and the *Truth Seeker*

of New York, was clearly plagiarized from a rare work entitled, "Evidences against Christianity," which was published in London in 1819—fifty-seven years before—by James Hittell?

7. Are not large portions of your "Gods?" plagiarized from "The Leviathan," by Hobbes, "The Ruins of Empires," by Volney, Voltaire's "Encyclopedia," and "The System of Nature," by DeAlembert?

8. Honestly, now, is not every scrap of decent argument in your various lectures practically stolen from better minds, the bombast, gags, "goalos," chestnuts and vituperative ridicule alone being original, the characteristic productions of the great Ingersoll, the imitator of Dan Rice on the stage of religious controversy? I defy you to point to one single page of solid consecutive thought in any of your tirades against Christianity that is not garbled from others!

9. Is it not true that in April 1872, Professor Clark Braden sent to you a most positive and direct written challenge to meet him in debate in the city of Peoria? Did not the Infidels of Canton, Illinois, in 1877, challenge the Ministerial association of that city to have Professor Braden meet you in debate, and was not the challenge promptly accepted? Did not the infidels of Bushnell and Goodhope, Ills., in February, challenge the ministers of those places to have Professor Braden meet you in debate, and again was not the challenge promptly accepted? And did you not vigorously and unceremoniously back square down and out in each instance? As this was years before Professor Braden published his celebrated pamphlet, "Ingersoll Unmasked," an expose for which it is understood you have little affection, this publication cannot be paraded as an excuse for your evident cowardice.

10. Did not Rabbi Brown, before a large an intelligent audience in Peoria, Illinois, in the most positive and unequivocal manner challenge you to a debate? Did not the

same distinguished Hebrew clergyman before several gentlemen in Washington, D. C., tell you to your face that you were "an ignoramus, a charlatan, and a coward, who dare not meet in honorable debate a representative Jew or Christian?"

11. Were you not pointedly challenged to debate with Rev. Aaron Walker, a distinguished minister of the Christian church, in Kokomo, Ind? And did you not endeavor to laugh the matter off by punning on the name of your worthy would-be opponent?

12. Did not Colonel A. B. MacGruder one of the ablest controversialists of his day, and a leading member of the Virginia bar, challenge you for debate, in the papers of Richmond, Washington, Baltimore and Philadelphia?

13. Did not Dr. Z. T. Sweeney, consul general to Turkey under Harrison, and a leading minister of the Christian Church of Indiana, challenge you to a debate at Columbus Ind? And were you not also challenged while in England by the Rev. James Gregg?

14. Did not Mr. John Darst, Rev. J. W. Monser, and four other prominent citizens of Eureka, Ills., challenge you to meet President O. A. Burgess, offering to deposit in bank \$5,000 and to pay you therefrom the sum of \$500 per night for a ten-nights discussion?

15. Did not Rev. H. M. Brooks, for seven years pastor of the Christian Church at Paris, Ills., before a large audience in that city, challenge you to a debate guaranteeing you in answer to your objection that you could not afford to spend the time, the sum of \$500 per night, to be paid you each evening before stepping onto the platform?

16. Did not you violate your agreement with Judge Jeremiah Black, in the most contemptible manner, by sending to him your argument only eight days before the date of publication of the magazine in which the discussion agreed upon was to appear, thus giving him but a short time in

which to prepare an answer to over fifty pages of printed matter that you had spent many weeks in compiling? And did you not refuse to allow his reply to your article to appear in the same number, thus breaking a positive contract?

I understand upon what I consider good authority that you showed the white feather in each and every one of these instances, and in as many more perhaps had I the time or inclination to unearth the facts. If I have been misinformed now is your golden opportunity to set not only myself, but a long-suffering and ever-patient public right. Unless you bring forth proofs to the contrary you can not blame an incredulous host from believing that Rabbi Brown spoke the truth when he told you to your teeth that you were an ignominious, a charlatan, and a coward, daring only to sound your stolen thunder when there was no danger from a direct reply. It seems sad but true that you dare not and will not meet in a fair, manly, and thorough public debate and intelligent, representative defender of the Bible.

Now sir, in order to strip you if possible, of the power to do evil in your incantations against Christianity which a fictitious reputation for bravery, scholarship, and the love of truth gives you, a reputation which yourself and your friends so industriously and persistently fabricate, pad and bolster, in order to expose your colossal ignorance and monumental gall, and to expose your pitiful weakness if you accept, or your inexcusable cowardice if you reject, I, the undersigned in behalf of the Church Street, Christian Church worshipping in the Tabernacle, in Decatur, Ill., (membership 700), and in behalf of the churches of Christ throughout the United States and Canada, hereby challenge you to meet in public oral debate, for at least six nights (twelve preferred) one that shall be selected and duly endorsed by said churches. The undersigned was born and reared among the disciples of Christ, and believes emphatically in their ability to successfully defend the religion of Jesus Christ against the as-

saults of every form of skepticism. If this belief is unwarranted he deserves to have it properly mutilated in the manner proposed. But until R. G. Ingersoll, the acknowledged champion of infidelity the world over, is able to stand up at least once in a fair and square debate with a man worthy of his metal, he is not willing to surrender "the faith once delivered to the saints."

The Church of Christ sometimes called Disciples, is the third Protestant religious body in the United States, numbering according to the latest obtainable statistics, about 1,200,000 communicants, 10,000 congregations, and 6,000 preachers, with fifty periodicals and as many institutions of learning. In our ministry we have a number of men who are as widely and more favorably known than R. G. Ingersoll, and from the list it will be easy to select one who will be ready within twenty-four hours to meet, the doughty Colonel in debate at such place and such time as may be mutually agreed upon.

I admit your proficiency in splutter, splurge, and speen, Colonel, and admire your ability to juggle words. You make a jolly clown of ridicule, misrepresentation and abuse of things sacred and divine for the rabble, and, lamentably for many honest doubters, young and old, but I do not believe you dare accept the challenge I have made you for fear of the exposure that is sure to follow—the exposure of your shallow fund of real argument, your knavery in the use of decent tactics, and your ugly temper, which when roused by prodding is said to be simply uncontrollable. You dare not debate!

With reference to the selection of an opponent, lest you should have some one in mind whom you would delight to slander, from personal reasons, I will just suggest that it is not for you to say whom we shall select. If you were sued, would you allow the plaintiff to dictate to you what lawyer you should select? If he should attempt such impudent

dictation would you not reason wisely that the lawyer the plaintiff tabooed was the lawyer of all others you should employ? Therefore if in this case you should attempt to dictate who shall or who shall not be selected as your opponent, then I suggest that we leave the matter to a mutually chosen committee of three lawyers to say whether either party has any right to dictate to the other in such a passage at arms as is here proposed. You are the aggressor. Now come up to the challenge like a man.

Anticipating your old plea that your time is so valuable that you cannot afford to waste it in such a debate, I hereby agree to pay you the sum of \$500 per night in advance each night of the discussion, whether it shall continue six or twelve nights. As to my ability to keep this pledge I would respectfully refer you to T. DeWitt Talmage, John J. Ingalls, Sam P. Jones, and many other distinguished men whom I have brought here and introduced from the Tabernacle platform the past five years. Suffice it to say that if money is all you want, you may expose me to the world as unworthy of confidence the first night I fail to keep the above agreement.

Again, let me implore you not to attempt to laugh this matter down or to burlesque it as you have done so often before. Nor crawl out in silence. A grin is not an argument. Grinning requires but the exercise of certain muscles of the face, and although for a man you are an adept at this act, a monkey can beat you at it any day in the week. No, the issue is on, and should be met manfully. Either you are right in denouncing Christianity, or you are wrong. If you are right, what have you to fear in a fair and square discussion, before a fair and square American audience, with a fair and square opponent, whom I will guarantee to be worthy of your best effort in brains, lungs, and grins, and above all in a reverent and dignified defense of the great truths of the religion of Jesus Christ. I wish to make this challenge explicit and imperative. Accept it, and you may prove yourself able to wear the laurel wreath of honest

courage. Reject it, ridicule it, laugh it down, rant and swear at it, paw the air, and bellow yourself hoarse because of it, and you will be branded a coward. Please make your decision known to-night at the place of your lecture in the opera house. As this challenge will in all probability be given very wide publication throughout the United States and Canada, it is fondly hoped that you will accept it like a man, and consent to enter into a fair and honorable comparison of what you so arrogantly vaunt as "Free Thought," with what you have so long sneered at as "superstition."

Sincerely,

Decatur, Ill., Jan. 26, 1899.

GEO. F. HALL,

In addition to supplying the regular heavy local demand, the *Review* people issued 2,000 extra copies, and through a previous arrangement on the part of Bro. Braden and myself marked the columns containing the challenge, and mailed them to a selected list of both secular and religious journals throughout the United States and Canada. The matter was thus widely discussed, and Ingersoll's back-down did him no good. The challenge was translated into several different languages, and in one instance that I heard of, incorporated into a short-hand system of instruction on account of its vocabulary, and for the moral effect it might have on young men students.

Of course the initiated never for one moment expected Ingersoll to accept the challenge. This was not his style. In company with several other preachers I attended the lecture on "Superstition," and was ready for whatever might occur. But he made no direct reference to the challenge. At his hotel, however, a reporter was present when he received from me a marked copy of the paper containing my challenge and he stormed about considerably upon reading it. The next day a drummer friend of mine happened to

be on the same train with the Colonel and his wife and their secretary, and he was still raging, copy of paper in hand. When he reached Indianapolis, the reporters besought him at once, and asked him what he was going to do about that challenge. His wife spoke for him saying that the Colonel had often been challenged during his long career, but never by anybody whom he considered worthy to meet him. Oh! what comfortable conceit!

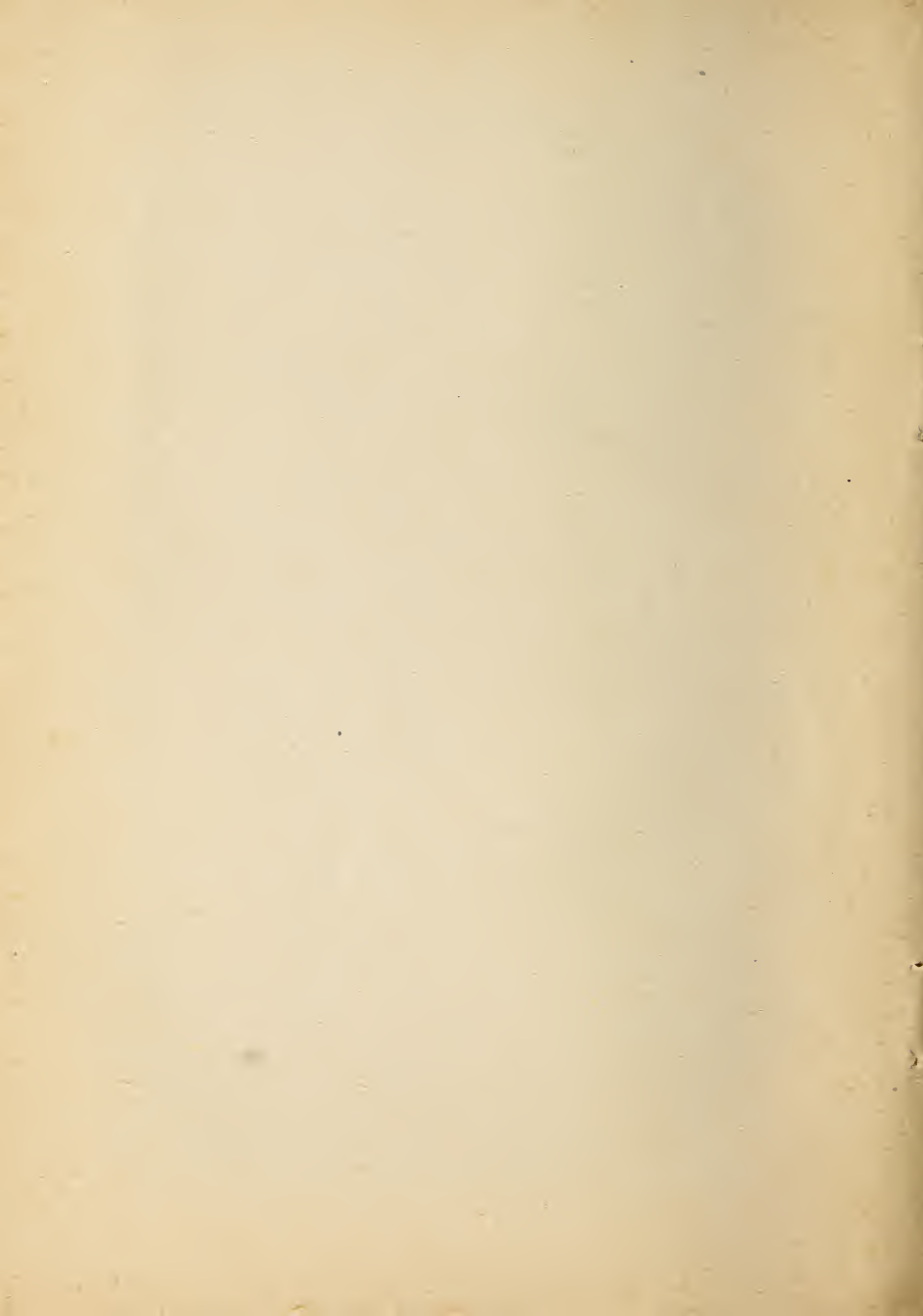
The local effect of the challenge was very perceptible. He had been in the habit of visiting our town every few years regaling a big nest of skeptics with his slimy tirades. On the occasion of his last visit the manager of the Opera House said he had a \$600 house. This time his receipts amounted to but \$243 a falling off of \$357 which was generally attributed about town to my challenge which seemed to have just the effect I sought, viz: *To so expose the man as to disgust the public with him—in short, to unmask him!*

If this unpretentious introduction, and the red hot pages of Bro. Braden which follow, shall succeed in doing this among any who are today worshipping the memory of one of the worst enemies of the church in modern times, then I shall be truly gratified for the privilege of helping a little in overthrowing the false for the true.

G. F. H.

October, 1900.

Chicago, Ill., 508 Eddy street.



INGERSOLL UNMASKED.

BY CLARK BRADEN.

In 1871, R. G. Ingersoll, a notorious lawyer and politician, of Peoria, Illinois, delivered, in Fairbury, Illinois, on the anniversary of the birth of Thomas Paine, an infidel harangue—his first eulogy of Thomas Paine. It attracted some attention. The next anniversary, January 29th, 1872, he delivered, in the same place, his lecture entitled "The Gods." It was repeated in Peoria, published very widely in the papers and great numbers sold in pamphlet form; was widely read and attracted great attention, and caused much discussion and comment. Since that time Ingersoll has traveled and lectured extensively, drawing great crowds. He has given to the world what purport to be nearly one hundred lectures, which have been widely published in the papers and in pamphlet and book form. It is claimed that hundreds of thousands of copies of each, of certain lectures, have been circulated, and, in the aggregate, millions of copies have been circulated and read.

Ingersoll has also published, in magazines, infidel articles, and has had controversies with Judge Black, Dr. Fields, Gladstone, and others. It is safe to say that no living person has addressed a larger number of persons; been read by more persons; influenced more persons; and been more talked about; and heard more talk, during the last thirty years, than R. G. Ingersoll.

The writer published, in 1881, an expose of Ingersoll, entitled "Ingersoll Unmasked." More than fifty thousand copies were circulated. Extracts from it were published in thousands of papers, and quoted in lectures and sermons, until Ingersoll was driven

from the field, and out of politics for years. No effort has been made for years to circulate the pamphlet and Ingersoll, some years before his demise, attempted to regain his former *prestige* in the lecture field, and in politics.

The writer has been urged to publish a new edition of the pamphlet, and in doing so, he avails himself of the opportunity to revise it, putting into it, in as concise a form as possible, the facts in regard to Ingersoll—his career, his character, his education, his ability; so that the glamour of adulation, that has exaggerated these traits, may be dispelled, so that all can know his real character. In doing this he complies with the advice of many leading preachers of various denominations, who believe it to be a duty that he owes to the cause of religion, morality, and truth, to deprive Ingersoll of the fictitious reputation fabricated for him, that gives to him his greatest power to injure religion; a power that he wields to the utmost against the truth. Telling the truth in regard to a person is no injustice to him, and if complaint is made, objectors should remember that Ingersoll is responsible for the character of the truth told, and no one else.

What Has Been the Influence and Result of the Work of Ingersoll?

There is in every community a class of persons, of both sexes, that are impatient under the restraints of law, morality and religion. Some are already lawless and vicious; and others desire to be so, and feel hampered by the restraints of religion and morality. There are many such among the young. Indeed there is, in almost every youth, a tendency in such direction. Religion, the teachings and influence of the church, the Sunday School and the pulpit, and of parents, counteract such tendencies, and check and restrain such persons. They feel and know that religion and its influences are the chief restraint. They do not dare to express themselves openly, and to rush to the extreme of repudiating restraint, and openly opposing the idea that vice should be restrained and punished.

Ingersoll has acted as the mouthpiece of such classes, and has given boldness and utterance to their evil desires. He has played the part of a hardened street gamin, who comes up to a crowd of boys, evil and vicious, and are contemplating a crime, but hesitate to begin it. He perches his brimless hat on one side of his head, gives his suspenderless rags a hitch, rolls his quid to one side of his mouth, squirts out a mouthful of tobacco juice, and yells, with an oath: "That's nothing, you are a lot of greenies; come on, I'll show you how to do it!" The little ruffian is a hero to those embryo criminals. He gives boldness and expression to their evil desires. So Ingersoll gives impudence and vent to irreligion, lawlessness and rebellion against religion, morality and law. He gives expression to these evil tendencies, and gives boldness

to persons under their influence, to express themselves openly and defiantly, and to act out their evil desires. When it is announced that Ingersoll will give a lecture in a place, the drunken, the profane, the lewd, the vicious, the vile, the criminal, flock to hear him, as buzzards flock to regale themselves on carrion. The loudest and most enthusiastic of his admirers are to be found in grogshops, gambling hells, dens of vice, infamy and low resorts that reap a harvest while he is in the place, and from which the larger portion of his audience comes. A gentleman going home from his lecture in Youngstown, Ohio, passed several saloons. In each and all crowds were roaring over his attacks on religion, and yelling for "Bob" "He's our fellow. He's exploded all that stuff about God and Hell. Pitch in and do as you please, and if you keep clear of the *cops* you're all right." It is a notorious fact that the fast, the evil disposed, flock to his lectures for miles—hundreds of miles by rail; and grogshops, gambling hells, bagnio dens of vice, infamy and low resorts reap a harvest, and are crowded, and open out their crowds into his audiences.

If a preacher visits a community and all accept his teaching, and live as Jesus lived and taught men to live, drunkenness, lawlessness, profanity, lewdness, vice and crime will cease, and all good will be lived and striven for. Let Ingersoll visit the same community and all accept his teaching; not one less oath will be sworn; not one less act of lewdness, lawlessness, or crime will be the result. On the contrary, all hell will be stirred by his coming, and be in an uproar, and the fast, the profane, the drunken, the lewd, the vicious, the vile, the criminal will flock to grogshops and dens of vice, infamy and low resorts that will have a perfect carnival, and spew out their vile crowds into his audience, like buzzards from their roosts, flocking to regale them-

selves with carrion. Others, that ought to be above listening to such vicious harangues, go to his lectures impelled by the prurient curiosity that leads persons that ought to be respectable, to flock to see Black Crook and lewd spectacular dramas. The crowd roars and shouts over Ingersoll's falsehoods, ribaldry and blasphemy as they would over the profane and ribald jests of a circus clown. No one would dare to dispute that his harangues were of the highest order, and that his audiences were of the most refined and intellectual character, and that their highest nature was appealed to in the most exalted manner; who reads 'laughter,' 'great laughter' 'loud laughter' uproarious laughter,' 'riproarious laughter,' in nearly every sentence, occurring over one hundred times, in the report of one lecture. That his audiences were of the most refined cultured and intellectual character; and that their intellects were appealed to in the most exalted manner, is evident from the fact that they hooted, yelled, stamped, laughed, roared and screamed uproariously and riproariously. Such efforts are the gospel of reason, science and progress, that is to banish the hoots of such clerical ones as Hall, Stons, Chalmes and Chopin!

The next day, in grogshops, bagnios and all places of low and vicious resort, on every street corner; in every knot of loafers, in every crowd of the idle and vicious, the profane, the lewd, the vicious are engaged in rehashing Ingersoll's blasphemies his lying caricature and ridicule of everything sacred and good, with obscenity and blasphemy of their own; and rolling them as sweet morsels under their foul tongues. Irreligion and vice rear their hideous fronts defiantly, and flout religion, morality and restraint, and blaspheme all idea of restraint, of vice or punishment of sin and quote Ingersoll's utterance to sustain them in their infamy.

