

# Kansas Memory



## James Stanley Emery speeches

### Section 7, Pages 181 - 210

Several addresses written and given by James Stanley Emery. He spoke to a number of audiences at Kansas universities and clubs on religion, history, and other similar topics. James Stanley Emery was born in Franklin County, Maine in 1826. Educated at Waterville College, he was admitted to the bar in New York in 1854. Involved with the New England Emigrant Aid Company, Emery came to Kansas with the second party of immigrants to ensure that it became an anti-slavery state when it entered the Union. He worked in numerous states for the cause through the following years. Emery was a member of the Leavenworth constitutional convention and served on the Kansas Legislature in 1862 and 1863. He was a lawyer and also worked as a journalist for the New York Daily Times. President Abraham Lincoln appointed Emery U.S. District Attorney for Kansas in 1864. In 1891 he was president of the Kansas State Historical Society. Emery died in Lawrence in 1899.

Creator: Emery, James S., 1826-1899

Date: 1876-1897

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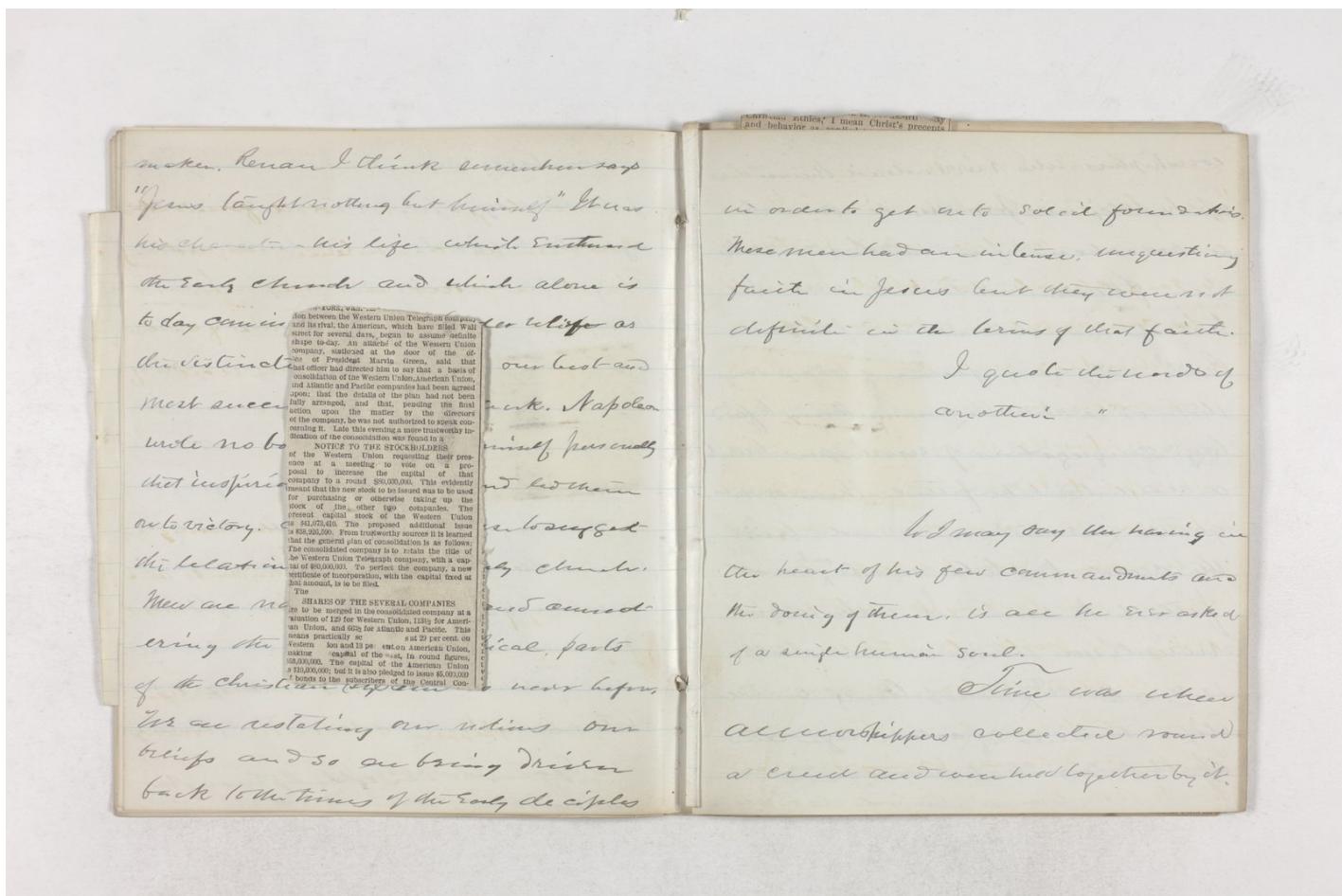
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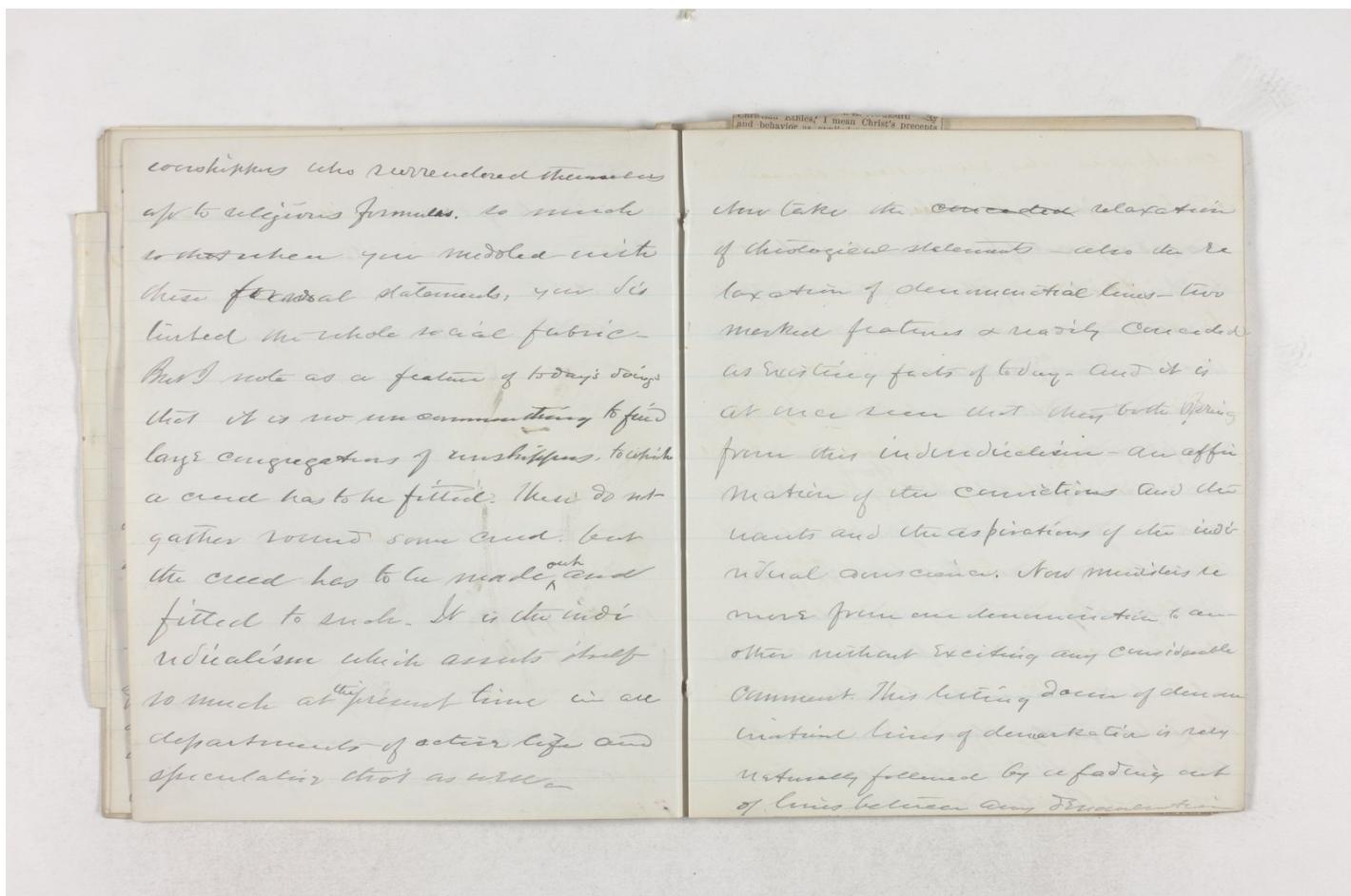


