

Gems.

A cheerful face is nearly as good for an invalid as healthy weather.—FRANKLIN.

Justice without power is impotent. Power without justice is tyrannical.—PASCAL.

One may ruin himself by frankness, but surely one dishonors himself by duplicity.—VIELLARD.

The truest mark of being born with great qualities is being born without envy.—LA ROCHEFOUCAULD.

Praise, like gold and diamonds, owes its value only to its scarcity. It becomes cheap as it becomes vulgar, and will no longer raise expectation or animate enterprise.—JOHNSON.

Whenever you commend, add your reasons for doing so; it is this which distinguishes the approbation of a man of sense from the flattery of sycophants and admiration of fools.—STEELE.

I will never resign my opinions for interest, though I would cheerfully abandon them on conviction. My reason, such as it is, can only be controlled by better reason, to which I am ever open.—GIBBON.

"The time has come for men to find
Their statute-book within the mind;
To read its laws, and cease to pore
The musty tomes of ages o'er.
The time has come to preach the soul;
No meagre shred, the manly whole;
Let agitation come, who fears?
We need a flood; the filth of years
Has gathered 'round us—roll them on;
What cannot stand had best be gone."

—WM. DENTON.

By "specifism" I mean hardness of belief, so that an increased specifism is an increased perception of the difficulty of proving assertions: or, in other words, it is an increased application and an increased diffusion of the rules of reasoning and the laws of evidence. This feeling of hesitation and of suspended judgment has, in every department of thought, been the invariable preliminary to all the intellectual revolutions through which the human mind had passed: and without it there could be no progress, no civilisation. In physics it is the necessary precursor of science: in politics, of liberty; in theology, of toleration.—BUCKLE.

COL. INGERSOLL ON SUBSTITUTES FOR CHURCHES.

Reporter—You have stated your objections to the churches—what would you have to take their place?

Col. Ingersoll—There was a time when men had to meet together for the purpose of being told the law. This was before printing, and for hundreds and hundreds of years most people depended for their information on what they had heard. The ear was the avenue to the brain. There was a time, of course, when Freemasonry was necessary, so that a man could carry, not only all over his own country, but to another, a certificate that he was a gentleman, that he was an honest man. There was a time, and it was necessary, for people to assemble. They had no books, no papers, no way of reaching each other. But now all that is changed.—The daily press gives you the happenings of the world. Libraries give you the thoughts of the greatest and best.

Every family of moderate means can command the principal sources of information. There is no necessity for going to the church and hearing the same story forever. Let the minister write what he wishes to say.—Let him publish it. If it is worth buying, people will read it. It is hardly fair to get them in a church in the name of duty and then inflict on them a sermon that under no circumstances they would read. Of course, there will always be meetings, occasions when people come together to exchange ideas, to hear what a man has to say upon some question, but the idea of going fifty-two days in a year to hear anybody on the same subject is absurd.

Reporter—Would you include a man like Henry Ward Beecher in that statement?

Col. Ingersoll—Beecher is interesting just in proportion that he is not Orthodox, and he is altogether more interesting when talking against the creeds. He delivered a sermon

the other day in Chicago, in which he takes the ground that Christianity is kindness, and that, consequently, no one could be an Infidel. Every one believes in kindness, at least theoretically. In that sermon he throws away all creed and comes to the conclusion that Christianity is a life, and not an aggregation of intellectual convictions upon certain subjects. The more sermons like that are preached, probably the better. What I intended was the eternal repetition of the old story: That God made the world and a man, and then allowed the Devil to tempt him, and then thought of a scheme of salvation, of vicarious atonement, fifteen hundred years afterwards: drowned everybody except Noah and his family, and, afterwards, when he failed to civilize the Jewish people, came in person and suffered death, and announced the doctrine that all who believed on him would be saved, and those who did not, eternally lost. Now this story, with occasional references to the patriarchs and the New Jerusalem, and the exceeding heat of perdition, and the wonderful joys of Paradise, is the average sermon, and this story is told again, again, and yet again, by the same man, listened to by the same people, without any effect except to tire the speaker and the hearer.

If all the ministers would take their texts from Shakespeare; if they would read every Sunday a selection from some of the great plays, the result would be infinitely better. They would all learn something; the mind would be enlarged, and the sermon would appear short.

GOD—IMMORTALITY.

I do not believe in the existence of any personal God. I regard the universe as the one fact, as the one existence—that is, as the absolute thing. I am a part of this. I do not say that there is no God; I simply say that I do not believe there is. There may be millions of them. Neither do I say that man is not immortal. Upon that point I admit that I do not know, and the declarations of all the priests in the world upon that subject give me no light, and do not even tend to add to my information on the subject; because I know that they know that they don't know. The Infidelity of a hundred years ago knew nothing, comparatively speaking, of geology; nothing of astronomy; nothing of the ideas of Linnæus and Darwin; nothing of evolution; nothing, comparatively speaking, of their religions; nothing of India, that womb of metaphysics; in other words, the Infidels of a hundred years ago knew the creed of Orthodox Christianity to be false, but had not the facts to demonstrate it. The Infidels of to-day have the facts; that is the difference. A hundred years ago it was a guessing prophecy; to-day it is the fact and fulfilment.—Everything in nature is working against superstition to-day. Superstition is like a thorn in the flesh, and everything, from dust to stars, is working together to destroy the false. The smallest "pebble" answers the greatest parson. One blade of grass, rightly understood, destroys the Orthodox creed.—INGERSOLL.

SENTENCE ON GALILEO BY THE HOLY OFFICE, AND HIS RECANTATION.

JUNE 22ND, 1633.

"Whereas you, Galileo, son of the late Vincenzo Galilei, Florentine, aged seventy years, were in the year 1615 denounced to this Holy Office for holding as true the false doctrine taught by many, that the sun is the centre of the world and immovable, and that the earth moves, and also with a diurnal motion; for having disciples to whom you taught the same doctrine; for holding correspondence with certain mathematicians of Germany concerning the same; for having printed certain letters, entitled 'On the Solar Spots,' wherein you developed the same doctrine as true; and for replying to the objections from the Holy Scriptures, which from time to time were urged against it, by glossing the said Scriptures according to your own meaning; and whereas there was thereupon produced the copy of a document in the form of a letter, purporting to be written by you to one formerly your disciple, and in this divers propositions are set forth, following the hypothesis of Copernicus, which are contrary to the true sense and authority of Holy Scripture:

"This Holy Tribunal being therefore desirous of proceeding against the disorder and mischief thence resulting, which went on increasing to the prejudice of the Holy