Those who should not have entertained, for one

moment the idea of listening to such harangues, have had their moral sense blunted, and a taint imparted to their spiritual nature, from which it will never recover. No one can stifle conscience and love and respect for parents, in listening to ridicule and caricature of them, and ever again feel for them the same love and reverence as before such baseness. And no one can stifle conscience and moral sense; and not do violence to religious and moral nature, in listening to Ingersoll's lying, blasphemous caricatures of everything good and sacred; and laugh at them, without being debased, and having moral nature and sensibility blunted and impaired. They can never again feel for religion and morality the reverence felt before taking part in such ridicule of them. One can not handle pitch without being defiled.

Ingersoll has emboldened thousands to retail and imitate his assaults on religion and morality, on every occasion that they can seize. He has encouraged thousands to utter irreligion and immorality, and to assail religion and morality. He has influenced thousands to cast aside the restraints of religion and morality, and to launch out into irreligion and infidelity. He has sown doubts in thousands of minds. He has influenced, for evil and against religion, hundreds of thousands. He has exerted a baleful influence over millions. His influence has been evil, and evil only, and that continually. If a census were taken of all who would openly avow themselves followers of Ingersoll, it would startle those who offered to belittle his influence. If all were enumerated that have been led out into doubt, or confirmed in scepticism by his work, it would startle complacent believers who offer to treat his influence with contempt.

The writer is not an alarmist, but he has traveled

in the United States and Canada, perhaps as widely, as any one, and has come in contact with young, the active, the business public; and has had opportunities for learning facts that preachers, editors of religious papers do not have. When one has traveled from the Gulf of St Lawrence to the Gulf of California, from Puget Sound to the Gulf of Mexico, and has had Ingersoll's harangues thrust into his face, by newsboys on every train every few hours, has seen them in windows of nearly every news stand and book store, and has had them thrust into his face by itinerant hawkers on nearly every street corner, he can form some estimate of the influence they have exerted. The writer does not fear a triumph of error unless the truth is destroyed by the indifference, or the cowardice of its professed friends. But truth must be defended, and error and falsehood exposed. We have no patience with the laziness, indifference, cowardice or cant, that neglects or refuses to do this work. In too many cases preachers act as though they believe, that they do their duty, if they maintain a feeble precarious hold over a few in the community, that enables them to eke out a scarcely tolerable living from them. They rehash the stereotyped ideas of their effete systems of theology; and utter stale platitudes called sermons, to a few indifferent hearers, who listen as a mechanical routine of supposed duty; and the hearers, and especially the young, rarely listen to them, and when they do, they do it with doubt or disbelief, or indifference, or contempt. A large portion of the community never listen to them. Still more only semi-occasionally and rarely, and many of their regular hearers are more or less skeptical.

Ministers are ignorant of the skepticism that like a dry rot, pervades the minds of the community of their hearers, and of the members of their churches. They do not seek to learn the truth—are ignorant of it, and seem

to desire to avoid hearing it, and try to shut their eyes against what is forced on them. Let all ministers earnestly strive to learn true answers to these queries: How many of those, who could and should attend church never attend? How many rarely attend? How many do not attend half of the time? Of those who do attend, how many are present at the morning service? How many at evening service? How many skeptical persons in the community? Not how many openly avowed infidels; but how many doubt the Bible, do not believe portions of it? The facts they would learn would be wholesome in effect, if they did disturb ministerial complacency. It is to such people that Ingersoll appeals. It is such a condition of affairs that enables him to do so much evil. The fact should be learned, and the issue met. If Christianity be true it should be defended against this rising tide of infidelity. If Ingersollism be false it should be met, repulsed, exposed, overthrown and men saved from ruin by it.

“But Ingersoll is not worthy of notice.” Demetrius of Ephesus was not worthy of notice, but he was able to throw the city in an uproar, and drive out the apostles. When a man can secure millions of hearers and readers, and influence millions against religion and morality, he is worthy of notice. When infidelity and doubt are influencing, to a greater or less extent, the majority of the adult males of this generation and influence to some extent, many church members, they are worthy of notice. They must be noticed, met, refuted; or the church will go down. It is amusing or rather disgusting to hear a preacher who never addresses more than three or four hundred, and that not twice a year; and whose audiences average from fifty to one hundred, declare after, Ingersoll has lectured in his community to an audience of 1500 to 2000; “He is not worthy of notice.”

"It is stooping for Christians to notice Ingersoll." If Christians are what they should be, it is stooping for them to notice any sin. Christ stooped to save mankind, the sinners, the lowest. If the church and preachers are above stooping to save souls from infidelity and too good to attack and destroy unbelief, that is leading souls to ruin, they are too good for this world, and too exalted for the duties of life.

"Only let him alone and he will lose his influence. It will die out if he is let alone. Noticing him only gives him notoriety; and increases the evil," What a pity such transcendent infallible wisdom had not been known from the beginning of sin on this earth. Ingersoll declares "Had I been present at creation I could have saved the Almighty from many blunders." Had these wiseacres been present they could have suggested, when man sinned, that if the Devil and man were let alone sin would die out. Noticing it by giving to the world plan of salvation—assailing it by revelation—warning on it throughout thousands of years, only brought sin into notice, and increased the evil. The Son of God came into the world to assail and destroy the works of the devil. What a mistake. Had he let them alone they would have died out. Assailing them only brought them into notice, and increased the evil. What a pity that God, his Son, the Holy Spirit and inspired men, had not been as wise as these wiseacres—did not know this infallible recipe for killing off sin and the Devil. What a mistake Luther, Calvin, Wesley, Campbell and all reformers made in assailing error and evil. Had they let them alone, they would have died out. Their work in assailing error and evil only gave them notoriety and increased the evil. Why do not such wiseacres stop all preaching, and let sin alone, if assailing sin only gives it notoriety, and increases the evil.

The truth is all such talk is the merest drivel, and cowardly hypocritical cant. It is the gabble of ignorance, that can not meet sin—of cowardice that dare not, and of indifference or laziness, that shirks duty and uses such gabble as a lying excuse. All that any sin wishes is to be let alone while doing its work. Why not let a fire alone that is burning up a city? It will die out if let alone. Yes, when it has destroyed all that is to be destroyed.

Infidelity can not be put down by such cowardly hypocritical cant and sanctimoniousness, nor by assumed clerical or churchly dignity, nor by lying assertions that it is not worthy of notice, or that noticing it results in harm by giving it notoriety, and increases the evil. Cowardice, ignorance, indifference, laziness lie back of all such hypocritical lying cant, that is gabbled as a cloak for betrayal of the truth.

Infidelity can no more be prayed down, nor put down by preaching sermons on other topics than other sins can be overthrown in that way. Common sense has taught the lesson, and experience has verified it, that intemperance, gambling and other evils can be put down only by assailing *them*, denouncing *them*, noticing *them*, preaching, exposing *them*. The same is equally true of Ingersoll's work. When Israel was defeated before Ai, Joshua prostrated himself in prayer. He was told to get up out of the dust, put away sin, and go back and conquer Ai like a man; and quit whining like a coward. Christians should heed the lesson, and fight Ingersoll like men, instead of praying God to do what they should do themselves.

Unless Christianity is false, and infidelity is true, it is not true as we are often assured, that replying to infidelity will spread infidelity and increase the evil. Why not stop all preaching against any and all evil and sin, on the same plea, that noticing them only gives

them notoriety, and increases the evil? Why is not this true of all evil as well as of unbelief? What would be thought of a lawyer, who would assert "I have the law and the evidence on my side, but I will not go into court and state them to the court and jury, for if I notice the other side, it will give that side notoriety, and cause doubt, and cause me to lose my case. I will let the opposing counsel have the field all to himself, and let him say what he pleases, without any attempt at refutation. I will win my case by letting it go against me by default." Such a lawyer would be sent to an insane asylum, or a hospital for idiots. Would he be any more insane or idiotic, than those who raise the clamor, that assailing evil, opposing infidelity, replying to Ingersoll, only gives him notoriety, and increases the evil? Are not they worse than Ingersoll, when they make such assertion in regard to the word of God! "Well, we are opposed to all debating. It does no good. It is not in harmony with the spirit of the religion of Christ. It is not dignified. It is not Christian." I wonder if such persons have sufficient common sense to see what an assault such stuff is on God, Christ, the Holy Spirit, and inspiration—that it is a censure of their action, that is really blasphemous. The book of Job is a debate, in which the Almighty makes the closing speech. The addresses of inspiration to man, from Adam to Malachi, were largely discussion, debates. The utterances of the Holy Spirit through the prophets were largely debates, John the Baptist debated. The last six months of the career of Jesus was one constant stormy debate, in which he used the most fearful denunciations, that were ever uttered in human speech. The apostles debated constantly. Paul debated in synagogues, in the lecture room of Tyrannus six months, in Ephesus two years. His letters and the letters of the other apostles are full of debate. Renan as-

sails Christ for debating and urges precisely the cant that cowardly preachers and Christians now urge against debating. Had these "unco quid saints" been present they would have saved Jehovah, Christ the Holy Spirit and inspired men, from the low act of debating that always results in evil.

If Christianity be true it must be proclaimed and proven to be true. It must be defended. Opposition to truth, error and falsehood, evil and sin, must be assailed, exposed, overthrown. If the church, preachers and Christians do not do such work, they are as recreant to duty as any army that acts the coward, stays in camp, and lets the enemy desolate and destroy the country it should defend. As the enemy, after they had destroyed all support to such an army, would they destroy such a cowardly traitorous host; so infidelity, when it has taken possession of the world outside of the church, will stamp out of existence, such a traitorous cowardly ministry and church recreant to every impulse of duty.

In this pamphlet the author does a work that it is an imperative duty of all lovers of truth, all opponents of error and evil. He tells the truth in regard to Ingersoll as a man. His admirers have most industriously fabricated for him, a reputation that he is utterly unworthy to enjoy. His critics hitherto have either been ignorant of what they ought to know, or they act a falsehood, in concealing it; and betray and wound the truth. Since this fabricated fictitious reputation of being a man of unblemished reputation, a man of great learning and erudition, that they concede to him, gives to his attacks on religion and morality, their chief force—if they concede this reputation to him through ignorance, such ignorance should be removed, and his vile character exposed, and be stripped of his power for evil, ignorantly and untruthfully conceded to him.

If his critics know his real character, and concede to him what they know he does not possess; they are not only guilty of falsehood but they betray the truth, and forge weapons for evil, in conceding to him a power for evil, that he should not be permitted to wield. His gross ignorance, his utter lack of a respectable education, his shallowness as a scholar, reader and reasoner; his plagiarism should be exposed. So should his vile life and character. This would deprive him of a mighty power for evil, that has been unjustly conceded to him, and that he has wielded to the utmost against the truth. He deserves no mercy. His character is such, that leniency is a betrayal of the truth and his life and conduct are such that silence in regard to them is treason to the truth and duty. His unscrupulous crusade against the truth demands a thorough *expose* of his real character. It is no time for squeamishness, for a charity to a falsehood that betrays the truth—for monkish sentimentality about clerical or church dignity or for a lackadaisical tenderness to an assailant of all truth and morality, that is unprincipled in character, unscrupulous in methods, and relentless in warfare. He is too bitter, too reckless, to relentless too unprincipled in his warfare, to deserve any lenity whatever.

Believers of the Bible can learn a lesson from the modes of warfare resorted to by infidelity, in its attacks on religion, the church and preachers. Their books, pamphlets, papers, harangues and conversation turn with attacks on preachers and their families. They smell out such scandals, as buzzards scent carrion, and publish them as widely as possible. No one has been more active in such work than Ingersoll himself. If infidels assail preachers and their families, they should not object when their warfare is retorted on themselves, and the true character of their champion

is exposed, and his family ventilated. It is urged that Christians should not descend to the level of Infidelity and Ingersoll. If an assailant gets down into the dirt, one defending the truth will have to aim low, fling low when he is to hit him. An army has to shoot down to the level of the enemy when they are to hit them, and defeat them. If they shoot over them, the silly gratification of false pride, that they had shot on a high plane, would be poor consolation for defeat by an enemy that took every advantage of the situation, and shot to kill. The pretended dignity of such persons is as idiotic as Braddock's insulting refusal to permit Washington and his continentals, to fight the Indians as the Indians fought. Their modes of warfare would be as insane as the attempt of the British general to conduct a battle against Indians in the dense forests of America, as he would battle against regulars, on an open plain in Europe. Dignity may be the proper thing in a sermon, in a pulpit, but is as absurd in a warfare against infidelity, as drawing room etiquette in lassoing a Texas steer that is running amuck in a crowded street. We kill the beast in the speediest way possible regardless of dignity.

The writer has been cautioned that he will create a sympathy for Ingersoll, if he exposed his vile character. I regard insinuation as the grossest insult that could be offered to the American public. What sort of a cess-pool do such persons imagine the American people to be, that they insinuate that to tell the truth in regard to an unscrupulous villifying assailant of religion and morality for the purpose of depriving him of a fictitious reputation, that has been fabricated for him and that he is utterly unworthy to enjoy, and which he uses as his chief power for evil, by exposing his vile character, will create a sympathy for him? Exposing a scoundrel will create sympathy only among villains. Exposing

Ingersoll's real character will create a sympathy for him only in the minds of persons as vile as himself; but disgust at him in the minds of all decent people. The lawyer who prosecutes villians, the press and the people, should be very careful not to tell the truth, and expose their infamous life and character, lest it create a sympathy for them. What disgusting balderdash such twaddle is. Persons who make excuses for Ingersoll, and sympathize with him do so because they are like him; and are hit by the expose, just as the lawyer said to Jesus, when he was denouncing the Scribes; "Teacher in that saying you condemn us also." If I remember correctly, Christ did not retract what he had said, nor apolize to the lawyer, nor protest that he did not mean the lawyers. No he thundered out a most scathing denunciation of lawyers, whose character led them to sympatbize with the villians he had denounced

Christ ought not to have uttered the terrible denunciations of Math. XXIII, and in other places the most scathing expressions in human speech. The Holy Spirit in Paul ought not to have uttered the terrible denunciation of Elymas. It would create sympathy for the scoundrel denounced. Exposing crime creates sympathy only in the hearts of criminals. Persons who sympathize with Ingersoll, when the truth is told, are as vile as he.

The writer has been told that his *expose* of Ingersoll does not display the spirit that Jesus displayed, when he on the cross prayed for his murderers: "Father forgive them, they know not what they do." Will such "urco guid saints" answer a few questions? Was this prayer of Jesus without limitation? Did he ask God to pardon blasphemous, murderous wretches with their hearts full of fiendish hatred, and love of blood unrepentant and fiendish in action, disposition

and character? If he did could God answer such a prayer without trampling under foot reason and justice? Can God pardon anyone, unless they repent loathe and forsake sin, and, as far as possible, make reparation for wrong? Would not the pardon of such fiendish murderous wretches, unrepentant full of bloodthirsty hate, be trampling on all right, law and government? Was not the spirit of Jesus displayed as much in his scourging thieves out of the temple in his indignation and anger at vile persons, and in the terrible denunciations in Math. XXIII, the most scathing utterances of human speech; as in the prayer on the cross? Did Jesus pray for those of whom he said; "Hypocrites" "Vipers' brood?" "Go on, Fill up the measure of your iniquity. How can you escape the deep damnation of hell?" Did the spirit manifested by Jesus, in such language, conflict with the spirit of his prayer on the cross? Did Jesus, in his debates and denunciations, contradict the spirit of the prayer on the cross? Taking into account, the character of the persons that called each out, is not one as Christ-like as the other? Does God require us to forgive those who are unrepentant, and who persist in malicious efforts to destroy us and who would trample under foot the pearl of forgiveness, and turn and rend us? If we imitate Jesus in the prayer on the cross, ought not our forgiveness to be limited as his forgiveness was? What was the nature of the forgiveness for which he prayed? To whom and on what conditions was it to be extended? To fiends persisting in fiendishness? If we imitate the spirit of the prayer on the cross, when in similar circumstances, ought not we to imitate also the spirit of the denunciations, if placed in similar circumstances? Is not the spirit of the denunciations as much the spirit of Jesus if we are placed in the same circumstances as the spirit of the prayer on the cross

was the spirit of Jesus, if we are placed in the same circumstances, as he was placed, when he uttered that prayer? Does the spirit Jesus displayed in the denunciations, contradict the spirit he displayed in any other circumstances? Is there not much nonsense talked in thoughtless goody-goody moonshine about "the spirit of Jesus?" Did not Jesus denounce with terrible severity and indignation, the spirit of Ingersoll, the spirit of blasphemous rebellion, that rejected and sought to destroy the truth, as he does? Do not we manifest the spirit of Jesus, when we do the same thing under the same circumstances? There is much namby-pamby gush now about the "love of God" and the "spirit of Christ." God can love no one, unless they are worthy of love and only to the extent that they are worthy of love. I would not worship a God who has not the moral stamina to be indignant and angry with iniquity and loathe, hate, and abhor the scoundrels who perpetrate it. The Bible knows nothing of such twaddle as: "Love the villain, but hate his villainy". If iniquity should be hated, so should the iniquitous scoundrel who rolls iniquity as a sweet morsel under his tongue. "God abhors the bloody and deceitful man." "He is angry with the wicked every day."

Doubtless Ingersoll's admirers will howl "Persecution" "Slander" "Abuse." But the truth will be told notwithstanding. Ingersoll assails and slanders Christians, preachers and churches, and his blackers applaud to the echo, though he discards the misrepresentation and falsehood. Advocates of Christianity have an undoubted right to tell the truth in regard to Ingersoll in reply. Infidel books, pamphlets, papers, harangues and talk, teem with slanders of preachers. It is all right so long as they are the assailants, but all wrong when they are assailed. As the Frenchman

declared; "Tiger hunting is glorious sport as long as you are hunting the tiger, but *soon* the sport changes, when the tiger takes it into his head to hunt you." The tiger will do his share of the hunting.

No doubt some weakling, chicken hearted, profound Christians will shake their heads and timidly remonstrate, protesting that such things should not be told, and such language should not be used. The pearl of forbearance has too long been cast before this infidel slanderer and his only return has been to mangle religion. What a pity that such namby-pamby goody-goodies had not been present to remonstrate when the Holy Spirit through the prophets denounced the Ingersolls of their day. When John and Jesus denounced the malignant opponents of the truth, as a viper's brood. When Jesus thundered out the awful denunciations of Math. XXIII. When the Holy Spirit in Paul addressed Elymas the Ingersoll of Cyprus? "O full of all craft and malice—envy of all truth—thou child of the devil." Doubtless, had they been present like a timid maiden aunt, they would have rolled up their eyes, primly puckered their mouths, and protested, "You hadn't order do so. It is very *unpurty*."

If a ruffian were to assail with slanders and lies, one's mother, he would be a base cowardly poltroon, who by conceding to the slanderer a character that he knew that he was utterly unworthy to possess, increased the slanderer's power to injure her. And language cannot express the baseness of one, who would object, when the slanderer's vile character was exposed by others. His first and highest duty would be to drag the slanderer to the light, expose his vile character and strip him of power to injure his mother. The most infamous base thing he could do, would be to unjustly and untruthfully give to the assaults of the slanderer, all the power he could by taking special

pains to ascribe to the slanderer a character of which he knew that he was utterly destitute. For Christians to concede to Ingersoll a character that they know he does not possess, and thus give their greatest power to his assaults on religion and morality, or to object when he is exposed and stripped of his power is the basest betrayal of truth of which they can be guilty. The first and highest duty is to strip him of such power by exposing his real character.

LIFE AND REAL CHARACTER OF R. G. INGERSOLL.

The father of R. G. Ingersoll was a Congregationalist minister, a graduate of Yale college, a man of much natural ability, and good education; and when aroused out of his natural indolence, was an eloquent speaker. The mother of R. G. Ingersoll, had also much natural ability and good education, being a graduate of Willard Female Seminary, Troy, New York. The fact that Ingersoll's parents were educated, and always used good language, accounts for the fact that Ingersoll, who has not a good common school education, uses such accurate and good language in his speeches and conversations. He was reared in the use of such language. Mr. Ingersoll preached in New York, New Jersey, Ohio, Wisconsin and Illinois. The mother of R. G. Ingersoll died in New York while he was young, and his father married the second time. His children mistreated their stepmother, and their father took their part. The wife obtained a divorce. He married a third wife in the west, and with the same result to the marriage. He moved to southern Illinois and married a fourth wife in Mount Vernon, and was separated from her when he died.

In consequence of his indolence, Mr. Ingersoll failed as a pastor, did not remain long in a place, and was poorly supported. The conduct of his children increased the difficulty of getting work or retaining a position. The boys were rowdies and the girls were reckless loud and fast, and at least one was notoriously lewd. Apologists for Ingersoll's abuse of religion, assert that his father was a harsh, stern tyrant, that drew his son into Infidelity by his severity and bigotry. There never was a more baseless slander. Mr. Inger-

soll was censured by his people for his liberality in affiliating with other denominations. He was not a tyrannical father, but erred on the opposite extreme. He was an over fond indulgent father that never could see anything wrong in his children. They could be guilty of no misconduct that he would not excuse, and in which he would not defend them. He took their part against their stepmothers, and drew them away. He took their part against congregations that objected to their outrageous conduct. R. G. Ingersoll has covered himself with infamy, in permitting this lying slander of his over indulgent father, that he knew to be infamously false, to be retailed. Instead of denouncing it as an honest man (to say nothing of an affectionate son) would do, he allows it to be retailed all over the land that religion may be injured. When R. G. Ingersoll portrays the indulgence he would allow in the family he portrays what obtained in his father's family, what ruined him and the rest of the family; and of which R. G. Ingersoll is the legitimate fruit. It was not severity but the opposite extreme, that gave to R. G. Ingersoll an unrestricted opportunity to display the evil that was in him. From early boyhood R. G. Ingersoll was known wherever his father lived as a lawless, reckless, disobedient rowdy, uncontrolled and spoiled by his father's indulgence. He was profane, obscene, rude and unfeeling. He was irregular in attendance at school, and never finished a common school course.