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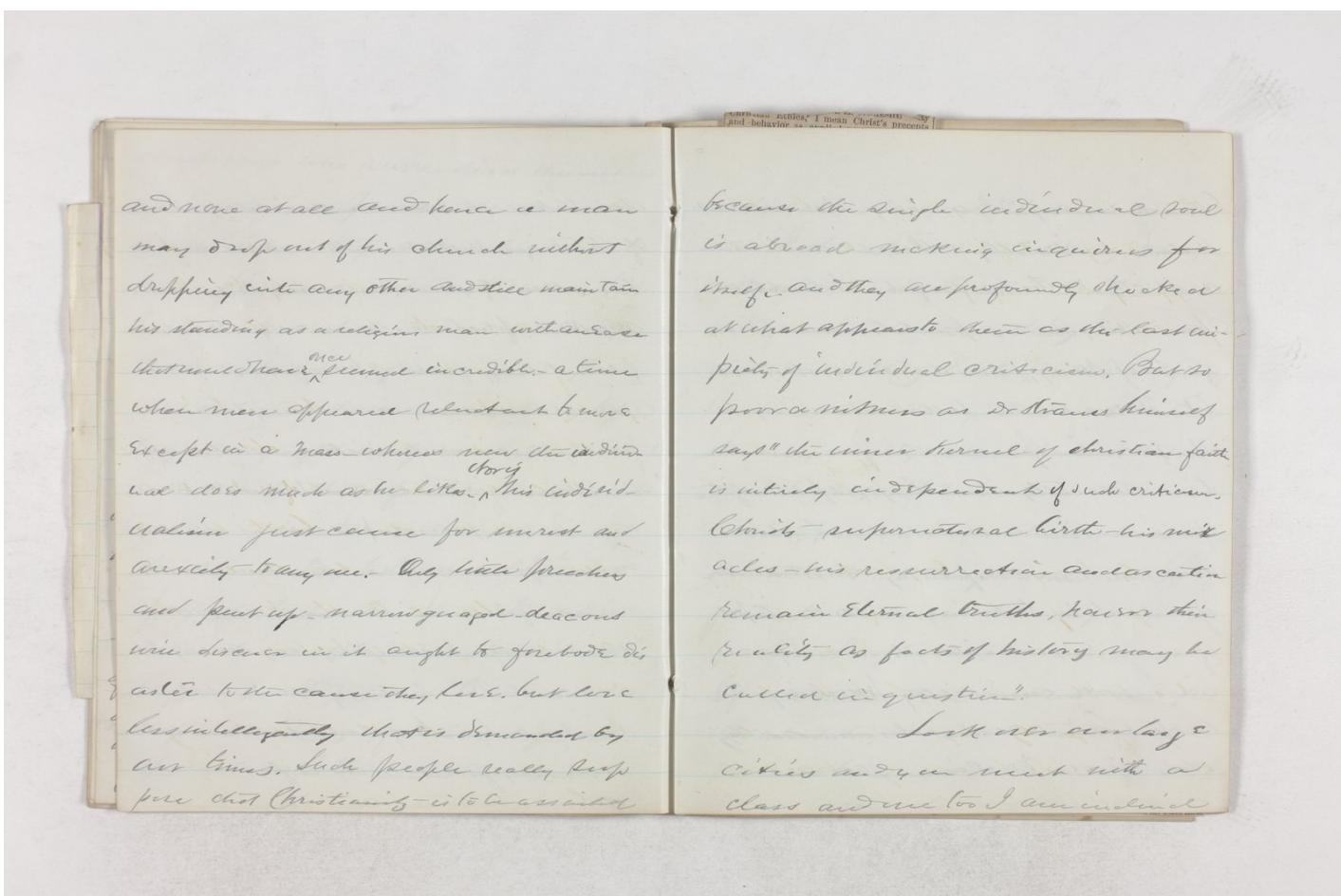


