

trial, like a purgatory, to explain or to compel to cure the imperfections and correct the mistakes that would otherwise dim, and render ineffective in the future, the halo of the saint who is sure to be. Consider then what he says;—to-wit:

Great and exceptional natural endowments, including the trick and magnetism of oratory, are only so much against him, unless he made the highest and best use of them.

So his declining or pursuing a course which defeated honors and wealth, counts little if he did not reach the highest calling of that course.

3. He did not devote his great gifts of nature to the removal of chattel slavery, like Garrison, nor to the removal of wage slavery like Phillips. His war service was an honorable, but not an exceptional service, when compared with others.

5. He prostituted his great powers to glorify the political ambition of Blaine, and then at the call of the legislature of New York, he placed the wreath of praise and eulogy upon the pulseless breast of his selfish and heartless rival Conkling.

6. In the great fight of our age for industrial freedom, he was quiet; but such power and influence as he had he gave to the rich as against the poor. The rich were "the good company" he sought and kept.

7. The issue which he undertook to fight was dead. There is now no fight for religious liberty, for we have that; but there is a fight for economic liberty. Orthodoxy is dead and the fight of Ingersoll is finished. Creeds set lightly on men and women, and the power of the clergy is gone. A negative Liberal organization is useless. The Liberal who refuses to recognize the new battle is as much a Sectarian back-number as a Christian.

Thus we condense the speech of an hour, and during it the tongue of many a Liberal rose to the fore-teeth for a hiss,—but that in a sitting judge would not do, and silence took its place.

Then to the front came the brilliant, the brave, the gifted, the inspired Josephine K. Henry, of Kentucky, and for nearly an hour, with shot, red-hot with emotion she riddled the seven breast-works which had been thrown up by the "Advocates Diaboli." Her reply will go into print and so be condensed for the Torch, for it was too great and good to be either emasculated or lost.

Then Mr. C. S. Sparks, of Cincinnati, made a flank march that compelled the enemies' entrenchments to be abandoned as no longer tenable. His address will also go into print.

Finally, when the judges were

getting talk-worn and hungry—Prof. T. B. Wakeman, of L. U. O. as an advocate of Science and Humanity, was requested to put up seven counter intrenchments to stand as an answer to those thrown up by the objector, and they are these:—

1. The great and exceptional natural powers and endowments in a man are, in themselves, the highest and most glorious product of the Infinite Universe. They are admirable, but useful in the highest degree, and the necessary foundation of all that makes for the good and glory of MAN.

2. The man who thus endowed declined honors and wealth for some purpose that he deemed of greater worth—thereby lays the foundation of heroism and sacrifice, which is the condition of the use of great natural endowments for human good and progress; and so raises a strong presumption that such use was in fact made of them.

3. No person can generally safely devote his short human life to more than one great reform or social movement. The devotion of Garrison to the abolition of Black slavery, and of Phillips to slavery, both black and white, are rightly honored; but their efforts have not yet resulted in successful emancipation of either blacks or whites.

The reason why is evident; they, the emancipated, are both so ignorant that they cannot manage for, or trust themselves or each other. Why this ignorance? Because they are blinded and enslaved by superstition. They know little or nothing of the actual world in which they live. Ingersoll saw the futility of trying to make adult and independent men and women out of mental slaves, either black or white. Until mental emancipation is far progressed, the social and economic emancipation is simply impossible; and the attempts at it will often make matters worse. Ingersoll once said, "If I had a million of dollars tonight to devote to the welfare of my fellow beings, I could not use it sensibly, other than I am doing, by efforts to break the soul bondage of their stupid superstitions." All reforms must begin there. Emancipate children and you destroy them.

4. He thought that his influence for real and beneficent emancipation would be stronger by acting with the Republican party so as to have some effect on its assumed control of public affairs. In this he differed from many of his best friends; but the result of the last election has convinced many of them that his judgment was wise. In a similar way he regarded as premature the attempt to turn the Liberals into a political party. They would be a small minority which would only make the majority more decided and oppressive. And so in regard to or-

ganization; it was impossible to make bones out of gristle. The true method was to work and wait for the results of growth.