He attempted to study law in Greenville, Illinois, and was dismissed by his preceptor for idleness, worthless, bad conduct and character. He was with his father when Mr. Ingersoll made his first visit to Marion Illinois. Judge W. A. Sennua, of Carbondale, Illinois, who witnessed the scene, says that when Mr. Ingersoll was on his knees praying, as he was con-

ducting family worship in the home of N. B. Calment, R. G. interrupted his father with; "Now father that is all nonsense, and you know it." As patiently as though such outrageous conduct was perfectly proper, Mr. Ingersoll spent some time in reasoning with him, and completed his prayer. As Mr. Ingersoll had separated from his wife, a daughter known as Mrs. Frisbie kept house for him. During a church social held in Mr. Ingersoll's residence, this daughter was caught in the act of lewdness, with a well known man, and the company immediately left the house in disgust. She had, while in Marion, an illegitimate child the paternity of which was doubtful, though charged on one of the leading men in Southern Illinois. Elder A. Benson, one of the most reliable men in Southern Illinois, who was in the pulpit with Mr. Ingersoll, narrates this incident. One Sunday afternoon Mr. Ingersoll changed his sermon into a harangue defending his children. He defended his sons, who were notorious, especially R. G. for profanity, obscenity, lewdness, gambling and drunkenness, and pointing to Mrs. Frisbie, who was present, exclaimed: "They have even dared to assail my noble daughter!" Persons were present who had caught her in the act of lewdness in his own house, and others who had left the house in disgust when they learned it. And then there was in the cradle in his home, her illegitimate child, and her lewdness was notorious and shameless. It was such folly as this, and not severity that ruined Mr. Ingersoll's family.

During the years that the family lived in Marion, R. G. would often, and especially on Monday after his father had preached in Marion, denounce his father's preaching with profanity and blasphemy, and denounce his father as a fool and hypocrite. He would assail his father on the streets and in crowds, and Mr. Inger-

soll would expostulate and reason with him, only to receive abuse in return. It was over-indulgence and lack of restraint that ruined R. G. Ingersoll, instead of severity and bigotry. People of Marion observed with much amusement, THAT INGERSOLL NEVER MENTIONED HIS CAREER IN MARION, WHEN GIVING MATERIAL FOR A SKETCH OF HIS LIFE. THERE IS A REASON FOR HIS SILENCE. As a result of the conduct of his family, and Mr. Ingersoll's folly in taking their part against the people, Mr. Ingersoll received poor support in Marion. Instead of working and assisting his over burdened father, R. G. Ingersoll loafed in idleness, in saloons and places of low resort, on the streets, around the public square, and sponged his living off of his over burdened father. Occasionally, he would do a little writing for a merchant, or in an office to get a little money to spend in a debauch, when he could obtain it no other way. His time except the few hours that he was compelled to labor to get money to gratify his lusts, was spent in loafing, gambling and drinking, in low company, and in places of low resort. If there was a scrub horse race, a fight, a drunken row, or a dog fight, R. G. Ingersoll was the nosiest rowdy present, but always was careful not to get into a fight himself. Robert Pully and other citizens tell of seeing him stoned as he reeled across the public square out of a house of ill-fame, where he had spent hours. In a drunken row he undertook to clean out a grog-shop. As he was smashing things, Davis, the proprietor, hurled a tumbler at him, and tore a portion of his ear loose from his head. His blood was in such a condition, from his vile life, that it was feared that he would lose his ear, if not his life. There is still on the records of Williamson County an indictment against him for being engaged in a drunken riot.

He would drink and gamble in all places, and at all hours, regardless of shame. All that has been said and more in regard to his wild life in Marion can be proved by Robert Pulley, F. M. Goodall, John Goodall, C. J. Campbell, S. H. Bundy and scores of old residents of Marion and Williamson County.

Chaplain R. C. White of McKinney, Texas, says that Mr. Ingersoll came to Waverly, Tennessee, with R. G. and appealed to the people to help him save his son, who was going to destruction. On the most positive pledges of good conduct, a select school was gotten up for him. After a few months effort to maintain an outward appearance of decency (he was drinking in secret and gambling) his sister, Mrs. Frisbie came to him, with her illegitimate child, and kept house for him. Her conduct became so infamous that they were warned to leave town, and they left. Col. J. M. Clementson of McKinney Texas, says that when Ingersoll and Mrs. Frisbie returned to Marion from Tennessee, such was their reputation that no hotel or family in Marion would receive them, and they had to go out into the country to the home of Hopper, a drunken boon companion of Ingersoll, until the brothers rented a hovel, in which Mrs. Frisbie kept house and maintained her reputation for lewdness.

From Marion, Ill., the Ingersolls, the brothers and sister drifted to Harrisburg and then to Shawneetown. There is on the records of Saline County an indictment against R. G. Ingersoll for making, in a drunken rage, a murderous assault with a knife on an old man. In all of these indictments Ingersoll escaped punishment by skipping out at time of trial, and the court let him go, because he was not worth the cost of prosecution. These indictments are matters of court record.

The Ingersolls were the most rabid, foul-mouthed

demagogues in Southern Illinois. E. C. Ingersoll got an appointment under Buchanon, and the brothers and sister moved to Peoria. S. A. North of Carbondale, says they came to Carbondale to take the train for Peoria in a rickety, ramshackle of a one horse wagon, drawn by an old crowbait of a horse, with scarcely enough rope harness to haul the crew, and all their possessions were in a small goods box. When one recollects that R. G. Ingersoll was a young man and single, how he had spent his youth and manhood thus far, his worthlessness can be seen by his beggarly appearance at the depot. Mr. Redding one of the most reliable men in Peoria, says that when the Ingersolls came to Peoria they were so poor that that they could not pay for an old carpet that was on the floor of the room they rented, and so worthless that the owner would not trust them, and it was removed. In Peoria for years R. G. Ingersoll was infamous for obscenity, profanity, blasphemy, drunkenness, lewdness and ruffianism. G. W. H. Gilbert declared to W. R. Allen, that the drunkenness and lewdness of Ingersoll was beastly. He would take a jug of rum and a prostitute and spend days in a room in a drunken debauch. Judge Louck declared to Mr. Allen that for years Ingersoll was addicted to the most shameless drunkenness and lewdness. He would spend days in a drunken debauch in a brothel, until his friends found him and took him home. Hundreds can testify to seeing him reel through the streets drunk, often for a period of years, and scores to seeing him led or hauled home drunk, sometimes on a dray.

Mr. Buskirk, an old and well known citizen told Rev. Schwartz that in a drunken row in a brothel Ingersoll undertook to beat a prostitute and she cut his scalp with a beer mug, and that Ingersoll got a scar on his scalp in that way. A man was murdered in a

drunken row in a grog shop, and all circumstances that could be learned pointed to Ingersoll, who was the most active assailant of the murdered man, as the one who had struck the fatal blow. Ingersoll usually spent his Sundays in beer gardens, saloons, barrooms and places of low resort. The profane, the drunken, the vile would flock around him like buzzards around carrion and roar over the vile blasphemous jokes and yarns that he would belch forth by the hour. Central Illinois is rotten with vile jokes and yarns that are ascribed to him. If one hears a peculiarly vile blasphemous joke or yarn, and inquires, "Who originated that abominable thing?" The reply is, "O that's one of Bob Ingersoll's yarns." If he can catch a preacher in a crowd he loves to tell an inexpressibly filthy story in regard to the material of which preacher's are made, as Rev. W. T. Maupin and other preachers can testify.

In 1860 he ran for Congress on the Pro-slavery Democratic ticket with the Fugitive Slave Law and the Dred Scott decision as his platform. L. S. Bricker and others testify that at Farmington he was too drunk to stand on the platform prepared. Dr. Holiday testifies that at Decatur he was so drunk, that he had to be led across the stage to keep from falling. At Rigdon, Mr. Graham and others saw him run out back of the place of speaking and spew up his gorge of sod corn whisky, wipe the spew off his clothes before he returned to the building to speak. L. V. Taft, then editing a paper advocating his election to Congress, says that at Maquon he was so drunk that in reeling through a store, he fell and plunged both hands in a tub of butter. In the afternoon he was too drunk to stand on the dry goods box used as a platform, and the crowd indignantly hissed him. Clutching the end of the box with one hand he reeled back and forth, shaking his fist at the crowd, in which were

many ladies, and roared out the foulest obscenity and blasphemy. Then he reeled off a few rods, and in plain sight of the crowd attended to one of the calls of nature. Persons are still living who saw and can testify to these disgusting facts. When W. F. Crafts stated these facts, and they were published in the Chicago papers, all the reply that Ingersoll attempted, was to state in the "Times" that he was in no condition that day to know what occurred.

Ingersoll's admirers give him great credit for hatred of slavery and love of liberty. He is continually abusing the Bible, preachers, churches, and christians, for having been pro slavery. One would think that he must have been an original abolitionist, and a martyr for his anti-slavery sentiments. The truth is that he was all his life until Lincoln made him Colonel of an Illinois calvary regiment the foulest mouthed and most rabid pro-slavery demagogue in Illinois. If, as he loves to assert, churches and preachers made a whipping post of the cross of Christ, he was just as active in making a whipping post of every American flagstaff. Mr. Redding and others say that during the winter and spring of 1861, his denunciations of the incoming administration were so disloyal, and his sympathy with those who were seceding was so outspoken, that he was not called on to speak in the first war meetings in Peoria, because all regarded him as on the side of the rebellion. When he saw what was the popular side, he made what the politicians call a "flop" to become a colonel of a regiment. The shamelessness of his denunciations of preachers and churches for being pro slavery before the rebellion is simply boundless, but he never tells his audience that he once advocated slavery himself.

Once when his regiment paraded the streets of Peoria, he was so drunk that he had to be watched to-

keep him on his horse. Although he ostentatiously wears on all occasions the title "Colonel," and his admirers dub him "Colonel," when it is possible, his military record was infamous, he neglected his duties and other officers, especially the Major, had to attend to them. He spent his time in loafing and carousing with boon companions. In a calvary reconnoissance in Hallock's advance on Corinth, he was run into a cattle and hog yard by a boy of sixteen, to whom he surrendered. This is stated by members of his regiment who saw it, and Major Ransom, the Confederate officer to whom he gave up his sword. The rebel military authorities expressed their contempt for him, so H. L. Hastings of Boston, a widely known author and publisher wrote to me. The question has been often asked why Ingersoll resigned his commission in the field, in the face of the enemy when in good health. Rev. W. J. Beck of Anita, Iowa, informed the writer that he learned from Thomas Paul of Malnem, Iowa, a captain in Ingersoll's regiment, and from other officers of the regiment, that Ingersoll resigned because he knew that charges would be presented, that would compel him to face a court-martial for immoral conduct, negro wenches visiting his tent, drunkenness and so on.

When Owen Lovejoy died, E. C. Ingersoll succeeded him in Congress. Peoria is the largest distilling point in the United States. E. C. Ingersoll in Congress and R. G. Ingersoll in Peoria were leaders of the Peoria Branch of the infamous Whisky Ring. E. C. in Congress saw that the right men were put into the revenue service, and R. G. in Peoria saw that they did the work desired by the ring. When one man refused to perjure himself for forty-five thousand dollars, he was removed and one who would, was put in his place. The Ingersolls had all their lives till this

time been as poor as church mice. E. C. soon became rich on his salary as Congressman. He was one of the most notorious gamblers that ever disgraced Washington. His chief notoriety in Washington, is that he swindled certain men out of fifteen thousand dollars in one night's gambling. R. G. Ingersoll began to invest money in his wife's name. He never owned property in Peoria and his note never was negotiable there. His word and financial honor and responsibility were worthless. R. G. Ingersoll was repeatedly charged with embezzling the money of clients. He embezzled the money of a firm in Detroit, Michigan, and when their attorney called on them after a lecture in Jackson, Michigan, and demanded a settlement, he was insulted and defied with abuse and profanity. Ingersoll returned to Peoria from Washington, and a client (whose money he embezzled) got out papers for his arrest and had all trains watched, and compelled a settlement. His greatest case in court was a defense of the infamous Dorsey, leader of the infamous gang of Star Route thieves, for half of the swag his pal Darsey had stolen from the Government.

Affecting great love of liberty, he has ever been the paid tool of rings, trusts and monopolies, as lawyer and politician. In 1868 R. G. Ingersoll canvassed Illinois for nomination for Governor, on the Republican ticket. He visited Lincoln in Logan County. He got on a drunken debauch and in a row in a grogshop, he undertook to clean out the saloon with a gold headed cane, that his admirers had presented to him. William Pettit, City policeman, arrested him as he was smashing bottles and glasses with his cane, and threw him into the calaboose, where he lay for several hours, until his political friends bailed him out and shipped him off on the first train. When he visited Decatur to lecture on "Progress," the State Sunday School Convention was

in session in a wigwam erected for its use by the citizens of Decatur. To the great mortification of "the genius of the west," but few were out to hear "the silver tongued orator," and he was as the Frenchman expressed it, "Very much disgoost." He vented his spleen in a tirade of abuse of churches, Sunday Schools and religion. Unfortunately for him, among the few present, were several prominent republicans, who were attending the Convention, and had left it that night to hear the man they expected to support for next Governor of Illinois. Disgusted with and indignant at Ingersoll's outrageous abuse of religion, they went into the Convention the next morning and told what Ingersoll had done, and the workers in the Convention went home resolved to prevent Ingersoll's nomination. He was overwhelmingly defacted to retire to private life, and by the suffrages of the people has held that position ever since. *This is the secret of Ingersoll's spleen against the churches, and explains what he means by his clamor for freedom from the dominion of the church.*

One would suppose from the talk of Ingersoll's admirers that any and all positions in political life have for years, been at his call. He was nominated for Congress by the pro-slavery wing of the Democratic party in 1860, when all knew that there was no chance of election, and the nomination was not desired by any man of standing. He was elected to the lower house of the Illinois legislature. Since his defeat in his canvass for nomination for governor, he has not dared to try to secure a nomination for any office: His infidels clackers raised a clamor to have him sent as minister to Berlin by Hayes and again to have him appointed Attorney General by Garfield. He had no respectable show in either effort, and signally failed. His last effort was to represent the District of Columbia as a Delegate to the Republican National Convention, and he

was defeated by a negro. In the convention he tried to have the honor of making the nominating speech for Blaine, and was refused it. He was rejected by the National committee in selecting speakers in 1880 and 1884. He sulked in 1888 and 1892 and declared that he was out of politics. He never had, and does not now have any influence or prestige in politics.

We will now give miscellaneous instances illustrating his life, character and work. In an interview with a reporter of the "Post Dispatch" of St. Louis, occurs this language: "Why the d-d-rant (speaking of and extract he was charged with stealing) is not my doctrine at all." Perhaps his admirers can convince persons of sense that a man who will indulge in such vulgar profanity, knowing that it would appear in a paper does not swear. Dr. John Potts, an eminent Canadian preacher was compelled to listen to Ingersoll's conversation on a train for hours, as Ingersoll and several boon companions took the two seats in front of him. It was frequently profane, often obscene, and always coarse and vulgar. There was no suggestion of the polished gentleman and profound scholar of infidel boasting. We will give at the close the testimony of B. W. Johnson of his profanity, obscenity and blasphemy. A banker in Lewistown, Illinois, said, "I can tell when Ingersoll is in town by the crowd of lewd, vile characters that are congregated around him, and the vile laughter that I hear. I know he is in the midst telling his vile yarns, and getting off his vile jokes." Said a landlord in Rariton, Illinois, "I do not like to have him come to my house. All the low, lewd, and vile flock around him, like buzzards to carrion, and profanity, obscenity and blasphemy are poured out until midnight, and roared over." Hundreds of similar statements can be given, Ingersoll assails Sunday

Schools, churches, preaching, religious meetings and worship. Judging by the way he spent his Sundays in Peoria, he would substitute loafing around beer gardens, grogshops and places of low and vile resort, and belching forth vile yarns, profanity, obscenity and blasphemy for the ennobling practices of Christians. One Sunday in a beer garden near Peoria, he sprinkled a baby with beer, in blasphemous mockery of the ordinance of baptism.

In a national convention of infidels, called and led by himself, Ingersoll offered a resolution that was unanimously adopted, justifying the cause of the infamous Bennett, editor of the infamous "Truth Seeker," who was in jail for peddling vile literature. He signed a petition for the pardon of Heywood in state prison for peddling vile literature, and headed a crusade to have him pardoned. He headed a petition and led a crusade for the repeal of postal laws, closing the mails against vile literature and instruments of vice. He tried to get a chance to speak in advocacy of the petition before the Senate Committee, to whom it was referred. He has lied in the columns of the "Christian Advocate" of New York, and in scores of public statements, oral and written, denying these facts, and has had his lies crammed down his throat by the records of our national government. The Senate Committee, in their report, that is a part of our national records, speak of the petition as "the petition of R. G. Ingersoll and others," and as a petition "to open the U. S. mails to the circulation of vile literature and instruments of vice."

The sister of one of the leading business men, (Walcott Day, if I have not forgotten the name,) in Peoria, a lady much esteemed for her culture and refinement, at the request of Ingersoll made a call at his

house. After some conversation, chiefly on religious topics, refreshments including wine were brought in. Ingersoll poured out a glass and raised it with a toss, and exclaimed in regular bar room style: "Here's to Jesus Christ." Calling instantly for her wraps, the insulted lady said indignantly: "Mr. Ingersoll, others can do as they please, but when you mock and insult my Savior in my presence I will not submit to it. I will resent it" and immediately left the ruffian's presence. Mr. Bishop, son of R. M. Bishop, once Governor of Ohio, says that once when compelled with other passengers to change sleepers about midnight in Toledo, Ohio, Ingersoll stood on the platform with his wife and daughters at his side, and with a crowd of passengers and railroad men around him, he indulged in the most disgusting profanity, while others gazed at him in astonishment, and listened to him with disgust. A banker living in McKinney, Texas, with his wife stopped at the same hotel, with Ingersoll in Rochester, New York. When a number of ladies and gentlemen came down to take the omnibus for the train, Ingersoll flew into a rage, because his agent had not settled the bill, and cursed and swore, to the amazement and disgust of a score of ladies and gentlemen standing around.

In a hotel at Lake George, New York, he got a gentleman to introduce him to Joseph Cook. When Mr. Cook extended his hand, Ingersoll roared: "G-d d-m you, do you know what I have a great mind to do. I have a great mind to knock you down, you d—d sneak." Mr. Cook stopped and ordered the ruffian out of his presence. In a parlor in the Todd House in Youngstown, Ohio, a blind gentleman, Mr. Campbell, editor of the "Youngstown News" in the presence of Mr. Justice and several others, remarked to Ingersoll, though I am sceptical, I can not accept

all that you say." Ingersoll roared out "Well g-d d-n you, who has asked you to accept it." Mr. Campbell and the greater portion of the company left the ruffian in disgust.

Ingersoll was fined in Lincoln, Illinois, by Judge Shafer, for profanity and ruffianism in court. During the trial of Dorsey, the Star Route thief, in Washington, Ingersoll's shallowness as a lawyer subjected him to several defeats through his blunders. He flew into a rage and cursed and swore and was fined for his ruffianism. It is not long since he was fined in a New York court, for profanity and ruffianism. Rev. H. W. Kobertson states that in a political speech in Urbana, Illinois, he indulged in profanity, and preachers and many others left the platform and audience in contempt. Capt. Shepherd of Carbondale, states that in the first sentence in a political harangue to which he listened, Ingersoll insulted the audience with profanity. In 1876 in Chickering Hall, New York, in a lecture he said: "Burns went to the Scotch grogshop, instead of the Scotch Church, and I honor him for it," and a large portion of the audience left the hall in disgust. In Belleville, Illinois and in Lacon, Illinois, and other places, persons, especially ladies, have left his audiences on account of his profanity. He insulted a lecture committee in Muncie, Indiana, by profanity in a letter. He insulted Rev. A. M. Collis, M. D. of Cameron, Missouri, with obscenity in a letter.

The loungers were once discussing baptism in his presence. One of them, Mr. Meek, of Eureka, Illinois, appealed to Ingersoll to settle a point of criticism. "O, h-ll! baptism is not worth a G-d d-n without lots of soap." A gentleman, then a clerk in Washington, told Rev. Charles Winbigler of Columbia, Pa., that in his presence in a meat shop in Washington, Ingersoll remarked as he pointed to a piece of meat:

“That’s a G—d d—d pretty piece of meat for Jesus Christ to make,” enjoying the laugh of the loungers who laughed at his disgusting blasphemous idiocy. Profanity, obscenity, and blasphemy are the point of his attempts at wit. “Ingersoll and his family once visited a gentleman near Peoria,” says Enoch Emery, former editor of the “Peoria Transcript.” The host returned thanks. The Ingersoll’s looked at each other and snickered at his “saying something to his plate.”