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[written under I mean Christ's name - by  
and behavior as a good man]

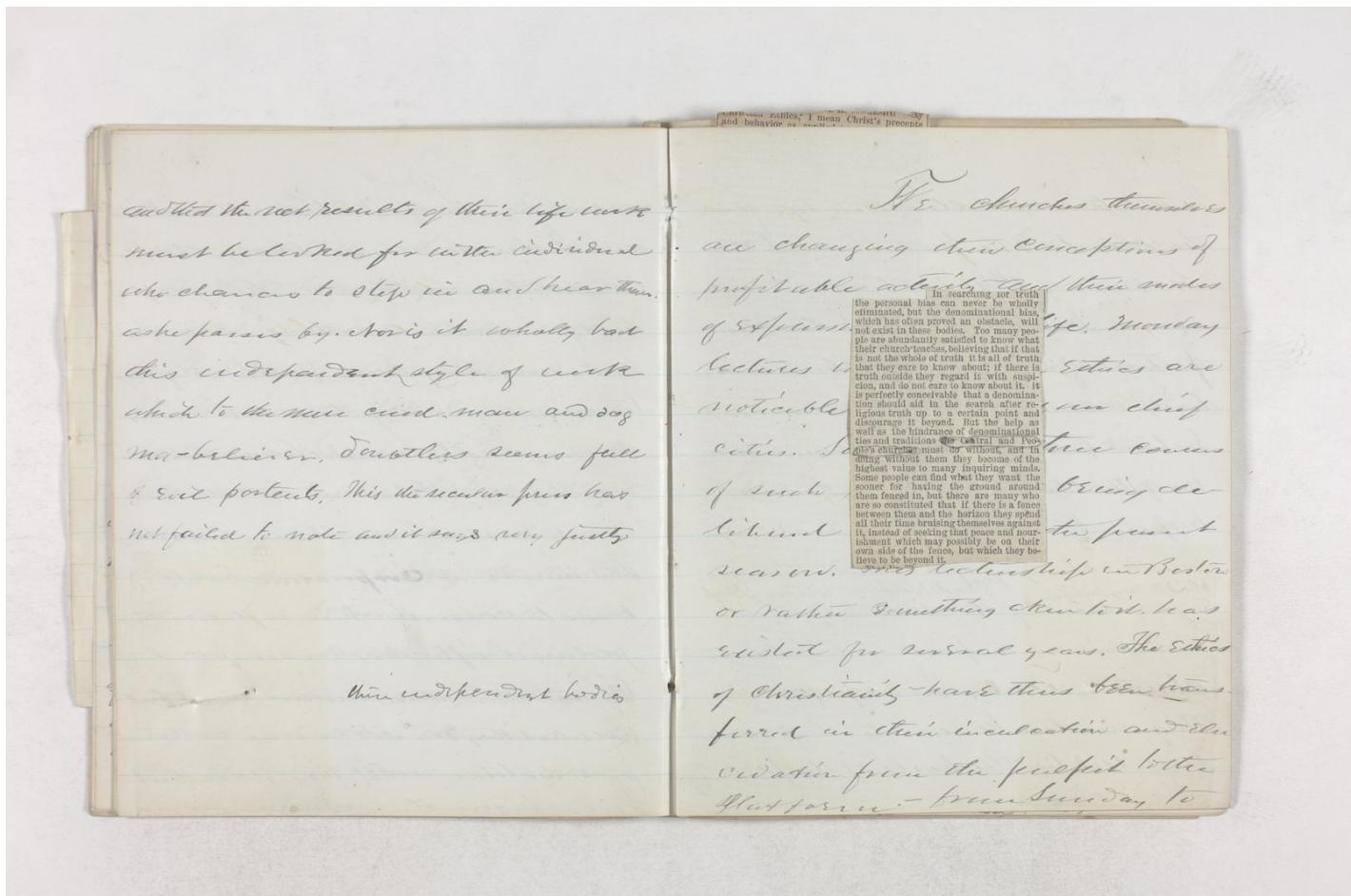
the Church is rapidly growing but cannot  
listen to strictly orthodox ministers in  
a strictly orthodox pulpit. Notably in  
point is the Presbyterian in Checa  
go Prof. Swing - also the Methodist  
Dr. Thomas - the latter according to  
the secular press - the foremost man  
till recently - in the pulpit of the  
persuasion to accept Northernism.  
These men are Confessing Christian men  
yet each is laboring outside the pale  
of any regular church doing a  
great good and ready preaching the  
Gospel in a way demanded by  
this modern jurisdiction just now.