5. His eulogy of Blaine, when living; and of Conkling when dead at the invitation of the legislature of New York, was in no sense a "prostitution" of his great powers. Both of them sympathized with him largely in his Liberal views; both of them had rendered great services in the great struggle for the Union and the removal of chattel slavery. They were not mere partisans. The speeches of both, and especially Blaine's book on Events during his career in Congress, plainly shows this. His method of including "reciprocity" as among the treaty making powers of government was the first introduction of the "Golden Rule" into international economics, and will make his name glorious when the tariff systems are modified or pass away. Death and the magnanimous words of Ingersoll closed their rivalry and healed the bitter feud of their partisans in our greatest state. It was not only a service to his party and state, but to the whole country. The Devil's Advocate lost, and deserved to lose the sympathy of all fair minded men and women when he called this service a "prostitution."

6. It is not true that Ingersoll was "quiet" in the great struggle for industrial freedom and sided with the rich against the poor; or that he was a snob in his conduct toward the rich or the poor. Let any one read his "Lay Sermon" in which he quotes King Lear's words on the sufferings of the poor; and his many similar utterances; and then let him hunt in vain to find a vote or a word of his in favor of the rich as against the poor—and then let him say if the one making this charge was not a true "Devil's Advocate?"

Nor was Ingersoll a snob in any sense of the word. He loved the company of culture and power for itself and because thus only could he keep his power and influence for his good, and to do good to and for each other. But he never had the snob manners of sacrificing his Liberal and poor friends and admirers to curry favor with the orthodox or the rich or powerful. He stood up for them on every occasion; he was as accessible to them as to any, and more so. He advised and fought for many, as he did for poor Reynolds, and then paid his fine. He did not appear as counsel for the Chicago "Anarchists," for the reason then stated that his doing so, would, because he was a Liberal, do them far more injury than good. He made money like a prince and spent it like a benefactor, and died comparatively poor.

The Devil was always a liar, and when one holds his brief it is ne-

cessary to be very careful about the facts

7. But all the pleas above made were mere underbrush; we now come to the Objector's big timber. That is, that orthodoxy is dead; and that the fight he fought was no fight, and really of little or no consequence. On the contrary, as stated above, Ingersoll regarded Superstition as the mother of ignorance, the prevalence of which made it practically impossible to realize any other reform or step of progress. That he was right in this, the facts and results plainly show. The great masses of the human race are sunk, as it were, dead and buried in superstition, and so they are rendered utterly unable to appreciate anything true, good or noble. A few thousands only in Europe and America are really emancipated. Because it seems so easy for us to see and enjoy Freethought, it seems that it must be equally easy for others. But of all the emancipations, self-emancipation from Gods, Devils, Spirits and Spooks is the very hardest to achieve; yet not much can be otherwise done practically for mankind until those illusions are brushed away; With them before the eyes no thing can be seen as it really is, and no thing wisely done. This reform must proceed or progress with all others, or they will surely end in disappointment.

Even in Europe and America it is simply childish to think "this fight is over." At the very moment this learned advocate was so proclaiming, thousands of men in Cincinnati were standing in the rain, around a cathedral, "crowded to suffocation," in which a ceremony of fetichistic cannibalism was being performed, of which an ape would never be guilty. The truth is that this fight is little more than begun. Even within our own circle of friends and acquaintances, how few can we find, who are not more or less afflicted with spookism?

In this darkened world, just touched by the twilight of Truth, Ingersoll raised the banner of Science and Humanity and proclaimed an intellectual fight and war to the finish. To say that he did this against nothing, is simply to deny the sun in the sky. To so assert, shows that the assertor knows very little of the actual world in which he is living, and utterly discredits his judgement and perspective.

Ingersoll became at once the great leader in this war against the powers of superstition and ignorance—in a word, the powers of darkness.

That he lead in this war wisely and well, and with all of the effectiveness of his grand natural endowments is becoming more and more apparent.