As already proved Ingersoll was for years a notorious drunkard. Although not so shamelessly now, he still drinks. A young man from Peoria, who studied law with him in New York City, told Judge Louck of Peoria, that Ingersoll keeps himself soaked in wine, and is almost constantly, more or less, under the influence of liquor. He has liquor on his table and drinks it. Not long ago he wrote a rhapsody over a jug of liquor that his admirers sent him. The clerk of the Todd House in Youngstown, Ohio, told S. L. Clark, a lawyer in Youngstown, that he spent a night after a lecture in a drunken debauch in that hotel. Rev. J. C. Keezell, President of Philomath College, Philomath, Oregon, says that Ingersoll and his principal backers in Corvallis, Oregon, were brought home from a fishing excursion dead drunk. His wife or daughter goes with him on his trips, specially his lecture trips, to watch him and keep him from getting drunk. We will close with one more. When his admirers were clamoring for his appointment as minister to Berlin, he visited Washington to logroll for himself. It was fatal to his effort. He loafed around the Capitol, Committee rooms, and public places, telling yarns and indulging in profanity. He would speak of Christ as “Mr. Christ,” “J. Christ,” “Mr. J. Christ.” Although men might laugh at his ruffianism, buffoonery

and blasphemy, they were all disgusted with the idea of such a person representing our nation in one of the leading courts of the world. R. W. Taylor of Youngstown, Ohio, then an official in Washington is the authority for this statement.

Infidels publish as widely as they can, and gloat over every instance that they can parade of the misconduct of preachers and their families. Jamison, Bennett, Billings and others have published pamphlets and books for the sole purpose of retailing such slanders, and infidels circulate them as widely as they can. Ingersoll has been very active in such work. Infidels boast incessantly of Ingersoll's family, as a model family, holding it up in contrast with preachers' families. They boastingly contrast Ingersoll with preachers. As they have challenged the comparison, the challenge will be accepted, and light let into this infidel holy of holies. Major Barry, a lawyer of Chicago, in a letter in his own hand writing, and over his own signature, in the possession of the writer, admits that he told J. M. Wiley, a prominent citizen of Golna Illinois, this incident; with several other gentlemen he took supper with Ingersoll and his family. Ingersoll joked and told yarns, such as low persons tell in low crowds, interluding his conversation with oaths, though wife, daughters and nieces were present. His daughters and nieces drank wine, until they were so much under its influences, that one had to be taken from the table. Ingersoll laughed and swore at her for being "such a d—d fool as to get tight." When Mr. Barry left in disgust, Ingersoll followed him to the door, and laughed at him; and called him a "d—d blue bellied Presbyterian" when he was told why Major Barry left.

Infidels and Ingersoll and family have tried to create a sympathy for Ingersoll and family, and a pre-

judice against the writer, for assailing Ingersoll's family, assailing his daughters, defenceless girls. Do infidels ever for one moment hesitate to assail preachers' families, wives and daughters, from any such considerations? Why is it not right to treat their lecturers' families as they have in innumerable instances, treated the families of Christian preachers? And as they have defied the comparison by their boasts, why shall the falsehood of the boasts not be exposed? If they were not willing to have the comparison tested, why did they defy it? They can not so independently and defiantly make such claims for Ingersoll and challenge a comparison with preachers' families, and *whine when their challenge is accepted, the comparison made, and the falsehood of their claim, that Ingersoll's family is a model family, and so superior to the families of the preachers, exposed.* This explodes an infidel boast, and strips infidelity of a weapon it has used for years, on all occasions, in assailing religion. Though not a pleasant duty to perform, it is an imperative one, and is done as an act of duty, owed to the cause of religion and truth.

W. R. ALLEN'S, INVESTIGATION.

At the request of the writer Mr. W. R. Allen of Cambridge, Ill., spent several days in Peoria, carefully investigating and gives these facts: S. G. Whitford an architect said that Ingersoll's life was reckless and wild, until he wanted to be governor in 1862. Since then he had some regard for decency, G. W. H. Gilbert had known Ingersoll since he came to Peoria, and liked some traits in his character. But his drunkenness and his lewdness at times were beastly. He would take a jug of whisky and a prostitute and spend days in a room in a beastly debauch. A prominent officer of the Y. M. C. A. said the reason that the charges

made so little stir in Peoria, was that they were known to be true. A venerable old gentleman, Mr. Palmer, said that most of the charges were known in Peoria to be true. In regard to Mayor Warner and others who wrote commendations of Ingersoll, Judge McCulloch said the writers were utterly wanting in moral character necessary to give sanction to any cause in which chastity or temperance were considered. Such recommendations would smut even Ingersoll. R. H. Arnold said that Warner and Puterbaugh were better fitted to recommend a brothel or saloon, than anything decent. It was common street talk that Warner kept a mistress. Puterbaugh was a sot and familiar known as "Old Grimes." Warner had an election bee in his bonnet, and his letter was a sop to catch Ingersoll's whisky friends. Judge Louck had known the Ingersolls since they came to Peoria. The father was a good and talented man. At one time E. C. was a respected member of the Episcopal Church. In early manhood R. G. was addicted to shameless lewdness and drunkenness.

He would go to a brothel, and remain there in a drunken debauch day after day, until friends would go and take him home. He had moderated his evil habits, for if he had not, he would have been in his grave. From the correspondence in the Transkript it appeared that Ingersoll's admirers had been puffing Ingersoll, as a model man, and Braden had stated some of the facts, as unsavory dish, but true. He believed Ingersoll to be mercenary and hypocritical. A friend of his, who had been a student in Ingersoll's office in New York, told him that Ingersoll kept himself pickled in wine, and although inclined to skepticism, this friend was disgusted with Ingersoll's hypocrisy and drinking habits.

Puterbaugh's reputation was best where he was

least known. He was elected Judge once, but had to resign on account of drunkenness ; and his reputation abroad was based on a work stolen from Mr. Boale. Such was the universal language of old residents of Peoria, who were not in the Infidel, Whisky, Ingersoll crew

INGERSOLL'S REAL STANDING AS A SCHOLAR, WRITER AND SPEAKER.

It is constantly asserted that Ingersoll is a graduate of Yale College. That he is a prodigy of learning, scholarship, reading, information, knowledge and erudition. His harangues are ostentatiously advertised as the best result of modern scholarship. He never saw Yale until late in life. He never graduated from any school. He has never seen the time when by fair examination he could have obtained a third grade certificate in Illinois to teach a County District school. He hasn't a good common school education. In a reply to an article of the writer, John Warner then Mayor of Peoria, and Ingersoll's principal champion in Peoria, admitted in the "*Madison Star*" of Madison, Indiana, in December 1881, that it was true that he could not get a third grade certificate to teach a common district school. He is not a well read lawyer. He is a failure as counsel and in management of a case, and in all work where legal knowledge and reading are required. He is a success only when rant, declamation and abuse such as he abounds in, when assailing religion, are used to bulldoze a jury. He spent his time in loafing and telling yarns, and not in reading or studying. Such is his reputation with the bar of Illinois, Washington and New York City, and wherever persons have known his real qualifications, where he has by acquaintance and test been stripped of a false reputation fabricated for him, by falsehood. He should be stripped of the stolen plumage, and reduced to his true jackdaw dimensions. He is the most shameless plagiarist living. When he was logrolling

for the mission to Berlin, under Hayes, there went the rounds of the press a matchless piece of word painting, a denunciation of intemperance, purporting to be a quotation from a speech that Ingersoll made when defending D. W. Munn, one of the Whisky Ring. Again he was logrolling to be Attorney General under Garfield, it went the rounds of the press a second time. He never uttered in the Munn trial a word in denunciation of intemperance. Why should he, when defending a Whisky Ring thief? The quotation was stolen from Dr. Gunn's "Family Physician" only one word being changed. For years Ingersoll permitted the publication of this quotation, as his own, in thousands of papers, and appropriated all the eclat it gave him. Twice it went the general round of the press, and each time he was logrolling for an opportunity, and temperance sentiments were popular with the president and his family. Ingersoll and his backers appropriated and used all the credit of the language and its sentiment, until the writer exposed the theft. Then the best excuse that Ingersoll could offer was, that some one, no one knows who, for some inconceivable reason, had published the extracts as the language of Ingersoll. Why should any one do a thing so utterly without reason, purpose or motive? Why did not Ingersoll instantly publish the truth and disclaim it? Why did he allow this quotation for years to be published as his language, appropriating the fame it gave him? Why was it published just when he was logrolling for office, and used to aid him in such efforts? The excuse is as idiotic as the theft was shameless.

Prof. Otto Kottichky of Cape Girardeau, Mo., published in the "*Globe Democrat*" of December 9th. 1884, that whole pages of Ingersoll's "*Mistakes of Moses*," were plagiarized from "*Evidences Against*

Christianity," a book published in London in 1809, fifteen years before Ingersoll was born, written by James Hittell. Robert Allyn, D. D., President of the Southern Illinois Normal University, stated that large portions of Ingersoll's "Gods" were plagiarized from "*The Leviathan of Hobbes*," "*The Ruins of Empires*," by Volney, and "The Encyclopedia" edited by Voltaire, and showed the books from which they were plagiarized. Ingersoll's "Ghosts" is plagiarized largely from D. Alemberts "*System of Nature*." A Philadelphia paper published in parallel columns the speech Ingersoll made over the grave of a child in Washington, and a piece of blank verse by an English poet, and proved that Ingersoll's speech was simply the poetry changed into prose. In 1882 Rev. J. M. Truitt in Henderson, Texas, charged Ingersoll with plagiarism. Ingersoll's admirers headed by the members of Congress in that district, denied the charge. Mr. Truitt delivered them, lectures and read from Ingersoll and from books, and Ingersoll's admirers, the Congressmen with the rest, admitted that he had overwhelmingly proved his charge.

The truth is that Ingersoll is not a reasoner. He never made an argument. He is merely a declaimer of splurgy, spread eagle word painting, and of clownish ridicule and buffoonery, caricature of falsehood. He is not a scholar, a reader, a man of erudition, or knowledge on any topic. He is compelled to steal all argument and results of erudition that he uses. The Dan Rice part of his speeches are original. No speaker repeats himself so much as Ingersoll. When one reads his "Gods," he has more than nine-tenths of the ideas presented in all of his lectures. Though he has published lectures under over one hundred titles, four can be selected that contain every idea he has expressed in the hundred, and these four are largely

repetitions of each other. There are about a dozen declamatory assertions assailing the Bible, that are nearly all in every lecture, and sometimes several are repeated in a lecture. He cannot lecture six nights to the same audience, without wearing out or driving away his audience by repetition. He did this in New York. The first night the hall was crowded. The second night crowds could not get seats. He hired Gilmore's Garden for the third night, or for a week, but the audiences saw the second night that his talk was merely a repetition of the first night, and he did not have, in the Garden that could seat nine thousand an audience of five hundred. He went back to the Hall the fourth night and played out for want of an audience.

No one has made as much use of the trick of advertising an old lecture under a new title, or repetition of old lecture under a new name. In this way he has faked more than a hundred lectures out of two or three. His lack of scholarship, information, reading, knowledge, erudition, and argument, accounts for his cowardice in refusing to debate. His little stock of borrowed ideas would soon be exhausted. His ignorance shallowness and weakness in argument would be exposed. His caricature, ridicule and clownish buffoonery would have to be repeated, until it would be as flat as stale soda water.

No one has ever made more or worse displays of ignorance. He asks "Do you believe that God passed by the Greeks and Romans with their wonderful civilization, and chose old Abraham and his ignorant tribes?" The ignoramus did not know that Abraham lived a thousand years before Greeks or Romans were known. He declares that Moses lied when he spoke of Palestine as a "land flowing with milk and honey." "A Chicago land agent would not dare to tell such a

lie." The ignoramus assumes that Palestine is now what it was in its best days under Israelite occupation. He is so ignorant that he does not know that man's abuse has rendered large portions of the best land on earth a barren waste. He never read the description of Palestine, by Strabo, the Greek traveller, or of Marcellius, the latin traveller, as they saw it about fifty years before Christ. He never read of the heavy tribute it paid to the Romans. He never read the descriptions that Josephus gives of its dense population wealth and great public works. The trouble with Ingersoll and most of the infidels is ignorance. Our Bob is nothing if he is not omnisciently scientific. In commenting on what he ridicules as the "Flood Story" in South Bend, Indiana, he gave to the world this marvelous scientific discovery, for no one else ever dreamed of it. According to the Bible the water was fifteen cubits above the tops of the highest mountains or about five miles and a half above the sea level. Since it grows colder as one ascends through the atmosphere, so that if under the equator there is perpetual snow at the height of three miles, the water would have been frozen into solid ice three and a half miles deep under the equator. The block head did not have sense enough to see that if the surface of the ocean were five and a half miles further from the center of the earth, there would be precisely the same temperature on that surface that there is now. In commenting on the poetic quotation from the book of Jasher mentioned in Joshua, he makes the astounding assertion that if the rotation of the earth on its axis were instantly stopped, there would generate as much heat as would be given off by six billion globes of solid coal the size of the earth. How it could generate from the materials of the earth as much heat as one globe of solid coal the size of the earth, no one

but an Ingersoll can see, much less as much heat as six billions of such globes. The greatest velocity of the earth's surface at the equator is about one thousand miles per hour. Trains running one hundred miles per hour have been stopped in the space of a few feet and the wheels were scarcely moved.

Many things that Ingersoll's admirers glorify as wonderfully witty and wise are idiotically silly. When asked how he could improve creation, in the present order of things, he replied, "I would make good health catching instead of disease." His admirers praise this as the wisest wittiest epigram ever uttered. Is it not idiotically silly? One does not have to catch what he already has. He catches that of which he is destitute. Ingersoll would create persons destitute of good health, or diseased that they might catch good health. Nearly ever one of his so called witticisms can be retorted the same way. That is one reason why Ingersoll dare not face in debate a well informed opponent. The writer will agree to retort his sneers and witticisms on him, and to beat his brains out with his own club. A knowledge that this would be done is the reason why Ingersoll has backed out of debate. There can not be found in one of his harangues a page of connected thought that is not stolen. There can not be found in one a fair truthful statement of what he assails. The prevailing features of his harangues are two; a wonderful power of splurgy spread eagle word painting, and a wonderful power of clownish buffoonery. His chief weapons are ridicule, caricature, misrepresentation and falsehood. His wit is of the same low, lying, coarse blasphemous, obscene character as that of the clown, the buffoon and the street gamin. Those who roar over such, and think that religion must be a contemptible, ridiculous, absurd thing, because it can be so ridiculed by carica-

ture through falsehood, forget that it is the most sacred things that are most easily ridiculed. It is but one step from the sublime to the ridiculous, and all you have to do to take that step is to lie. Caricature the sublime by falsehood and you make it ridiculous. The holy passion of love between the sexes is the theme of much ribaldry, vile jests and stories, over which vile human nature laughs and roars. The love of mother for her child, the modesty of the pure, the feebleness of the hoary head, whose gray hairs are in the eyes of the descent, a crown of honor, are especially the themes of caricature ridicule and the brutal jests.

Ingersoll can in bar rooms, grogshops, low crowds and low places of vile resort, ridicule by caricature through falsehood the love of man and woman, and all the holiest feelings of our nature, just as he ridicules by caricature through falsehood, the sacred things of religion, while ruffians as low as himself roar and laugh. Shall we therefore conclude that they are absurd and contemptible? Shall we gather in crowds and laugh and roar over such ribaldry, and be recreant to love for woman, or respect for parents, because he can by caricature through falsehood, ridicule them, in brutal ribaldry? In like manner he can stand on the rostrum, if he is paid for it, just as Dan Rice acts the clown for pay, and by caricature through falsehood, ridicule in blasphemous ribaldry, the love of man for God; while a crowd as low as himself roars and laugh over such profane, buffoonery. Shall we abandon religion because of such ruffianism? Let us remember that the most sacred things are most easily ridiculed. All truth, all science can be caricatured and ridiculed as he ridicules religion. Shall we abandon all science, all truth? Those that fancy that by his laughter of fools, that is like the crackling of thorns

under a pot, he has overturned religion, do not know the difference between buffoonery and argument. Ridicule is the most contemptible of all weapons, and the most easily wielded against the sacred and venerable, for ribaldry has to take but one step, by caricature through falsehood from the sacred to the ridiculous, and that step Ingersoll always takes in his buffoon ridicule of religion, and gaping crowds, as low as himself laugh and roar as on the slack rope of his lying imagination, he performs his feats of ground and lofty tumbling. He is the clown of religious controversy, the Dan Rice, at whose gags the pit laughs and roars. A blackguard with a scavenger's cart of filth can hideously besmear our great national capitol in Washington. Can he erect a similar building out of such material? Ingersoll can besmear the temple of religion with his scavenger cart of abuse. But can he erect the matchless temple of reason, for all humanity of which he boasts, out of such material? No ability is required to destroy. An idiot with a match that does not cost the hundredth part of a cent, can in a moments time start a fire in London that will destroy what it has taken millions, and ages to erect. But can he replace what he has destroyed? Ingersoll may destroy the faith of humanity by his buffoonery, but can he replace it? His work is negative, not affirmative, destructive not constructive. It is destruction of what does not like, restraint of sin, punishment of sin, and construction of nothing. Says, Dr. Wendle, himself an infidel lecturer: "One looks through Ingersoll's harangues in vain, to find that he recognizes any evil except religion, any sin except belief of religion. That any sin should be punished, except the unpardonable sin of believing Christianity. When does he wax eloquent, when does his rage burst forth? Whenever he conceives the thought that sin and evil should

be punished, or the idea of a hell of punishment for sin." His harangues are the frothings of rage at the idea of restraint and rebellion against all idea of punishment for sin.

Ingersoll's admirers have objected to the writer's statement, that Ingersoll is uneducated, and a man of no reading, knowledge or erudition. The objection is that it can not be true, for he is such an eloquent speaker. The most eloquent speech ever made on the American continent, was made by Logan the Mingo Chieftain, who did not know one letter from another. President W. H. Harrison declared that a speech made before him when Governor of Indiana, by Tecumseh, the Shawnee Chieftain, who did not know one letter from another, was the most eloquent and the ablest legal argument that he ever heard. Eloquence is not education and scholarship. Gift of God is not learning, knowledge, erudition. No education is needed to get off the mixture of spread eagle splurgy and ridicule in which Ingersoll indulges.

A leading Free Thinker and Republican declared in one of the leading magazines of the century: "Ingersoll has injured Free Thought and the Republican party by his coarseness and abuse." Prominent Republicans of Indiana and Illinois have repeatedly declared that his abuse has driven away more votes than it ever made. He began a speech in Pike's Opera House, Cincinnati, Ohio: "Show me a drunkard, and I will show you a Democrat. Show me a traitor and I will show you a Democrat. Show me a man that whips his wife and I will show you a Democrat." Dr. Wallace of Indiana openly declared that Ingersoll's speeches lost him votes in his precinct. It is to be hoped that the Republican party will cease to insult the American people by sending out Ingersoll as a campaign speaker. Believers of the Bible in the Re-

publican party are insulted, when they are misrepresented by Ingersoll's being sent out as an advocate of their views. Do they want the odium of his blasphemous harangues fastened on to the party? A man who will roar: "I stopped reading the Bible, because I am so much better than the God of the Bible, that I do not want to be corrupted by such company. D—n such a God. D—n such a Bible. D—n anybody who will not damn such a God and such a Bible," should never be sent forth to misrepresent decent men and christians. Even Hanna's fund was disgraced, when Ingersoll was hired by it. As a specimen of his lying misrepresentation, we call attention to a statement in his "God's." "No pagan deity ever commanded one of his generals to rip up pregnant women." Before reviewing the "Gods" in Ingersoll's presence in the Opera House in Peoria, April 6th 1872, the writer had a friend inquire, "To what passage did Ingersoll refer in the language?" He was told II Kings 8—12. If the reader will read the passage carefully, especially verses 7-12, he will see that Ben Hadad the King of Syria was sick and sent Hazael, his general to Elisha to inquire if he would recover. After answering the question, Elisha burst out weeping. Amazed Hazael exclaimed, what ails my Lord? Why does my Lord weep? Elisha replied: "Because of the evil that thou wilt do the children of Israel. You will burn their strongholds with fire. You will slay their young men with the sword. You will dash out the brains of their young children. You will rip up their women that are with child." This lying scoundrel deliberately falsifies a prophecy in which the prophet of God foretold with such abhorrence, that he wept over it, what a pagan king would do to Israelite women, into a command of Jehovah to an Israelite general, to perpetrate the outrage on pagan women. In those nine

words Ingersoll told four as deliberate, wholesale lies, as were ever uttered in human speech. April 6th, 1872, the writer in Ingersoll's presence exposed these infamous lies, and now after twenty-seven years they are still in his "Gods." This is only one of the many such misrepresentations and lies.