asserting itself. Not such able  
and I think we must say, deeply  
consecrated laborers in the kingdom  
the organization is nothing - the individual  
and everything. Such public religious  
teachers, are doing their work under  
the very weighty consideration, that what  
good they do, is to be done with the indi-  
vidual nearer before them, causing  
that there is no corporation back of  
them to censor their influence and  
prolong it after they cease preaching.  
Of all men these teachers ~~must~~ feel  
that what they do, is to be done in the  
present time - that they pass but  
once before the ~~suspecting~~ mind.

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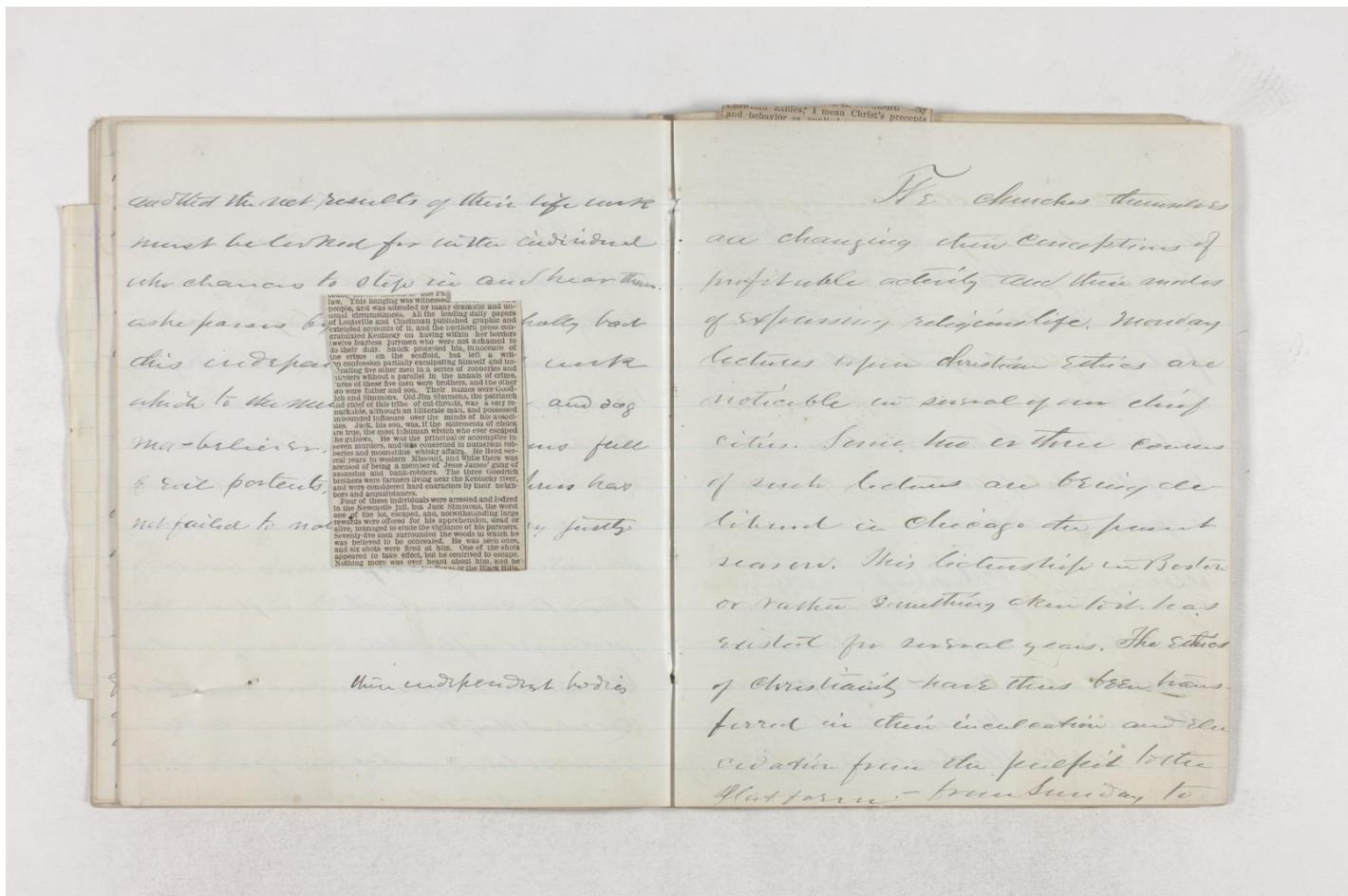
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A speech by James Stanley Emery — 9 —  
Christian Ethics. I mean Christ's precepts and behavior as applied to every-day life. The purpose of the Lectureship is to build up character after the model of Christ's.

II. RANGE OF TOPICS.—This should be as wide as man's nature itself. Let me suggest, in such outline, as follows:

1. *Man's body-nature.* E. g., Christian precepts concerning health, food, sleep, ventilation, temperance, exercise, recreation, amusement, tenement-houses, the five senses, etc. We are to glorify God in our bodies as well as in our souls; for both are alike His.

2. *Man's mind-nature.* E. g., Christian precepts concerning the functions of reason, imagination, judgment, memory, anticipation, invention, sensibility, taste, skill, oratory, language—whether spoken, written, printed, painted, musical, singing, acting, etc.

3. *Man's society-nature.* E. g., Christian precepts concerning the Family-institution—duties of husbands, wives, parents, children, brothers, sisters, kindred, masters, servants, etc.: laws of property, covenants or agreements, principles of exchange or barter, reciprocity, concerning the market, the exchange, "raise or tariff," endorsements or "wing security," rights of labor and rights of capital, monopolies, corporations, guilds, self-protective unions, trusteeship or fiduciary entrustments, promissory notes, elective franchises, duties of citizenship, caucuses, etc.; in brief, the tremendous problems of Sociology.

4. *Man's heart-nature.* E. g., Christian precepts concerning honesty, veracity, chastity, humility, charity, courage, patience, amiability, forgiveness, the universal brotherhood, magnanimity, benevolence, etc.; also, charitable, reformatory institutions and methods, modes of amelioration, casuistry or cases of conscience, reverence, worship, capacity of religion—in brief, whatever tends to edification or society-building, or, more briefly still, manliness in Christ.

And all this from the platform of Jesus Christ, who has so distinctly underlined it, and I cannot emphasize the point too strongly, that the lectures must be avowedly, distinctively, conspicuously Christian—that is to say, presented from the view-point in Christ Jesus. The chair may be something more than a "central Pulpit"; it must be a chair of Christian Morality; for Christ's members are the world's true Ethics.