"Well he draws great crowds, larger crowds than any preacher." So do Black Crook and profane and obscene farces, and for the same reason. Thousands will flock to see a monstrosity, a two-headed calf, a six-legged pig, and only a score will go to see a masterpiece of painting or sculpture. Emerson will draw a hundred to a free lecture, and Ingersoll a thousand at a dollar a head. A few will go to hear Edwin Booth's grand personations of Hamlet, and the same building will be packed from pit to dome, to see and hear Black Crook. "And he gets \$500 per night. What do preachers get?" Frances Willard thought herself unusually successful, if she got \$5000 per year for as grand work as was ever done for humanity, in which she used nearly all she received. Sarah Benhardt, the French strumpet, received \$5000 per night, for her demoralizing personations of immortality. If amounts of money received is the measure of greatness, Sarah is ten times as great as Bob. Dan Rice used to be paid more for his buffoonery as clown, than Ingersoll was ever paid for his buffoonery as the clown of religious controversy,—the Dan Rice of the lecture rostrum. A young man once in the writer's presence retorted that all admirers of Ingersoll, boasts of how much he gets: "Decent women receive for decent employment from six to ten dollars per month. Inmates of gilded palaces of infamy receive more per night." It is a sad reflection on human nature, that such are the facts, but they are undeniable. Ingersoll draws crowds and gets his pay just as Black Crook,

Sarah Benhart and Dan Rice drew big crowds, and got big pay, and the same class of persons flocked and paid in both cases. Infidels love to sneer at preachers as mercenary. "They preach for the collection." Ingersoll is constantly getting off such stuff. The writer heard him say, "No hell, no collection. No collection, no preaching." Let us make a few comparisons. There are in the United States 100,000 persons engaging preaching and 100,000 more who do more or less preacher's work. They deliver to the people of the United States over 20,000,000 discourses and lectures each year. If each lecture cost what we are told Ingersoll receives, the people of the United States would pay over \$5,000,000,000 per year for preaching. And Ingersoll sneers at preachers as mercenary. For years Ingersoll was President of the "American Liberal League" of United States and Canada. It was customary to have him lecture at annual conventions of the league and charge admission to meet expenses of the convention. This did not suit this self-sacrificing apostle of humanity. In 1885 he was not present. By dispatch and letter he was induced to be present on Sunday and lecture Sunday night. As an admission could not be charged on Sunday, a collection was taken. Ingersoll pocketed the collection and skipped on the first train. The "Secular Age," the infidel paper in Cleveland, Ohio, where the convention was held, published the facts and branded Ingersoll as a hoggish thief, who stole the collection. And Ingersoll sneers at preachers for being mercenary, and preaching for collections. They do not steal collections taken up for other purposes.

Charles Roberts, one of the owners of the "*Christian Evangelist*" in St. Louis, when writing in the office of Lincoln and Amour in Chicago heard Lincoln ask Ingersoll why he persisted in delivering Infidel

harangues, when it ruined him politically and as a lawyer. He replied with an oath, "It pays. There is easily ten times as much money in it as in law and politics both." This gives the explanation of his zeal for infidelity. He is in it for revenue. He will not open his mouth, unless he expects to get as much per night, as the average salary paid for a year's preaching. And he sneers at preachers for being mercenary, and preaching for collections. He is utterly dishonest in his assaults on religion. As he stood by his father's grave in the cemetery in Peoria, he said to the preacher who had preached the funeral discourse: "I thank you Mr. Stevens, for what you said in praise of my good Christian father. He was a christian soldier and hero, and is now with Paul and those whose lives he emulated in his life." When did he lie? In this statement over his father's grave, or when he is lying against Christianity for \$500 per night? When defending Dorsey, the Star Route thief, for half of the swag that Dorsey stole from the nation, Ingersoll closed his appeal before the jury with a rhapsody over woman's devotion, using the scene at the crucifixion, and moved all to tears in describing the scene. The next moment he would have gone on to the rostrum and for \$500 have ridiculed and blasphemed the entire scene. His infidelity has two motives. Fear of punishment and hatred of restraint, and love of money. "Well he is popular, he has lots of friends. He was and is popular in Peoria. He is benevolent and liberal. He loves his family. In short, he is a first rate good clever fellow." He is popular in the low sense in which all such persons are popular, in the hail-fellow-well-met-with-every-body style of "the first rate good clever fellow." Of all worthless unreliable good for nothing characters "the first rate good clever fellow" is the most worthless and contemptible. It is a popu-

larity without respect and esteem, a popularity that is a condemnation of the life and character of the person. Ingersoll is popular with the reckless, the fast, the indifferent, the low and the lewd. He is of the class who will slap you on the back and roar out: "Old fellow, how are you G—d d—n you?"

He never was respected by the decent people of Peoria, nor popular with them. His followers were the *habitués* of distilleries, grogshops and places of low and vile resort. He was the mouthpiece of such. Peoria used to speak of him about like she would of Bob Fitzsimmons or any other person of such notoriety. Some years ago he moved to Washington. He was no longer Peoria's notoriety. In 1879 he visited Peoria. The city was billed all over, that the illustrious excitizen would lecture in the Opera House. After the lecture to a house not half filled, Ingersoll growled; "It is a d—d beggarly crowd. A set of d—d flat-heads." They come from Ingersoll's former places of loafing. He was no longer Peoria's notoriety, and there was no respect for him, sufficient to gather an audience. He played out years ago in politics, and as a lecturer. Lately he has tried to regain his former notoriety, but has failed. His admirers often listening to him, say that he has "lost his grip. He is played out." The trouble is that he has tried to avoid his great faults, abuse, ridicule, low jokes and yarns, caricature and falsehood. He has tried to get discourses worthy to be called "lectures." And his his lectures are much superior in style and manner, as literary productions to any of his former lectures. But as a toper who had called for a dram would be disgusted if pure water were handed to him, instead of the drugged dose of "forty-rod" that he craved, so Ingersoll's admirers are disappointed when he tries to give them a decent lecture instead of the old farrago of lies,

ridicule, buffoonery and blasphemy, over which they love to roar.

He loves his family in animal-like indifferent style just as his father loved his family and that ruined his family. He is liberal to his family and others when it cost no effort, no self denial and no self sacrifice. For years he deliberately sponged his living off his over-burdened father, and did not love him in a decent rational, honorable style, that would lead to labor and self-denial to help him. By his connection with the whisky-ring, his defense of the Star Route theives, his lectures and his work as the tool of rings and trusts in law and politics, he has obtained easily large sums of money and living has cost him no self-sacrifice. It looks suspicious that he gives so ostentatiously. He gave five thousand dollars one fall to yellow fever sufferers just before he started out on a lecturing campaign. He gave five thousand dollars another fall to grasshopper sufferers, just as he was starting out on a lecture campaign. In each case he received advertising by the act that would have cost him many times what he gave. It was simply the crafty stroke of a business-like shrewd, advertising dodger and he made it all back in increased lecture fees in a few nights.

He can leave his pocket book open when full of what cost him little effort and no self denial, or self sacrifice. It cost no self-denial, no self sacrifice to do, and is a selfish gratification. But if it cost him self-denial and sore self-sacrifice, his pocket book would not be so free. There are preachers who are compared to him; with sneers and disparagement, and that he sneers at, who are his equals in ability, and his superiors in education, that have given up all ambition at the dictate of love for their fellow men, for a calling in which they do not receive as much per year for wasting toil and self sacrifice, for the good of others,

as Ingersoll does for one night's easy buffoonery. They practice more self denial, show more love for their families in one hour in self sacrifice, than he does in years. They go poorly clad and poorly fed, that they may feed, educate and clothe their families. Ingersoll's selfish animal-like feelings sinks infinitely below such self sacrificing love.

"He is broad minded and liberal." He mistakes licence for freedom, lawless rebellion against all restraint for liberty. There never lived a more narrow minded intolerant bigot in regard to all that he dislikes and opposes, than this boasted apostle of "Free Thought." Though he assails the declaration of Jesus: "He that believes and is baptized shall be saved, and he that disbelieves shall be condemned," Mark 16: 16; no one preaches that idea more incessantly and relentlessly than himself. The burden of his clamor is "He that believes the glorious gospel of 'Free Thought' shall be saved, but he that believes that pernicious superstition, christianity, shall be damned with all the curses of such superstition." We have already exposed his evil influence exerted in fanning the flames of vice, lust and lawlessness. One looks in vain through his harangues for the idea that anything is wrong except to believe the Bible, for any denunciation of wrong, except the misconduct of Christians, or for the idea that any sins should be punished, except the sins of Christians. On the contrary every harangue teems with the idea that punishment for sin and restraint of wrong doing is tyranny. I can take any of his harangues and the letter of Raude, the Illinois cut-throat to the "Chicago Times," written with his pen dripping with the blood of twelve victims slain in cold blood, and take out of the language of Ingersoll's tirades God' 'hell' "punishment" and insert instead 'government,' 'law' 'officer of law' and 'jail,' and in

Rand's letter you have Bob Ingersollism gone to seed. Rande rants against human government and law. When Rande roared out at the ministers who called on him in jail, 'Go away G—d d—n you. I don't want any of your G—d d—d nonsense. I am a Bob Ingersoll man,' every one believed him. He was the refined fruit of Bob Ingersollism. Had he said, 'I am a Christian, every one would have said that he was a shameless liar. When Rande abandoned a decent life he abandoned Christianity and took up Ingersollism, as the rule of his life. When Jerry McCauley and John Newton aboned a life of crime, each took up chritsianity and became a blessing to the race. When Rande's grip was broken open, it was not stuffed with Bibles, but with Ingersoll's harangues. Men read his harangues to deaden conscience and encourage them to sin. They never read the Bible for such purpose. If Moody visits a city, and all accept his teaching, they know they must abandon sin and live righteous lives. This is known to be the only legitimate result of living the Christ-life. But if Ingersoll visits a city, nine-tenths, at least, of his admirers are among the fast, the reckless, and often the villians. When men accept his teaching they do not expect to abandon sin. There is nothing in his harangues to move them to do so. They persist in sin, and accept Ingersollism as a refuge when they launch out into sin. If men that have been good accept Ingersollism and launch out into sin, no one sees any in consistency in doing so. On the contrary they look on it as just what was to be expected. If a man accept's Moody's teaching, no one for one moment, even dreams of his becoming vicious as a result of it. If he were to do so, every one would say that his vicious course was a violation of every principle that he had accepted, and would regard an assertion that what he had ac-

cepted had caused him to sin, as an insult to their good sense.

Irgersoll loves to make comparisons. He compares the Judases, the Benedict Arnolds of Christianity, the hypocrites, the traitors to christianity, with infidels made what they are by the influence of christianity, with only about one decent infidel in a thousand. Why does he not compare a Martyn, a Judson, a Campbell or Spurgeon with an Ingersoll? Every one can see that Martyn, Judson, Campbell and Spurgeon with their noble character and heroic self-sacrifice, and the countless thousands of such men and women, are the legitimate fruits, of Christianity,—the fruits of Christ life. That the life, career and character of Ingersoll, as we have portrayed and proven in this book, are the legitimate fruits of a system, preached by a self-aggrandizing missionary, who revels in every gratification, and sacrifices himself in taking five hundred dollars per night! If infidelity is satisfied with a Hobbes, a Burlingbroke a Hume, a Rosseau, a Voltaire, a Paine, and an Ingersoll. Christianity can be satisfied with a Judson, a Martyn, a Wesley, a Howard, a Wilbefore, an Oberlin, a Miller, a Campbell and a Spurgeon. Christianity also can compare her colleges, her hospitals, her asylums, her artistic churches, her countless educational, benevolent and reformatory institutions, that girdle the globe, her millions spent each year for the redemption of humanity, with the saloons, the beer gardens, the lecture rooms and the halls of infidelity. "A TREE IS KNOWN BY ITS FRUIT." Matt. 7:20.

In closing this chapter on Ingersoll, I will add that for pure and unadulterated villainy, debauchery and prevarication, he has had no equal unless perchance in the life and character of Samuel P. Putnam and M. E. Billings.

The infamous Billings published a pamphlet of lies entitled "*Crimes of Preachers*" and then wound up his vile career in the penitentiary.

Putnam, for years the President of the "American Secular Union," the leading infidel organization of the world, was exposed by infidel H. L. Green in his "Free Thought Magazine," at Chicago, in January 1897. Also, Mr. Harry Hoover of Allegheny City, Pa., an infidel of some culture and ability, laid bare the facts in his life by the following excoriation printed in the Blue Grass Blade, an infidel scavenger sheet, at Lexington, Ky., Jan. 17, 1897. Hoover says:

I have known Samuel P. Putnam for twenty-three years I encouraged him to cast off the Unitarian shell, and paid him the first money he ever earned in the free-thought field. For fifteen years I was his friend, and the seven lectures he delivered in Pittsburg were arranged for by me. Blinded by his genius, I could not and would not see his faults. I defended him, and believed him innocent; but the time came (in 1887) when my eyes were opened and I saw his "other self."

If there ever was a "Dr. Jekyll and Mr. Hyde," S. P. Putnam was that man. To the pen of a Thomas Moore he added the tongue of a Patrick Henry and an enthusiasm and magnetism that were irresistible, and yet under the smooth exterior were nurtured passions, that it would be an insult to animals to call "brutal." The nightingale, the fox, the swine, the goat, the bloodhound, and the Tasmanian devil were all represented in this man. His licentiousness, dissimulation, and tenacity of purpose; his selfishness and endurance under dissipation, were something phenomenal. In all my acquaintance among liberals, during thirty years I never met but one more unprincipled man, who had cared less for his intrigues, which he pursued with a tenacity, finesse, and success of Aaron Burr.

Putnam was a "Free Lover," divorced from his wife for adultery. In September, 1883, he registered at a hotel in Salamanca, N. Y., with a prostitute, as "Samuel P. Mansfield and wife." In January, 1897, he and a young woman were found dead in the same

room at 47 Botolph Street in Boston, a sporting place, "known far and wide as the headquarters of free lovers in Boston," so says infidel H. L. Green of Chicago.

If he were not such an egotistic braggadocio, the name of the atheistic ex-convict, Charles Cucumber Moore, of Kentucky, should appear here in company with his elite (?) brethren. The leading infidel journals of the world have been loud in their praises of Putnam, Billings, Ingersoll, Moore and such cattle, all the legitimate fruits of Infidelity.

INGERSOLL'S COWARDICE.

For nearly thirty years it has been the incessant boast of Ingersoll's admirers that believers in the Bible dare not meet him in debate, and that he has backed out the preachers of Christendom. It has been asserted that he has met and defeated in debate, G. R. Wendling, Father Lambert and the writer of this book. He has written replies to the criticisms of Gladstone, Dr. Fields and others, but has never held a debate with any one. He entered into contract for a written debate with Judge J. S. Black, to be published in "*The North American Review*." The positive contract of Ingersoll and Rice, editor of the Review, was that Black's reply in every instance was to be published in the same number with Ingersoll's attack on religion. Black's first reply was so crushing that Ingersoll and Rice violated the contract and published Ingersoll's second article without Black's reply, against Black's emphatic protest. Ingersoll refused to allow Black's reply to appear in the same number of the Review with his attack, violating a positive contract, and Black indignantly dropped the coward and dishonest covenant breaker.

The writer reviewed Ingersoll's "Gods," April 1872, in the Opera House, in Peoria in Ingersoll's presence. Learning that Ingersoll was intending to get up when he was done and get off a lot of buffoonery, the writer challenged him to an honorable, orderly debate of twelve nights, and Ingersoll backed out. In the office of Colonel Wright, Havana, Ill., in the presence of J. C. Brooks of Good Hope, Ill., Ingersoll said: "I am not such a G—d d—n fool as to place myself on the platform for a twelve nights debate with that fellow. Why d--n it he would wear me out."

In that declaration Ingersoll confessed the truth and the real reason why he would not debate.

In August, 1877, infidels in Canton, Ill., challenged the Ministerial Association of Canton to have a debate between the writer and Ingersoll and the challenge was accepted. A Committee of infidels visited Ingersoll. The chairman of the committee said to Rev. J. H. Berry, "Ingersoll is a cowardly sneak. When we told him what we had done he flew into a rage and cursed us, saying that he "hoped his friends would stop making G—d d—n fools of themselves, trying to get up debates between him and Clark Braden, for he is not a debater, but a lecturer." In the winter of 1878, the infidels of Good Hope and Bushnell, Illinois, challenged the ministers to have a debate in Bushnell between Ingersoll and the writer. The challenge was accepted, and Rev. Alexander reported to the writer that Ingersoll backed out. As this was several years before the publication of "Ingersoll Unmasked" that was not the reason for the refusal. Ingersoll gave the true reason, he dare not debate. As the Ministerial Association offered to give at least tenfold the endorsement Ingersoll could get, *lack of endorsement was not the reason.*

In February 1899 Rev. G. F. Hall, pastor of the Tabernacle Congregation of the Church of Christ in Decatur Illinois one of the largest congregations in the state, wrote to the author inquiring if he would meet in public debate in Decatur, Ingersoll who was soon to lecture in Decatur. The writer furnished to Mr. Hall the data for an open letter to Ingersoll, which was published in a Decatur paper and marked copies of the paper (see introduction to this book), mailed to over two hundred leading papers in the United States and Canada—to all having a circulation of over four thousand, and to many religious periodicals. In the article

Ingersoll was most pointedly, positively and emphatically challenged and defied to a twelve nights discussion with a representative of "The Church of Christ," selected and endorsed by the press and ministry of that church in the United States and Canada, with a guarantee of five hundred dollars per night. As "The Church of Christ" numbers over 1,300,000 members, all adults, 10,000 congregations, 10,000 ministers, over fifty institutions of learning and over fifty periodicals, and is the third largest Protestant body in the United States, Ingersoll can not obtain one-tenth such endorsement. The article asked Ingersoll many pointed questions, and was a most scathing expose of his real standing as a lecturer, debater and scholar. Again Ingersoll backed square out under the taunts of thousands of papers in the United States and Canada, that copied the article or portions of it, or commented on it.

John Darst and five other men of Eureka, Illinois, representing in the aggregate over \$100,000, offered to deposit in bank in Peoria \$5000 and pay Ingersoll \$500 per night for a ten nights debate in the Opera House in Peoria, with Rev. C. A. Burgess, President of the Northwestern Christian University at Indianapolis, Indiana, and again Ingersoll backed out. The Christian Church in Kokomo, Indiana, one of the largest churches in the state, challenged Ingersoll to debate with Rev. Aaron Walker, one of the ablest ministers in the state, and again he backed out.

Before a large audience in Peoria, Rabbi Brown, one of the leading Israelite divines in the United States most pointedly challenged Ingersoll to debate and afterwards told Ingersoll to his face, in a company of prominent men, that he was a cowardly charlatan that did not dare debate, and Ingersoll took it, laid down under it like a cowardly whipped cur.

When he was in Great Britain, Rev. Gregg a prominent Presbyterian preacher of Great Britain challenged him to debate and he backed out. Rev. Z. T. Sweeney one of the leading Christian preachers in Indiana, pastor of one of the largest congregations in the State, with the cooperation of one of the ministers of Columbus, Indiana, challenged Ingersoll in the most pointed manner through the press to debate with the Rev. J. S. Sweeney, one of the leading preachers of the United States and he backed out.

Col. A. B. McGruder one of the leading lawyers in Virginia, in the columns of the papers of Richmond Washington, Baltimore and Philadelphia most pointedly challenged Ingersoll to debate and he backed out. Rev. C. Brooks, pastor of the Christian Church in Paris, Illinois, one of the largest congregations in the state, at the close of a lecture by Ingersoll in the Opera House, in Paris before a large audience pointedly challenged Ingersoll to debate offering to pay him in advance five hundred dollars for each night's debate, and Ingersoll backed out. All of these facts are notorious. Neither Ingersoll nor his admirers dare deny them. When one considers the standing of the persons selected to meet Ingersoll, and the endorsements they could furnish, endorsements that Ingersoll can not begin to furnish, all pretence that they were not worthy of notice, is an insult to all sense and decency, and no one with any regard for sense of truth would hint such an excuse. The truth is that Ingersoll is a shallow spouter, whose entire stock in trade, except what he has stolen, is splurgy spread eagle and lying buffoonery and ridicule by lying caricature and misrepresentation, who has not a common school education, and but little reading and information. He dare not plant himself before such an audience as such a debate would call together, and face a representative—

of the Bible for twelve nights. He knows that his lack of education, scholarship, information, knowledge and his shallowness and utter lack of argument would be exposed. His splurges and jokes would have to be rehashed, until they would be as stale *as stale soda water*. He confessed the reason why he does not debate. "I am not such a G—d d—d fool as to place myself upon a platform for a twelve nights debate. Why d—n it, he would wear me out." This strips this infidel jackdaw of the plumage with which his admirers have bedecked him by shameless lying, and leaves him in his contemptible jackdaw proportions.

A CHALLENGE TO AN INVESTIGATION.