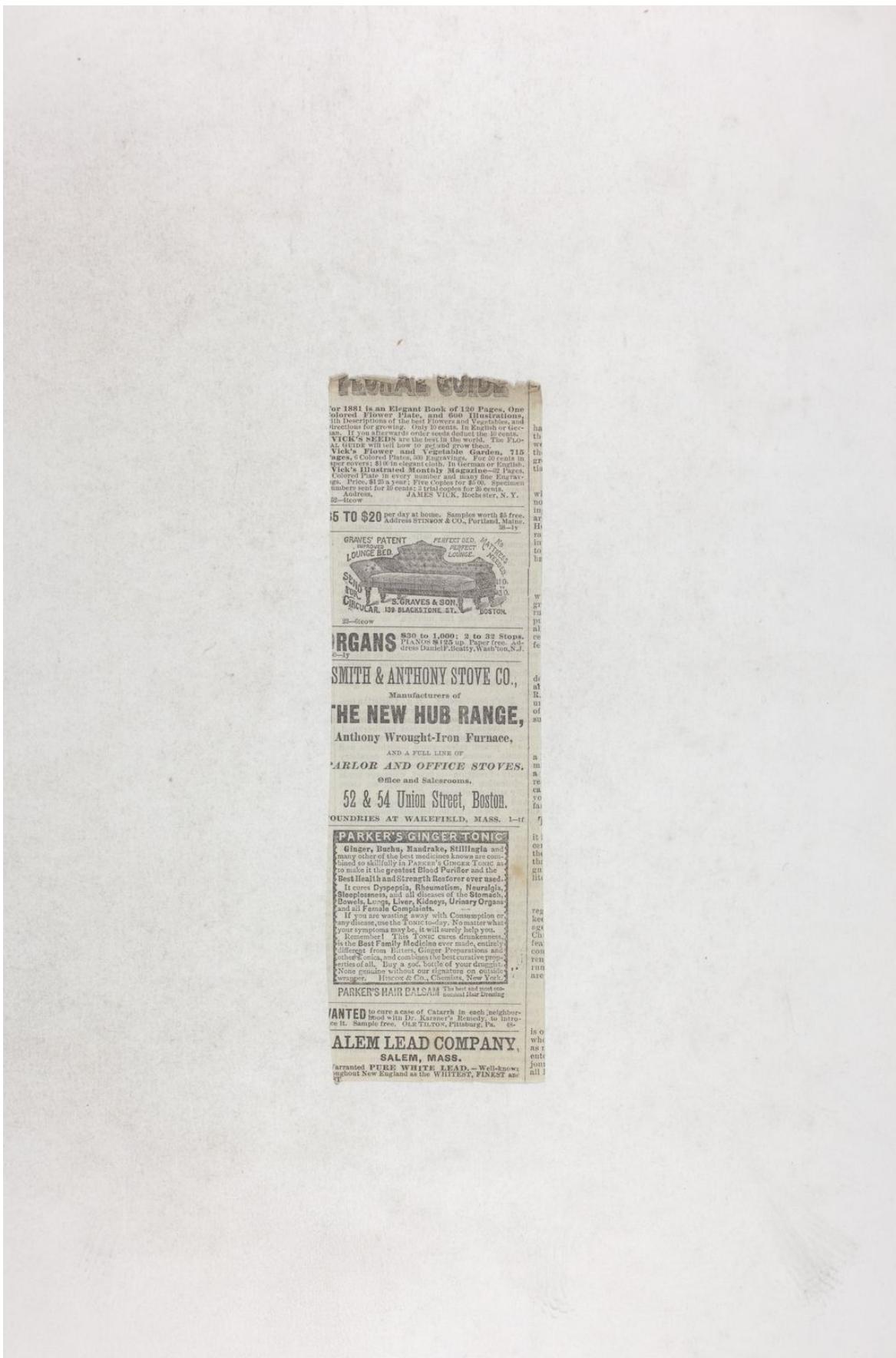
III. THE LECTURER. He may be selected from any Christian denomination whatever—Baptist or Episcopalian, Quaker or Romanist. A layman shall be as eligible as a clergyman. A man of world's condition. In this particular, I would require, is this: he must be personally, unconditionally loyal to our Lord Jesus Christ.

IV. TERMS OF ADMISSION.—A supreme condition of this Lectureship must be that it shall be open, and last, uniformly open and free to everyone.

V. THE ENDOWMENT.—To provide for this Lectureship, a fund must be permanently invested, sufficient to give a fair remuneration to the lecturer, and to provide for the publication of the lectures, which should cover the expenses of the best religious representations, chosen as Managers of this Lectureship-endowment.