The first edition of "Ingersoll Unmasked" was published in 1881. Infidel papers howled for Ingersoll to have the writer arrested for criminal libel. *The Christian Advocate* and *The Methodist*, of New York, and *The Christian Advocate* of San Francisco, in editorials marked and sent to Ingersoll challenged him to have the writer arrested and put to proof in court, of his charges, or to reply to him in their columns, offering him ample space. Eighteen years have elapsed (for I am writing in 1899) and over fifty thousand copies of the pamphlet have been circulated and extracts from it have been published in thousands of papers and repeated hundreds of thousands of times in sermons and lectures. Ingersoll's sole reply has been blasphemous abuse in private communication, when compelled to speak of the matter by inquiries of others. The position of the author in his church, one of the leading organizations in the United States, as preacher, teacher, writer, lecturer and debater, and in the religious and literary world, is such, that the assertion that his statements are not worthy of notice is simply idiotically absurd. The fact that everything that could be assailed in any statement in the pamphlet has been instantly and eagerly assailed, shows that the rest would be assailed, if the statements could be disproved. The truth is that Ingersoll knows that every statement can be proved, and that a suit or an investigation would result, not only in proving what has been published, but that the agitation would bring to light much more which has not been published. He does not want to have reporters on his track investigating his life.

In the winter of 1882 the first edition of the pamphlet was published in "*The Star*" of Madison,

Indiana. This led to a controversy in *The Star* between the author and Mayor Gordon of Indianapolis, a Mr. Hay of Madison and John Warner, Mayor of Peoria. The writer challenged his assailants to the most thorough searching investigation before a mutually chosen committee. Suddenly Ingersoll's defenders dropped the entire matter, at the demand of Ingersoll, so the editor of the paper, the Rev. J. Q. Wright, now chaplain in the United States Navy, wrote to the author.

In 1886, Prof. J. K. Bayne, principal of St- Clair Graded School, Pittsburg, Penn., made an arrangement with the Secular Union of Pittsburg for an investigation before a mutually chosen committee of the charges that Ingersoll had stolen his "Mistakes of Moses" from James Hittell.

When the Secular Union wrote to Ingersoll, they dropped the investigation. In 1889 the statements of the writer were assailed by the editor of the "Peoria Transcript." The writer sent to the "Transcript" a list of over seventy charges, numbered, and clear, positive and definite, giving time and place, challenging the editor to publish them, and to put him to the proof, pledging himself to furnish proof for every statement categorically and specifically denied; and defying the editor to publish it. The editor had been in Peoria only a short time. Ingersoll had not lived in Peoria for nearly twenty years. The editor had heard from Ingersoll's admirers, who were his principal acquaintances and associates in Peoria, to most glowing eulogies of Ingersoll. Believing what he had heard, he concluded, that of course the most crushing demolition he could inflict on the writer would be to publish the absurd charges of the writer, that every one in Peoria would know to be baseless, and fabricated out of whole cloth, so he published them. To his amazement Ingersoll and his admirers were furiously enraged

The publication of the charges brought out not only a crushing confirmation of them, but the agitation brought out scores of other facts as damaging. At the demand of Ingersoll and his admirers the editor backed out, broke his promise and closed his columns to all further agitation of the matter.

In 1891 in Monte Vista, Colorado, the statements of the writer against Ingersoll were denied by the Infidel League. The writer defied them to an investigation before a mutually chosen committee. Gen. Sickles of Colorado and others, agreed to such investigation and after writing to Ingersoll, ceased all correspondence. Though Ingersoll said not one word in his lecture in Decatur, nor in the papers in regard to the challenge and charges made by Mr. Hall, he asserted to a reporter of the *Indianapolis News* that he had completely refuted every one of them, and that he would give any one \$5,000 to convict him of plagiarism. Mr. Hall promptly published to the *News* a challenge to Ingersoll to face an investigation. Ingersoll's offer was merely a shallow bluff. If a million were to convict him of hundreds of acts of plagiarism, there was not the slightest assurance that one would get a cent of the \$5000. He proposed that Ingersoll choose one good lawyer, he would another, and these a third. Then let Ingersoll place \$5000 under the unrestricted control of that committee, and meet him before the committee, and his money will be properly taken care of. Though marked copies of the paper were sent to Ingersoll, at his residence and several other places, he has been as silent as the grave.

Some years ago Rev. A. C. Dixon, a well known preacher of New York City, used in a sermon published in the papers of the city, some of the authors charges. Thinking that Rev. Dixon would not know where and how to find proof for his statements, Inger-

soll sued him for slander. The writer gave to Mr. Dixon the names of witnesses and the authorities to obtain. When notice was served on Ingersoll's attorneys of the evidence that would be presented, seeing that Mr. Dixon was, to use a western expression, "healed," Ingersoll paid the costs and withdrew the suit. By this action, by stopping all investigation, Ingersoll has in the most palpable manner possible plead guilty. The writer has been called upon by infidel papers, infidels and others, for affidavits from the persons whose testimony he quotes. Let Ingersoll or his admirers, make such demand in court, or before a mutually chosen committee. It is his business to do so. It is none of the business of any other person. Until Ingersoll does this, and so long as by silence he confesses guilt, all such demands on the writer, are simply impudent intermeddling of persons not concerned and will be treated as such.

The writer would suggest that Ingersoll's admirers should cease their lying adulation of Ingersoll, until he disproves these charges. That believers of the Bible forever cease betraying the truth, and giving to Ingersoll the greatest power that can be given to him, to injure the truth, by conceding to him a character of which these charges prove that he is utterly unworthy. That believers of the Bible forever cease their silly squeamishness in regard to telling the truth in regard to this unscrupulous unprincipled enemy of truth. That by publishing the facts in regard to him they strip him of all power to injure the truth.

The writer will close with some extracts. Rev. B. W. Johnson, once President of Eureka College Eureka, Illinois, editor of the Christian Evangelist, and author of several works, and one of the most honored preachers of the Christian Church in an editorial in the Christian Evangelist said:

“In their anxiety to be fair, religious papers may go so far as to injure the cause they cherish, and of which they are the special defenders. We do not know that Ingersoll has pursued such a course, that they are bound to spring to his defense when a false charge is made against him. Such charges are published every day against public men, that the religious papers pass by in silence. They do not seem to have concerned themselves about the charges of speculation against Senator Sherman, or of plagiarism against Dr. Lorimer. Yet when a pamphlet makes the least charges against Ingersoll, a considerable portion of the religious press have opened their columns to refute the charge. Such a course would seem to imply that Ingersoll's reputation is very dear (to them), or that he has laid the religious world under signal obligations, or that he has been fully outraged by calumny. We do not assert that all the statements made about Ingersoll are true. Indeed, it is a matter that does not concern us. We do, however, question the propriety of religious papers singling out a blasphemous infidel, from a hundred public men who may have been falsely accused, and making themselves special champions to right his supposed wrongs. Such a course is calculated to produce sympathy for him, give him a credit to which he is not entitled, and secure for him a respectful hearing in his crusade against all that is holy. What has Ingersoll done that he deserves such distinguished treatment? It is a matter of notoriety in all the parts of Illinois that were his haunts until within a few years, a matter of which we do not speak by hearsay, that he was distinguished, in every profane circle, as a leader in obscenity and blasphemy. It has been our lot to be thrown where we were compelled to listen to his filth and profanity, which ran like a never failing river of filth, to the delight of a roaring crowd. To make a low joke on the name or life of our Lord, was his special delight. In those days before he aspired to the position of a champion assailant of Christianity, no one ever alluded to his purity of character and supposed virtues; but his undisputed reputation was that of a talented festive immoral lawyer and politician of drinking habits, that sometimes carried him too far.

In an Editorial, the Editor of The Christian Advocate of San Francisco said:

“It has ever been the case, that when a man sets himself up as a reformer, that he assumes special sanctity and ex-

cellence for himself. It is his chief reliance in his work of duping men.

Mormon emissaries call themselves "Latter Day Saints," and preach that Utah is a paradise. Noyes calls his abomination 'Perfectionism,' and claims that men and women live in his herd of infamy, as angels live. It has always been regarded as one of the first and highest duties of persons who would save men from these abominations, to expose the vile character of these corrupters of men, and to crush their system by the infamy of their character, and strip them of this, their chief power of evil. As a pretended reformer, special excellence has been claimed for Ingersoll. It is his chief stock in trade as a pretended reformer. If it is right to unmask Noyes, expose his vile character and to strip him of his chief power for corrupting men, it is right to treat Ingersoll in the same way. Why shall not men treat Ingersoll as they treat Noyes, if he is like him in character and work?

"If a man assails me, and slanders me, and I know that the principal power for injury in his assaults, is a reputation that he is utterly unworthy to possess, it is my highest duty to unmask him, expose his vile character, and strip him of this power for evil that he unjustly possesses, and is using to my injury. Common law recognizes this, in allowing the character of witness to be impeached. If a fictitious reputation that has been manufactured for Ingersoll, and that he is utterly unworthy to possess is his chief power in slandering Christianity, it is the first and highest duty of all lovers of truth, to unmask him and expose his real character and strip him of his power for evil that he is utterly unworthy to possess. If they do not do it they betray the truth.

Ingersoll's chief weapon of assault on Christianity is slander and assaults on the persons of Bible history, on leaders in the history of the church, on preachers and religious men, not sparing the character and acts of God himself. It is right, and is the duty of Christians to wield truthfully against him, his own weapon. If infidels can applaud to the echo such assaults of Ingersoll, they should not complain when his style of warfare is retorted on himself. The author of 'Ingersoll Unmasked' is merely using truthfully against Ingersoll, a weapon that Ingersoll continually uses falsely in assailing religion.

'Ingersoll's character is a legitimate subject of inquiry. By boasting of it, and making it their chief stock in trade in assailing religion his admirers have made it a legitimate subject of inquiry, and properly the chief subject of inquiry.

The public have a right to know whether this argument--"his spotless character"---as his admirers boast, be true. Again it makes all the difference in the world whether the public regard Ingersoll as a "model man," as his admirers claim him to be ; or know him to be what he really is, a vile wretch. It makes a difference in the hearing he will get. Decent men and women will listen to him if they accept the fictitious reputation, manufactured for him by his admirers. They will regard it as an insult to have one suggest such an act, if they know his real character. If persons listen to him as a "model man" his assaults on religion may do harm. If they listen to him as a vicious corrupt person they will reject them with contempt."

Extract from preface to second edition of Ingersoll Unmasked.

There has been such extravagant laudation of Ingersoll, and his admirers have thrown such a glamour of adulation around him, that the author of "Ingersoll Unmasked" is not surprised that his statements have met with skepticism and denunciation as false. But he knows whereof he affirms. He lived in Illinois more than twenty years. He lived four years near Marion, and was intimate with many who lived in Marion during the entire time the Ingersolls lived in Marion. He lived five years in the Peoria Congressional District, and knows intimately many who lived in Peoria the entire time that Ingersoll lived in Peoria. He has visited the places where Ingersoll lived in New York, Ohio, Wisconsin and Illinois. He obtained his information from *first sources and not second-handed*. Many things that he narrates are matters of public notoriety, so notorious that no one dreams of denying them. At the writer's request, W. R. Allen, of Cambridge, Ill., visited Peoria and spent two weeks in careful investigation.

The writer gives general indorsements of his statements: Elder M. F. Smith, Savory, Texas; "I was well acquainted in Marion when Ingersoll lived there and know from personal knowledge or public notoriety, that nearly all you say of his career in Southern Illinois, is true." S. H. Bundy: "I have been a physician in Williamson County and Marion for nearly forty years. Your expose is thorough, as far as it goes, for you can only show up the outside—facts that are notorious. I am glad that you have exposed the Boss fraud of the century." Rev. J. W. Phillips, Piasa, Ill.: "I have extensive acquaintance in Southern Illinois. I can testify that I know

that nearly all that you state in reference to Ingersoll's career there, is true." Col. J. M. Clementson of McKinney, Texas: "I lived in Marion when Ingersoll lived there. I know your statements are true. The last time I saw Ingersoll, he was beastly drunk." Rev. M. P. Wilkins, of Brighton, Ill.: "I was pastor of the M. E. Church in Marion. What you say of his career in Marion and Southern Illinois was the familiar talk of all who knew Ingersoll." C. J. Kimball, editor of the *Apostolic Church*, who was born and raised in Southern Illinois, and extensively acquainted there, and who knows Ingersoll's career: "I know what the character of Ingersoll is. I know it to be just what you portray." Elder Ira J. Chase, a well known Christian gentleman, once governor of Indiana and pastor of the Christian Church in Peoria for six years says: "I hope you will get all the facts in regard to Ingersoll. It is a terrible record." Robert Schwartz, pastor of the Christian Church in Cedar Rapids, Iowa; "I was in Peoria on a visit. I heard nearly all the statements in regard to Ingersoll's career in Peoria, and others, not in the pamphlet." U. M. Browder pastor of Christian Church, Ottumwa, Ind., says; "After reading the pamphlet, I visited Peoria. I talked with men of all beliefs. I was satisfied that the statements of the pamphlet were true. I went home and ordered 500 copies of the pamphlet and circulated them." Chaplain McCabe, says; "I have circulated thousands of copies, personally or by inducing others to get them."

The writer might continue this list almost indefinitely. I simply ask that persons everywhere, may read and know the real truth about Ingersoll, the great apostle of American infidelity.

SUPPLEMENT.

The following supplement is taken from a volume of 120 pages, price 25 cents. entitled "Moore and Ingersoll Unmasked," by James W. Zachary, Editor of Quarterly Christian, author of "Witness of The Spirits," price \$1.00 and numerous pamphlets.

Atheism and other Infidelity.

By JAMES W. ZACHARY.

“Weighed in the balances and found wanting.”

(Daniel 5: 27,)

“By their fruits ye shall know them.” (Matt. 7: 20.)



THE ANGEL OF JUSTICE: “Be sure your sin will find you out.” (Num 32: 23.)

“THE OLD SCRATCH.” OF SON OF BELIAL.” in “Quakeracre,” Fayette County, Ky.

“The Fool hath said in his heart, There is no God.” (Ps. 14:1.)

Atheists and other infidels may cavil about the works of God and deny from century to century the truths of revelation, but God has arranged some truths

so that no sane man can consistently or conscientiously deny them:

1. That upon the reception of testimony the human mind must either believe, disbelieve, or doubt. No other state is possible.

2. That belief, disbelief, and doubt are conditions within the purview of consciousness in the human mind, and, therefore, matters of absolute knowledge as to their existence—that is, no man can believe, disbelieve, or doubt anything without knowing such is the state of his mind. If you believe, disbelieve, or doubt the inspiration and infallibility of the Bible, you know such is the state of your mind.

3. When man disbelieves a thing in nature or revelation, he cannot disbelieve that he disbelieves. This one thing is settled beyond contradiction. Consciousness says: "I cannot disbelieve my own consciousness, and hence I know I disbelieve." With this settled basis let us follow reason to a final conclusion.

4. Disbelief necessitates intelligence.

5. Intelligence necessitates the intelligible.

6. The intelligible necessitates existence—that is, in the absence of existence there can be no intelligible being, and hence no intelligence to believe, disbelieve, or doubt.

7. All existence is necessary or contingent.

8. Necessary existence is absolute, and contingent existence is dependent. Absolute existence is self-existent, infinite, and omnipotent, whether in one individual or more than one coexistent individual.

9. The necessary or absolute being is Jehovah, who

created all contingent existence.

10. The dependent is created, and proves the existence of one or more creators.

The uncreated could not create itself, the dependent could not make the absolute; and since real existence is either created or self-existent, and there can be no design without a designer, as, for example, the existence of a created watch proves that one or more beings caused it to exist, so certain it is that all dependent existence came from one or more self-existent, infinite, and hence absolute beings.

The Bible, and not nature, teaches the unity of the Godhead. God, Christ, and the Holy Spirit—three beings of the same nature, power, and glory; one in their design and work in creation, revelation, and redemption. Unity in trinity, and vice versa, is a most sublime and mysterious doctrine, beyond both the invention and comprehension of finite minds. Even the unity of design and collation of thought by authors of different nationalities in widely different centuries, who wrote the Bible in different languages, before the final compilation and arrangement in the sacred canon, are sufficient to convince every reasonable person that some infinite being originated the plan and controlled the writing. Finite man, like the immortal Milton in his "Paradise Lost" and "Paradise Regained," could hardly write of a system so divinely majestic, even after the plan had been revealed from God.

The distinguished French philosopher, M. Victor Cousin, author of the "History of Modern Philosophy," wrote that "a God without a world is for man as if he were not, and a world without a God is an incom-

prehensible enigma to his intellect and an overwhelming weight upon his heart." Again, this world-renowned scholar said: "Religion is the cradle of philosophy." Men and women whose minds are not crazed or poisoned by some system of falsehood will take delight in connecting these statements with the wise man who wrote: "The fool hath said in his heart, There is no God."

Deism is that phase of infidelity which rejects the Bible and professes to believe in God by revelation in nature, with all its cyclones and earthquakes. Agnosticism is infidelity which neither affirms nor denies except to say the proof is insufficient to show that any God exists. The agnostic is the ignoramus who closes his eyes and says: "Prove to me, if you can, that the sun is shining, or even that the sun exists." His questions and answers are: Where did you come from? I do not know. What are you doing here? I do not know. Where are you going? I do not know. Then what do you know? I know nothing, and, therefore, I believe nothing. There are none so blind as those who will not see, or who,

Convinced against their will,
Are of the same opinion still.

Agnosticism is the only tolerable form of infidelity. Poor ignoramuses! They deserve pity. Souls shrouded in darkness so thick it can be felt!

Atheism is an aggressive system of infidelity, the most heartless, the most deadly, senseless, and infamous that ever cursed any people. It is bold, defiant, and despotic; it denounces agnosticism as contemptible, and spurns deism as a base perversion of facts in

nature. Mounted on warlike steed, with fiery hoofs, it dashes across the flowery garden of Christianity, treading down everything fair and lovely. It runs the plowshare of its heartless and senseless logic through the minds of gray-headed mothers whose highest joy is love for Christ and hope of heaven. Atheism claims to be learned, claims to have investigated, and, therefore, boldly declares: "There is no God." It enters Christian homes unbidden, and, with an audacity that would make the demons of hell blush with shame, it dances with fiendish hilarity around the bedside of the dying, or from the coffin lid delivers the funeral oration on the doctrine of chance. It affirms: "Man is wholly a creature of circumstances, controlled entirely by them, rather than controlling them for his good. Man is what he is, mentally and physically, because, having no volition, he could not do or be otherwise. He came from a tadpole or a baboon. Glorious origin! There was no God, and hence no responsibility and no sin, in the beginning; and since we live under the same law of chance now as then, there is no such thing as sin now. All men are free to indulge the lusts of the flesh to suit their own sweet will; hence let us be glad, for 'There is no God.'"

Atheism is blatant, bombastic, merciless, and cruel. The word "atheist" means "without God," but not in the agnostic or deistic sense. As a system of blasted and blasphemous philosophy, it claims erudition, flaunts its red flag in the faces of decent men, and challenges the world to mortal combat. In its logical and practical effects, it makes its advocates a set of dis-

gruntled, sore-headed, pessimistic, foul-mouthed braggadocios, with no respect for God or man except as the strong arm of the law and the influence of polite Christian society compel good behavior. Exceptions to this rule are few, as shown by the ruthless lives of most atheists.

The rules of logic and honorable discussion lay the burden of proof on the man who affirms. It makes no difference what he affirms, it is the duty of the man who affirms to give proof sustaining his affirmation. If any man is big enough fool to affirm a negative, he must furnish the proof to sustain his negative affirmation. Atheism is aggressive; it affirms, it boldly declares, after thorough investigation: "There is no God." Therefore it must prove its affirmation, and is under the same obligation to furnish proof as is the Christian, who affirms: "There is a God." It is immaterial who affirms first, since, perchance, neither system may contain all the truth, or, on this point, sufficient truth, as viewed by the disputants. Therefore the contention of the atheists to the effect they are under no logical obligation to prove the doctrine they affirm and which they would have the world believe is the silliest twaddle and nonsense. If atheism were the rule and Christianity the exception, then on whom would rest the burden of proof? Just the same as now: on the man who affirms, whether negative or positive.

Whoever affirms there is no sun, there is no moon, or there is no north pole is in honor bound to prove his statement. On this I remark: (1) No man but a fool would affirm that "there is no north pole" (a thing

unseen, unheard, untasted, etc.); (2) none except bigger fools would undertake to prove the affirmation after making it.

“There is no God.” What means this negative affirmation? What amount of knowledge is necessary to prove it? What kind of man would make and believe it? To change the burden of proof, I now affirm that an atheist, of a disbelieving kind, is a fool and the biggest fool of all when he does not know his logical fallacy, because to affirm logically that “there is no God” requires absolute and infinite knowledge. A man, to so affirm, should know all things within the universe. First, he must explore the earth inside and outside; he must sound the seas and search the heavens. Planet after planet, with all their varied contents, laws, and mysteries, must be penetrated and comprehended by his searching intellect, else, should he not understand all things in all planets of this vast universe, then, perchance, among some of the things in some planet where the piercing, comprehensive, fault-finding mind of the atheist has never gone there might exist such a being as Jehovah, the God of Israel; or this God might be of such a nature that he dwells throughout immensity, and is existing very near all his creatures, though invisible and more mysterious in his existence than all the forces and elements in all planets which, perchance, derive their existence from God. Therefore, since the atheist cannot comprehend all things, he cannot truthfully say: “There is no God.” However, the amusing part of such philosophy is that the atheist, in his desperate effort to disprove the existence of a supreme, intelligent Creator, makes a god

out of himself, because if any man can comprehend all things and know assuredly and affirm confidently that "there is no God," then such a man is omniscient; and no man but a fool would claim to be omniscient, and, therefore, logically, that himself is God. Hence, David wrote: "The fool hath said in his heart, There is no God."

Contingent or created existence is manifest everywhere, and in the beginning of all created things that which did not exist could not create anything; and a beginning of contingent existence is evident, for otherwise all existent beings would be absolute, and hence infinite, and contradict the known fact of finite existence. The things created bear stamped upon them unmistakable proof of design, which necessitates an intelligent designer, because blind matter and the maze of chance cannot indicate design; for back of the falling type, in a foolish, atheistic illustration, based upon the insupposable, there must be admitted an intelligence which made the type, set it in motion, and controls that motion. Admit that a car load of type, falling *ad infinitum*, but accidentally, would finally fall so as to print, if set as fallen, an exact copy of the Bible. Who made the type and started it to falling throughout ceaseless ages? All accidents result from motion, all motion is caused by power, and all power inheres in or proceeds from real existence. If the car or cart load of type were all one letter—say of "c," denoting "chance"—how many books would such infinite falling print? What intelligence placed the right kind of letters, capitals and so on, in the load of type so as to make reproduction of a book possible?

Has blind chance become intelligent, invented alphabets, and established a publishing company? Wherefore the reasonable conclusion is that nature does not work without a plan, and the universe does not exist without an architect—one or more beings absolute, infinite, omniscient, omnipresent, and omnipotent.

The poet Addison well argues that there is manifest design in the music of the spheres:

Forever singing as they shine:
"The hand that made us is divine."
The heavens declare thy glory, Lord;
In ev'ry star thy wisdom shines;
But when our eyes behold thy word,
We read thy name in fairer lines.

That the Christian religion is of divine origin is evident from many invincible proofs. The fulfillment of prophecy, the miraculous attestations which accompanied the preaching of the gospel of Christ, the marvelous triumph of the gospel under the most direful persecution from infidels, the blessed influence of Christianity in the history of the race, and, above all, the immutable testimony of the inspired volume providentially preserved from the ruthless hands of infidels and accurately transmitted as the richest legacy known to man—these all show that our religion is divine, and that "holy men of God spake as they were moved by the Holy Ghost." (2 Pet. 1: 21); but, grander and more convincing than all these, rising in majestic splendor above every other consideration, the resurrection of Jesus Christ from the dead is the one thing which proves his divinity, establishes the existence of miracles, and demonstrates the inspiration and infallibility of the Bible. If Jesus actually arose from the

dead, then his law is supreme, and to him the children of men should bow in holy adoration; but if he did not arise from the dead, then the Bible is full of stupendous lies and Christianity is mythological.

The important question, then, is: Did Jesus arise from the dead? Aside from what is said in the Bible on this subject, let us grant, for argument's sake, as contended by the great infidel, Hume, that the twelve apostles concocted a malicious lie and agreed to preach it all over the country and deceive the people into believing the doctrine of the resurrection. It should be noted that under the circumstances the apostles could not have been deceived. When they testified that they saw Jesus crucified, walked with him many days after his resurrection, and saw him ascend into heaven, they well knew whether they were telling the truth or telling a lie. Suppose, then, they were lying; study their lives and trace the influence of that absurd and enormous lie. A man actually dead came to life again and ascended into heaven! Wonderful doctrine! They preached it all over the country, contested every inch of the ground in dispute, endured severest hardships, suffered most cruel infidel persecution, and finally suffered martyrdom, thus sealing with their own blood the lie they had willfully concocted and proclaimed. In mental philosophy there is a fundamental principle to the effect that man is actuated by motive power in all his voluntary deeds, from the telling of the most insignificant falsehoods to the performance of the noblest acts of life. This is an indisputable law of psychology, and for men's lives to contradict it would be as great a miracle as raising the dead or causing the

hair of a man's head to blossom and bear bunches of luscious grapes.

According to infidelity, then, the apostles lied, and we should not believe them. They thrust that lie into the faces of the very men who a few days before had murdered Jesus (Acts 2: 22-24; 5: 30), and made those murderers cry out for mercy; they stood before kings and counselors and reasoned of temperance, righteousness, and judgment to come, in the name of the risen Christ; great cities were thrown into confusion and the world turned upside down by that awful lie preached by the apostles and Christians of the first century.

If, then, the gospel is a lie, I call upon every intelligent infidel to show the motive that prompted the apostles to originate and preach that lie, then seal it with the blood of martyrdom. I press the question and demand a sensible reply. Since man is actuated by motive power in all voluntary deeds, the apostles had a motive in their work. Infidels should explain that motive consistent with their blasphemy, or else forever close their blatant mouths and acknowledge their imbecility. If it be said the apostles were lying to attain riches, fame, or any worldly emolument, I reply, first, that it is contradicted by the means they employed, the kind of a lie they selected; secondly, that since no such honors came to them while living, they would soon have stopped the agitation; thirdly, that since they had all to gain and nothing to lose, they would have recanted their lying rather than die for what they knew was false. Hence the only sensible and reasonable motive that can be given for the con-

duct of the apostles is that they knew they were right, knew they were telling the truth warm and pure from heaven's throne, knew in whom they had put their trust; for they had seen him feed the multitude, calm the troubled waters, command the raging winds, and call dead Lazarus from the tomb. They had eaten with him after his resurrection; had heard him say, "Lo, I am with you alway, even unto the end of the world;" and gazed upon him with awe profound while a convoy of angels escorted him to his heavenly mansion. Therefore in the gathering gloom of death they could realize that "hope sees a star [the star of Bethlehem], and listening love hears the rustle of a wing." Their motive had respect to things "beyond the swelling floods," and martyrdom to them was far sweeter than denial of the Son of God, their Savior and King. Knowing that their leader endured the cross, despising the shame, and was crowned with glory and honor in the world eternal, they, too, "looked for a city which hath foundations, whose builder and maker is God," and chose to suffer affliction with the people of God rather than enjoy the pleasures of sin for a season. Infidels may quibble and rave, asseverate and deny, but to answer this argument based on mental science is not in their power. Any course of reasoning, by which infidels would prove either the insincerity or deception of the apostles, is suicidal to infidelity, since no infidel could furnish better proof of anything within the purview of knowledge than did the apostles, and to prove his sincerity could give no higher evidence than his own blood in martyrdom.

Miracles are for men. God understands his own

works, and to him nothing is miraculous. It may be also that when men have laid aside the robe of dull mortality those things which once appeared the most miraculous shall be clearly understood in harmony with spiritual laws, showing how that life could be instantly made to rise out of death and the Savior's body transformed into such a condition or wrought upon by such a power that it would be attracted upward, and hence ascend into space rather than abide upon the earth by the law of gravitation. These things, I say, may, though now miraculous, be then even better understood than men now understand the laws of digestion, assimilation, generation, and reproduction in the world of mind and matter. There have been many definitions of miracles. The most tangible and accurate definition, excepting the merely providential in nature, is that a miracle is the doing of something in a way which is to man unusual and supernatural. The instantaneous conversion of water into wine, multiplying loaves and fishes contrary to the natural process, and bringing life from the state of death, as in the resurrection, are miracles of the most marvelous type. It should be borne in mind that all wine is made out of water, all multitudes fed by multiplying the foods upon which they subsist, and animal life is propagated by the compilation and assimilation of insensate matter. If Jesus had poured more than a hundred gallons of water around grapevines, allowed it to be taken up through porous vines and emptied into grape cells, and finally squeezed from ripened grapes and made into sweet wine for infidels to drink, then infidels would **have raised no furore about this first miracle that**

Jesus wrought, even though the wine be fermented; but if the usual way of making wine had been the one followed by Christ, as in the miracle, and he had changed the plan so as to make wine in what is now the usual way, then all infidels would be up in arms, and swear by the gods that such a thing is impossible and the record of it is a lie. The marvel in a miracle is, therefore, not so much the thing done as the unusual and supernatural way in which it is done.

No one can follow the logical trend of known facts and scientific principles, be consistent, and disbelieve in miracles. The same is true whether a man believes in origin by chance or in creation and evolution by a supremely intelligent Creator. The plain truth is that all real beginnings—the origin of any contingent existence—are just as miraculous as the resurrection of Christ. To illustrate the argument, take the origin of an oak tree. The law of nature is that oak trees grow from acorns. The seed of a walnut, apple, maple, or hickory tree or a grain of corn will not produce an oak tree; and if an oak should grow from a grain of corn, such would be an unusual and supernatural growth; hence a miracle. The origin or creation of an acorn without an oak tree or the creation of a white oak without an acorn would be, beyond doubt, a great miracle; but in the beginning, when the first acorn or oak tree was made, one or the other of necessity was created first. If the oak tree was first created, then it did not grow from an acorn, and hence was a miracle; but if by the law of chance or by the power of God acorns were made first and oak trees grown therefrom to reproduce by established law, then such acorns were

of necessity made in an unusual and supernatural way, hence miraculous. The same is true of the origin of man and all other contingent or dependent existence. Therefore all sane men should believe in miracles.

God moves in a mysterious way
 His wonders to perform;
 He plants his footsteps on the sea,
 And rides upon the storm.

Judge not the Lord by feeble sense,
 But trust him for his grace;
 Behind a frowning providence
 He hides a smiling face.

Blind unbelief is sure to err,
 And scan his works in vain;
 God is his own interpreter,
 And he will make it plain.

The inspired Moses tells us that "in the beginning God created the heaven and the earth." (Gen. 1: 1.) The time named, "in the beginning," was doubtless millions of years ago; but the Bible does not and science cannot reckon the date of the beginning of finite existence. Both science and revelation admit such beginning, and also proclaim God's law to mind and matter: "Thus far shalt thou go, and no farther." "Heaven" refers to space, with numerous planets, and "earth" means the sphere on which we live. Some time after "the beginning" God cleared away the obstacles preventing, and caused light to shine upon the earth, so animal and vegetable life could exist on this planet. The word "day" in the first chapter of Genesis is used to mean a "period of time." It may have been thousands of years; but if God so willed, it could have been only twenty-four hours. If

God's plan of creation and propagation of animal and vegetable life was by evolution, as taught by Christian scientists, then nothing said in the Bible can be shown to contradict it. The order in which Moses mentions the "periods of time," or days of transformation, more confirms than contradicts geological truth. Animal and vegetable life may have existed upon this planet millions of years ago, but nothing either in the Bible or in science places the creation of man in such a remote period. Mistakes (if such there be) in the calculation of biblical chronology do not prove the chronology is false; and whether man has existed upon this earth six thousand years (the most probable time) or six hundred thousand years (very improbable), this one thing is manifestly true: that the first man and woman created, either instantaneously or by the power and will of God operating through countless ages of evolution, was of necessity created in an unusual and (to us) supernatural way, a way radically different from the present laws of generation and promulgation, as in the case of the creation of the first acorn or oak tree, and, therefore, a miracle of the most pronounced type. From this conclusion there is no escape, since the first man and woman had no father and mother as persons have now, from which it follows that every sane man should believe that miracles have occurred, and the same power that wrought all miracles caused the Virgin Mary to conceive and bear the Lord Jesus Christ, "God manifest in the flesh," and can in due time bring forth the sainted dead by a glorious resurrection, and give them an eternal home,

Where congregations ne'er break up
And praises never end.

When we've been there ten thousand years,
Bright, shining as the sun,
Have no less days to sing God's praise
Than when we first begun.

Why, then, should any one think it strange that such men as Lord Lyttelton, one of the greatest of English lawyers and jurists, and his talented friend, Gilbert West, upon careful investigation, should forsake infidelity and become stanch defenders of Christianity? Why should we wonder that the great Napoleon could say: "I know men, and I tell you that Jesus Christ was not a mere man. Superficial minds may see a resemblance between Christ and the founders of other empires and the gods of other religions. That resemblance does not exist. There is between Christianity and whatever other religion the distance of infinity."

In his "Life of Jesus," page 351, the great French infidel, Ernest Renan, well wrote: "Repose now in thy glory, noble founder. Thy work is finished, thy divinity established. . . . A thousand times more beloved since thy death than during thy passage here below, thou shalt become the corner stone of humanity so entirely that to tear thy name from the world would be to rend it to its foundations." Again he wrote: "Whatever may be the surprises of the future, Jesus will never be surpassed. His worship will grow young without ceasing; his gospel will call forth tears without end; his sufferings will melt the noblest hearts; all ages will proclaim that among the sons of men there is

none born greater than Jesus." The apostate Julian, once a nominal Christian, near the hour of his death said: "O thou Nazarene, thou hast conquered!" In a sermon against infidelity the world-renowned Cardinal Gibbons says: "It is fashionable as well as profitable to cast odium as well as ridicule on Christianity and the sacred Scriptures, which are the basis of the Christian religion. A man of limited capacity, but of fluency of speech and shafts of wit, can propose objections and difficulties in a half hour which may take a learned man a month to answer." Then he says Christians should be ready to give this reply: "First, ten thousand difficulties do not make a single doubt, and ten thousand doubts do not destroy a single fact of revelation; ten thousand layers of fog and cloud do not blot out the sun in the heavens or diminish its splendor. Secondly, the Christian religion has been in possession for two thousand years, and has been cherished by the wisest and best men in every age and country, and is stronger to-day than it was ever before. Thirdly, all the civilizations of the past and all existing civilizations of to-day worthy of the name have been based on the doctrinal and moral principles of the Bible. It is time enough to surrender our Christianity when some better system is brought forward to supplant it."

Some one may say that the testimony of learned men proves nothing in this case, since all religions have wise men as defenders; and, not having proved there was a time we may rightly call "the beginning," therefore my argument avails nothing. To this I re-

ply: First, in respect to the existence of Jehovah, the God of Israel, it is not probable that the wisest and best men of all ages and countries have been deceived. If there is no God, then why has blind nature impressed a lie—the God idea, with consequent responsibilities—almost, if not entirely, universal, upon the minds of her children? Answer me, all ye who profess to love nature, hate God, and scorn Christian morality. If, then, there be the God of Israel, who hates and punishes sin, loves and rewards righteousness, why should it be thought incredible that he takes notice of his creature, man. “the offspring of God,” and reveals himself more clearly in Jesus of Nazareth, “the brightness of his glory, and the express image of his person?” (Heb. 1: 3.) Secondly, have I not as much right to assume there was, as an atheist has to assume there was not, a time we may rightly call “the beginning?” Does not finite existence necessitate the beginning? Are there not some things self-evident and impossible to prove? The axiom that “things equal to the same thing, or equal things, are equal to each other” is not less self-evident than that “finite existence necessitates a beginning.” The earth, with its varied contents, the drifting sand from every mountain peak, and the sparkling dewdrops upon every blade of grass, bear daily testimony of

evanescence and decay. Every vacant chair, empty cradle, and new-made grave declares there was a beginning and there is a present. Nor is this all; for even when infidels, with stifled sobs and bitter tears, stand by the open tomb,

A solemn murmur of the soul
Tells of the world to be.
As travelers hear the breakers roll
Before they reach the sea.



INGERSOLL UNMASKED.

By Professor Clark Braden.



A Scathing and Fearless Expose of His Life and Real Character.

FACTS IN REGARD TO THE CAREER OF R. G. INGERSOLL,
THE GREAT MOGUL OF AMERICAN INFIDELITY.

(Reprint from *Infidelity Gone to Seed*, 1880.)

“1. As a boy, he was notorious for his disobedience, profanity, and neglect of school and all duties.

“2. A lawyer in Greenville, Ill., took him into home and office to prepare him for the bar. His worthless, vile conduct and character were such that

the lawyer soon turned him off.

“ 3. He once stopped his father in prayer in family worship, at the home of a stranger, and assailed what he was uttering.

“ 4. He often assailed his father on the streets with profane abuse for what he had said in sermon or prayer.

“ 5. He has, in the most infamous manner, allowed the memory of his father to be vilified as a bigot and tyrant as an excuse for his own infamous course, when he knows that such charges are grossly unjust.

“ 6. In Marion, Ill., he came out of a house of ill fame reeling drunk, and was stoned by boys as he reeled across the public square.

“ 7. In Marion he undertook to clean out a grogshop, and had his ear torn loose from his head by a tumbler hurled by the grogseller.

“ 8. There is on the county records in Marion an indictment against him for being one of a drunken, riotous mob.

“ 9. In Marion he was an idle, worthless, drunken loafer, gambler, and ruffian, who sponged his living off his overburdened father as long as his father could maintain a home.

“ 10. His father took him to Waverly, Tenn., told the people that his son was going to ruin in drunkenness and vice in Illinois, and begged them to hire him to teach their school. On promise of good behavior, he was employed. His conduct soon became so infamous that he was driven out of town.

“ 11. When he returned to Marion, Ill., so infa-

mous was his character that the hotel keeper would not receive him, and he had to go out into the country to the home of a drunken boon companion.

“ 12. In Marion, Harrisburg, and Shawneetown, Ill., his life was that of a loafing, drunken, gambling ruffian and dead beat.

“ 13. In a drunken row, in a den of infamy in Peoria, he had his scalp cut open by a beer mug in the hands of a prostitute.

“ 14. He used to spend days at a time in a drunken debauch in rum holes and brothels, in Peoria, until his friends would hunt him up and take him home.

“ 15. He would often take a jug of liquor and a strumpet and go to a room and spend days in a drunken debauch.

“ 16. In a drunken row in a doggery, in Peoria, a man was murdered, and suspicion pointed to Ingersoll, who was one of the drunken crew.

“ 17. In a beer garden in Peoria one Sunday he sprinkled a baby with beer in blasphemous mockery of baptism.

“ 18. He once remarked that ‘baptism was not worth a G—d d—n without lots of soap.’

“ 19. In his own parlor he insulted a lady guest by tossing off a bumper of wine, with the blasphemous toast: ‘Here’s to Jesus Christ!’

“ 20. When running for Congress against Judge Kellogg, before a joint debate in Abingdon, he was so drunk that he reeled out behind the building and spewed.

“ 21. At Maquon he was so drunk that as he reeled through a store he fell into a tub of butter.

" 22. In the grove he was so drunk that he could not mount the rostrum, and the audience hissed him.

" 23. He shook his fist at the crowd, in which there were hundreds of ladies, and bellowed out at them the foulest obscenity and blasphemy.

" 24. In plain sight of the crowd he was guilty of as indecent an act as can be perpetrated.

" 25. At a mass meeting in Decatur he was so drunk that he had to be led on to the rostrum with a man holding each arm.

" 26. He was dragged through the streets of Lincoln, Ill., by a policeman and thrown into the calaboose for drunken ruffianism.

" 27. In Peoria he was for years a drunken loafer, who was carried to his office or home or calaboose helplessly drunk many a time.

" 28. In Peoria, and wherever he is known in Illinois, he was the center of crowds of the low and vile, who flocked around him to roar at his profane obscenity.

" 29. He is infamous wherever he is known in Illinois for his profane, obscene, blasphemous stories,

" 30. It is common for him to speak of the Son of jokes, and talk.

God as 'J. Christ,' 'Mr. Christ,' 'Mr. J. Christ.'

" 31. At a supper in his house three girls of his family and the family of his brother drank wine until one had to be helped from the table. Ingersoll swore at them.

" 32. At the table of a gentleman near Peoria, when their host returned thanks, the Ingersolls

laughed at his 'saying something to his plate.'

" 33. He insulted a blind gentleman in Youngstown, O., with the coarsest profane ruffianism.

" 34. He planned an interview with Joseph Cook that he might insult him with ruffianism:

" 35. He insulted a company of ladies and gentlemen in Toledo, O., with the coarsest profanity.

" 36. He insulted a company of ladies and gentlemen in a hotel in Rochester, N. Y., with coarse profanity.

" 37. His conversation in a railroad coach between Ottawa and Montreal, Canada, was full of profane, obscene ribaldry.

" 38. He insulted audiences in Urbana, Ill., in Centralia, Ill., and in other places with coarse profanity.

" 39. He insulted a lecture committee of Muncie, Ind., with profanity in a letter.

" 40. He insulted a preacher, A. M. Collins, with obscenity in a letter.

" 41. In 1879 he spent a night in a drunken debauch in Youngstown, O.

" 42. But a few years ago he had a drunken debauch in Corvallis, Ore.

" 43. He cursed and swore in a conversation with a reporter of the Post-Dispatch, of St. Louis, Mo.; and his profanity was published in that paper.

" 44. In a meat shop in Washington he uttered a coarse, blasphemous remark as a disgusting attempt at wit.

" 45. In a trial in Washington, D. C., he was threatened with arrest and fined for blasphemous

abuse of opposing counsel.

“ 46. Previous to the summer of 1861 he was as foul-mouthed and abusive a pro-slavery demagogue as ever disgraced Illinois.

“ 47. In 1860 he ran for Congress on the fugitive slave law, the Dred Scott decision, and every abomination of the slaveocracy as his platform.

“ 48. If, as he says, preachers made a whipping post of the cross of Christ, he was as active making a whipping post of every American flagstaff.

“ 49. When the first war meeting was held in Peoria, he was not invited to speak, lest he should make a disloyal speech.

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“ 50. When he saw what was the popular side, he made what the politicians call a ‘flop,’ was rewarded with a colonel’s commission, and has been an abusive assailant of what he once eulogized.

“ 51. In a cavalry reconnoissance before Corinth, Miss., he was chased by a boy into a barnyard, and surrendered to him.

“ 52. He resigned, in the presence of the enemy, without facing danger, and when men were most needed.

“ 53. He was for years a leading spirit in the Peoria whisky ring, the vilest ring that ever disgraced the United States.

“ 54. He obtained his present wealth by an unscrupulous defense of one of the vilest rings that ever disgraced the United States, the Star Route thieves,

and became a partner with one of his pals in the swag.

“ 55. In a national convention of infidels he offered a resolution justifying the vile course of Bennett, the vile cancer planter, who was in jail for peddling vile literature.

“ 56. He signed a petition and headed an effort to have Haywood, the author of a vile book, in jail for peddling it, pardoned.

“ 57. He headed a petition and crusade to have repealed postal laws that forbade the use of mails to circulate vile literature and instruments of vice.

“ 58. He has repeatedly lied, denying that he has headed this crusade for free filth, and has had the lie crammed down his lying throat by United States records.

“ 59. He repeatedly embezzled clients' money, and had trouble over the thefts.

“ 60. While in Peoria his property was in his wife's name, and his paper was not negotiable at bank.

“ 61. He is a charlatan that never could have obtained a certificate to teach common school.

“ 62. His harangues abound in the grossest instances of the most palpable ignorance.

“ 63. He is not a well-read lawyer, but a spread-eagle ranter, hired to bulldoze a jury.

“ 64. He is a coward that has, in the most cowardly manner, backed out of a dozen challenges to debate, and got out of debate with Judge Black by a cowardly violation of the agreement.

" 65. By his own confession, for years he allowed a temperance speech to be attributed to himself, and appropriated all the eclat until his stealing was exposed.

" 66. He stole his 'Mistakes of Moses' from 'Evidences Against Christianity,' by James Hittell, and plagiarized the best portions of his best harangues.

" 67. In a sentence of nine words in his 'Gods' there are three as infamous lies as ever were uttered in human speech. This was exposed in his presence in April, 1872. He has persisted in publishing these lies for more than seventeen years, knowing them to be as infamous lies as can be uttered.

" 68. The character of his harangues is shown by the fact that in a report of one speech, called a lecture, 'laughter,' 'uproarious laughter,' etc., occur one hundred and six times.

" 69. His harangues abound in lies and gross misrepresentations.

" 70. At the close of a national convention of infidels in Cleveland, O., in 1875, Ingersoll lectured, and a collection was made to pay expenses of the convention. Ingersoll pocketed the collection and skipped out, leaving the dupes to foot the bill. Infidel papers denounced him as a hog and a sneak, who robbed collection plates. Ingersoll has never attended a convention since.

" 71. He is now a wine-guzzler, profane, and obscene, but not so shamelessly so as in early life."

AUTHORITIES CITED.

1. Old residents of Austinburg, Ohio; Madison, Ohio;

and Greenville, Ill. 2. The nephew of his legal preceptor in Greenville, Ill. 3. Judge W. A. Lemma, Carbondale, Ill. 4, 5. All residents of Marion at that time. 6. Robert Pulley, Marion, Ill. 7. Davis, the saloon keeper; all who lived in Marion, Ill. 8. The records of Williamson County, Marion. 9. F. M. Goodall, John Goodall, C. J. Campbell; all who lived in Marion. 10. Capt. R. C. White, attorney, McKinney, Texas. 11. Col. J. M. Clementson, attorney, McKinney, Texas. 12. All who lived in those places at that time. 13. Mr. Van Buskirk, a Freethinker, of Peoria, Ill. 14. A matter of public notoriety in Peoria at that time. 15. Judge Louck, of Peoria, Ill. 16. G. W. H. Gilbert, Peoria, Ill. 17. A matter of public notoriety. 18. Mr. Meek, attorney, of Eureka, Ill. 19. Mr. Wolcott, of Peoria. 20. Mr. Graham, Abingdon, Ill. 21. L. V. Taft, Salem, Ill. 22, 23, 24. Public notoriety. Ingersoll himself did not deny it in a card in the Chicago "Times" in reply to Rev. W. F. Craft's charge. He excused it by saying he was so drunk he didn't know what he was doing. 25. Dr. Halliday, Pilot Point, Texas. 26. William Pettit, the policeman who arrested him. 27. Louck, Gilbert, and scores of citizens of Peoria. 29. W. L. Davidson, J. C. Wilcoxon, B. W. Johnson (editor of the "Christian-Evangelist," St. Louis, Mo.): "It has been our lot to be thrown where we were compelled to listen to his filth and profanity, which ran like a never-failing river of filth, to the delight of a roaring crowd. To make a low joke of the name of our Lord was his special delight. It is a matter of public notoriety in all parts of Illinois that were his haunts (and we do not speak from hearsay) that he was distinguished in every profane circle as a leader in blasphemy and obscenity." 30. A matter of public notoriety: the daughters of R. W. Taylor, of Youngstown, Ohio. 31. Maj. Barry, of Chicago, and several others. 32. Mr. Emery, former editor of "Transcript." 33. Mr. Justice, attorney, Youngstown, Ohio. 34. Joseph Cook. 35. Albert Bishop, nephew of R. M. Bishop. 36. W. L. Boyd, banker, McKinney, Texas. 37. John Potts, D.D., Toronto, Ontario. 38. Elder H. W. Robertson, Ottawa, Kan.; Capt. Sheppard, Marion, Ill.; hundreds of hearers. 39. Presiding Elder of M. E. Church; members of the committee. 40. Elder A. M. Collins, Cameron, Mo. 41. S. L. Clark, attorney, Youngstown, Ohio; the clerk of Todd House, February, 1881. 42. J. C. Kezell, Philomath, Ore.; president of Philomath Col-

lege. 43. "Post-Dispatch," Oct. 17, 1881. 44. Rev. Charles Winbigler, Columbia, Pa. 45. Daily papers of Washington, D. C., of that date. 46, 47, 48. Public notoriety. 49. Mr. Redding, revenue collector in Peoria under Lincoln. 50. Public notoriety. 51. Soldiers of his regiment who witnessed it; Maj. Rawson, of Confederate Army. 52. Army records. 53. Public notoriety. 54. Public notoriety. 55. Cincinnati 'Commercial' of September, 1879. 56, 57. National records. 58. Rev. Brown, Des Moines, Ia.; Joseph Cook; public prints. 59. The clients; a firm in Detroit, Mich.; legal firm in Jackson, Mich.; clients in Peoria. 60. Public notoriety. 61. Admitted by Maj. Gordon, of Indianapolis, and other defenders. 62. His harangues. 63. Well known in Peoria, Ill. 64. Judge Black, Rabbi Brown, Col. A. B. McGruder, Aaron Walker, Rev. Gregg, O. A. Burgess, J. H. Berry, J. W. Monser, J. C. Brooks, and scores. 65. His own confession in "Christian Standard." 66. Otto Kotitchky, Cape Girardeau, Mo.; Rev. J. M. Truitt, Henderson, Texas; Robert Allyn, D.D., Southern Illinois Normal University. 67. The lecture itself. 68. Chicago "Times" of October, 1876. 69. His harangue. 70. The "Secular Age" of October, 1885. 71. Judge Louck, of Peoria.

The above seventy-one charges against Ingersoll by Prof. Braden were read before the citizens of Summerside and vicinity, Prince Edward Island, Canada, in 1889, and two days thereafter, in a public convention, in which one Alex. Campbell was chairman, by a standing vote of more than one thousand people, were ordered published in the Peoria (Ill) Transcript. Believing it is right to "fight the devil with fire," I have reprinted these charges from Prof. Braden's book "INFIDELITY GONE TO SEED" which is no longer in print, but the main facts therein are contained in this volume and this summary serves as a suitable closing chapter.

Ingersoll in the last years of his life was a much better man than he was in the years of his most active work against the church and the Bible, but the author

and publisher of *INGERSOLL UNMASKED* maintain that so long as infidels scatter his writings broad cast over the world and hold him up as a model for aspiring youth, just so long *INGERSOLL UNMASKED* should be widely read that all men may know the whole truth about the apostle of American Infidelity.

Ingersoll, so far as any one knows died an agnostic—a soul shrouded in doubt blacker and deeper than any Egyptian night—but when he said at his brother's grave, that "In the night of death hope sees a star and listening love hears the rustle of a wing" his better nature must have risen above his cold hearted infidelity and virtually denied the whole system of Agnosticism.

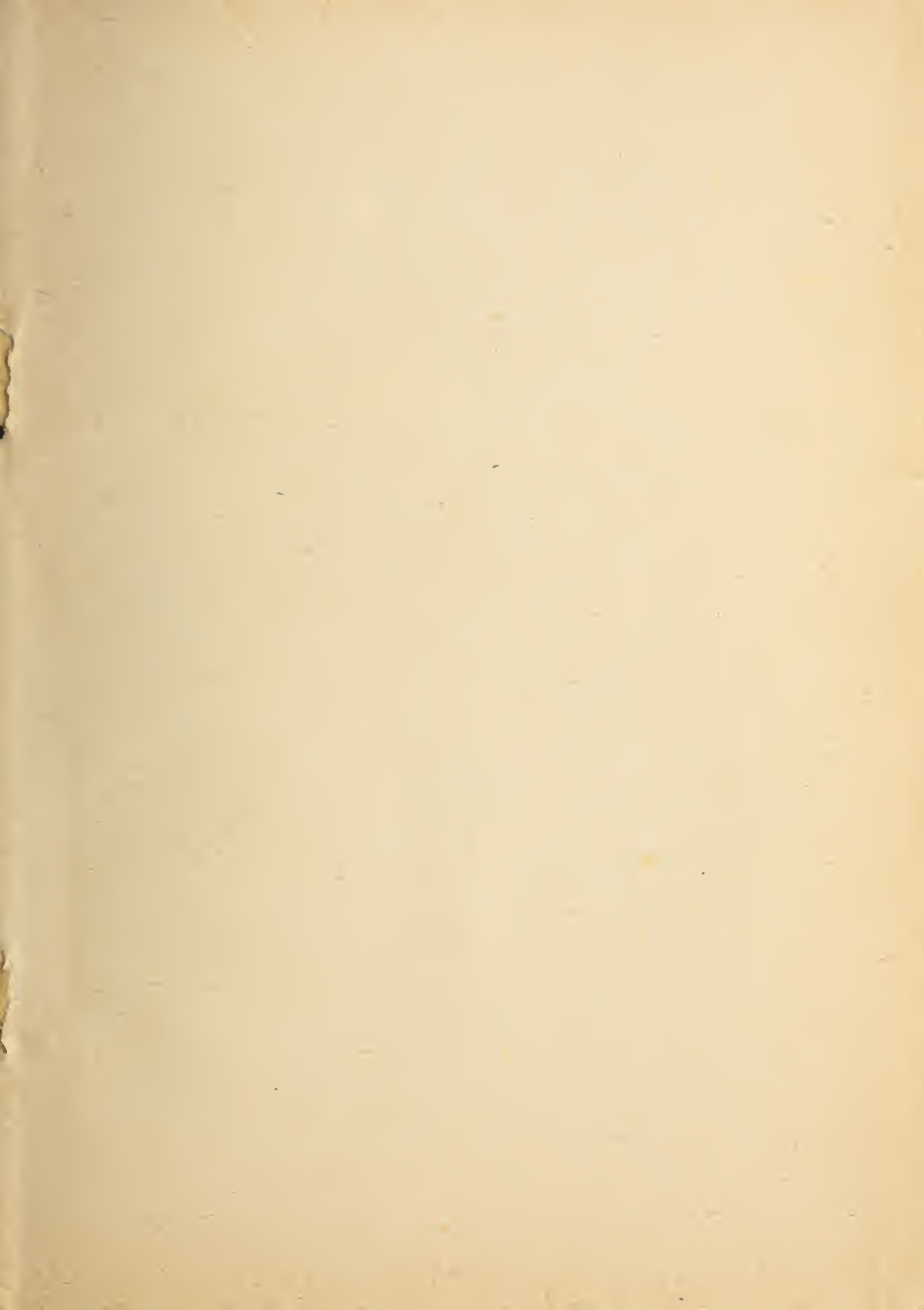
If "In the night of death hope sees a star and listening love hears the rustle of a wing," the more intelligent part of mankind will be slow to believe that the "eyes of hope" are blind to the light of science and sound philosophy, the "ears of love" deaf to the voice of reason, and that mother nature by the intuition of the human heart has universally lied to all her children by impressing upon the soul of man the otherwise unaccounted for belief, that there is a star to be seen by the eye of hope, angelic wings to be heard by the ears of love, and back of all this our Heavenly Father who made the stars to be seen, wings to be heard, the human soul to believe and an eternal home beyond the swelling floods, where the soul, if obedient to its Creator, may dwell in "unclouded day," and while the endless ages roll, speak, "No more goop byes."

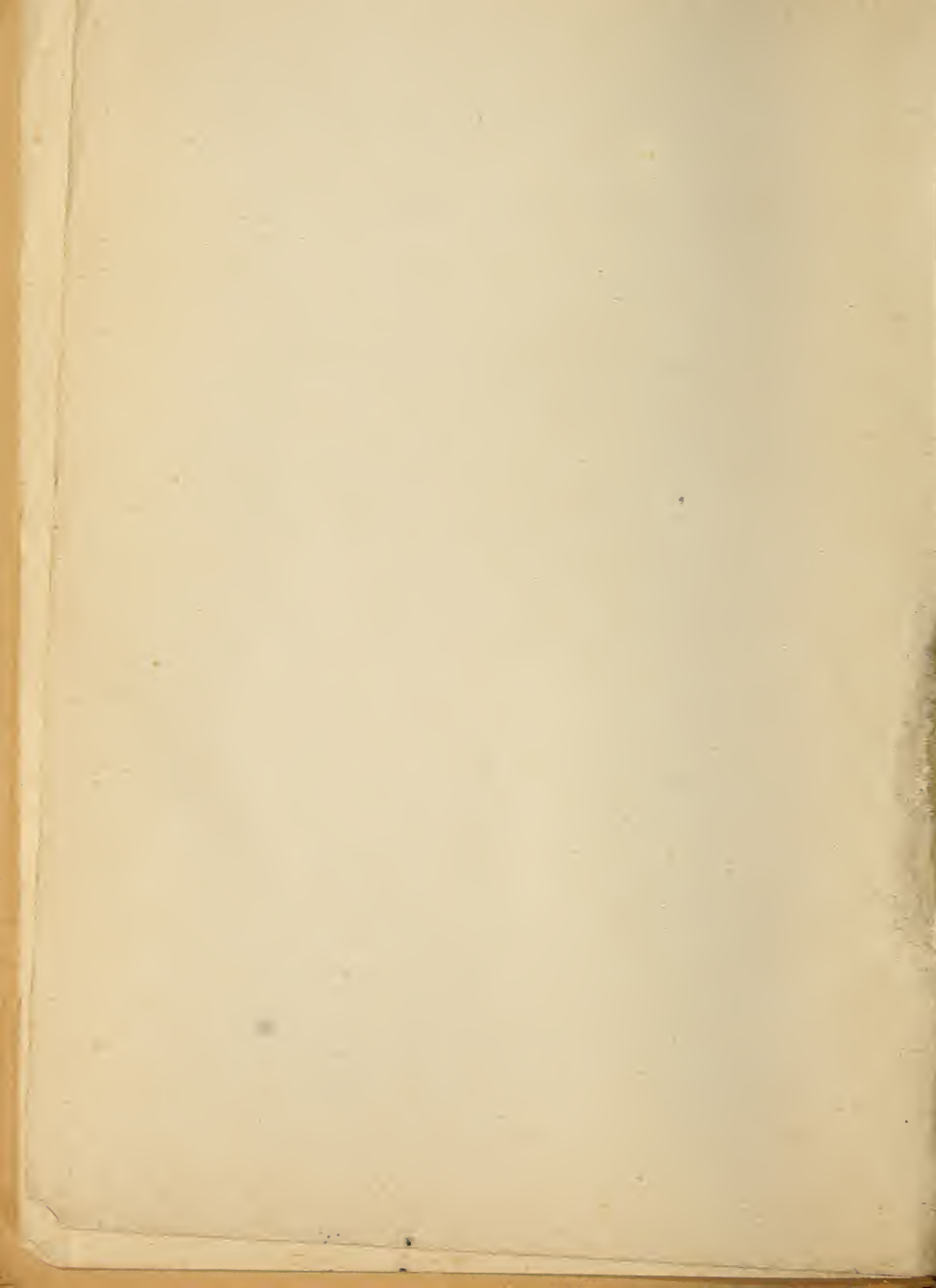
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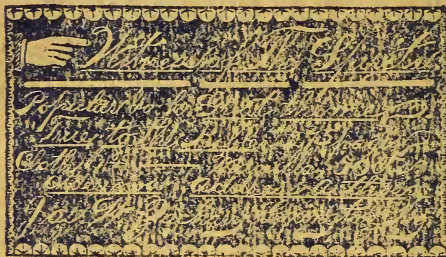


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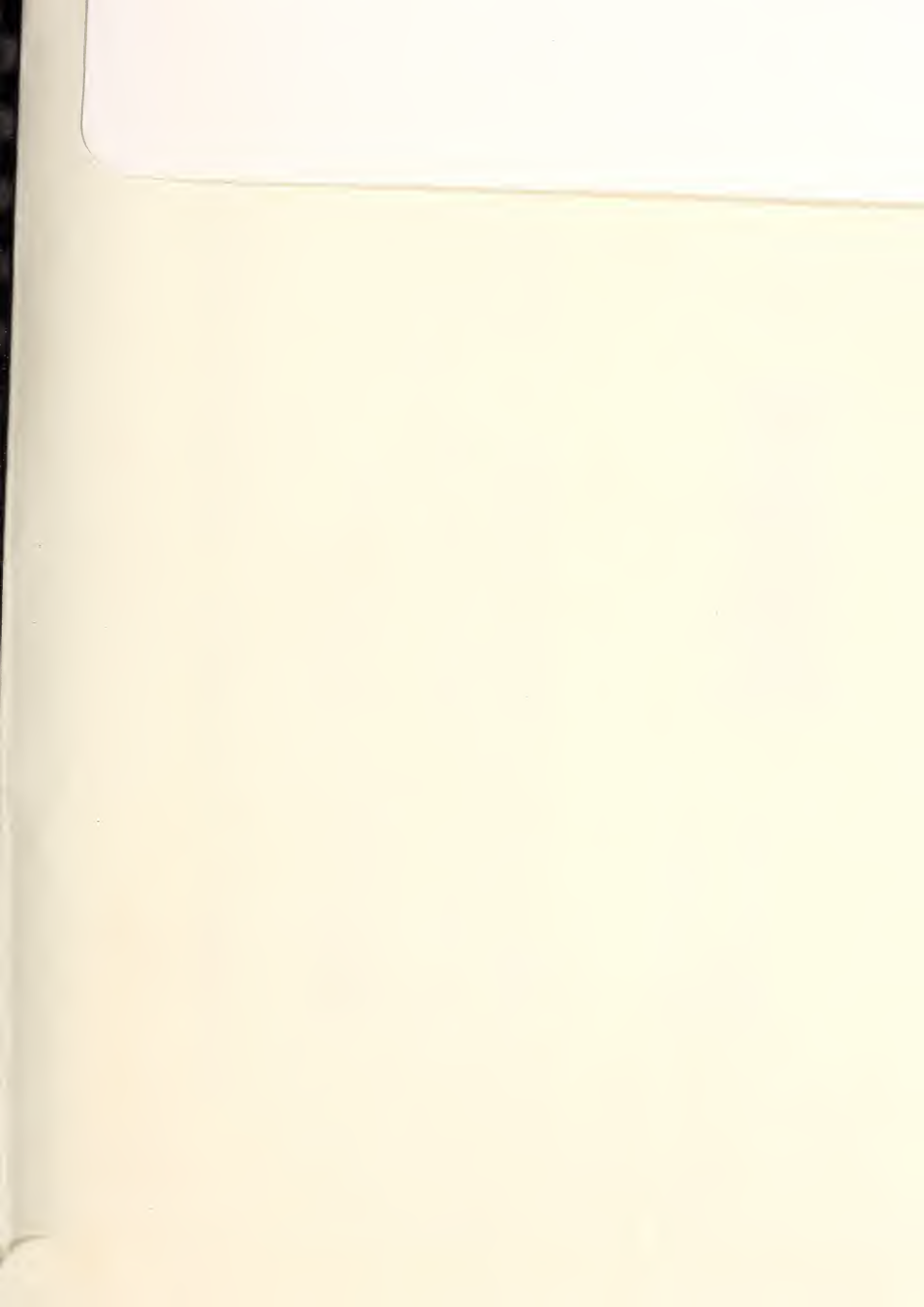
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