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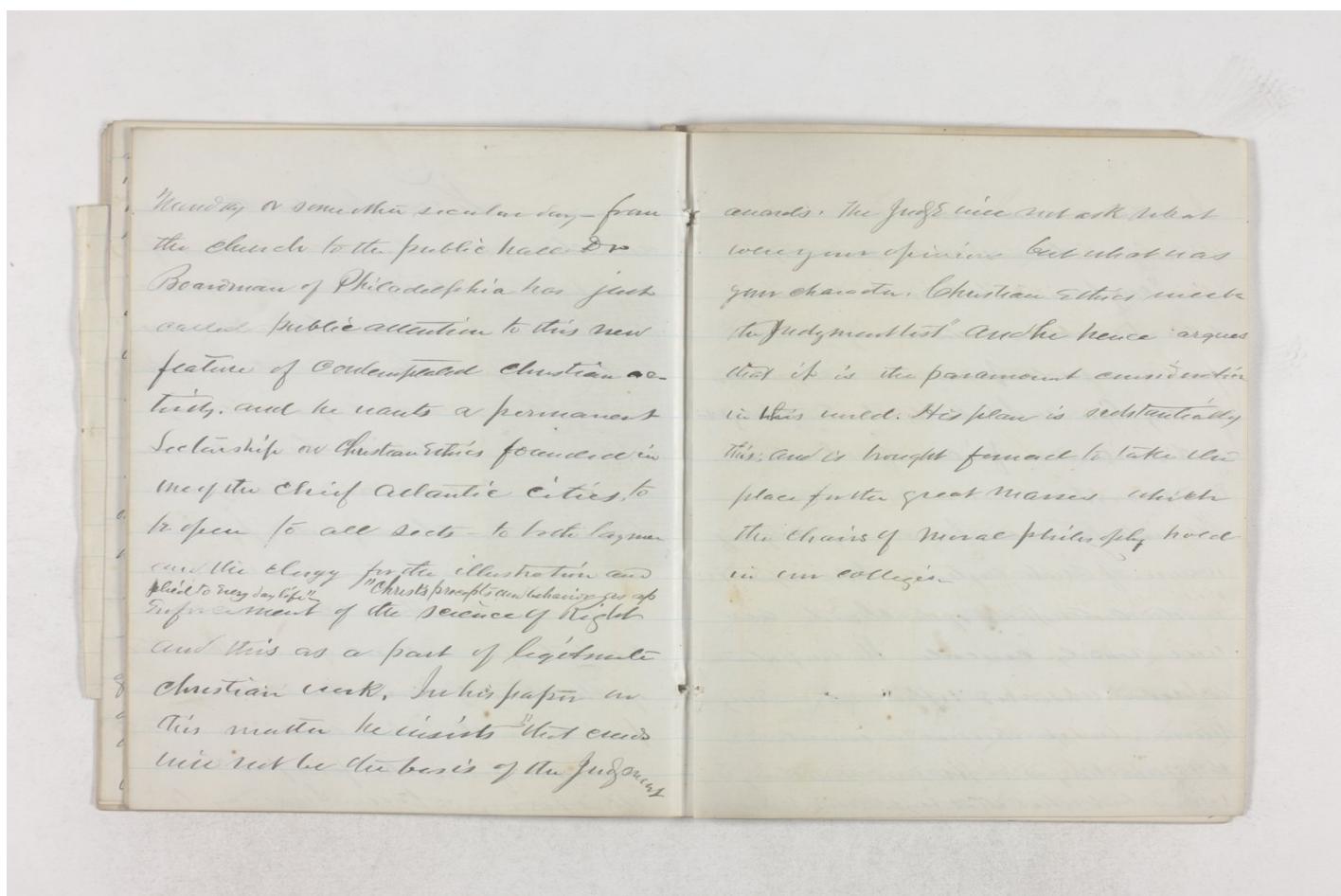


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I notice a new word in a scholarly address just delivered on this general topic it is "oughtness". To bring the meaning of this term home to the average cause since as a moral power and a regulator of oodly life &c I take it, the Good Son of with his never failing of christian Endeavor.

The importance and many say signif. widely among the people, is the object of the unction of such instruction to be imparted under the Auspices of the Church and will readily concede. Its importance is seen when we reflect that in every Human breast there is a conviction that something is right and something is wrong but what that right and wrong

depends on this. We all concur in words which imply taught and taught with duty responsibility merit and guilt. But what merit believe they ought to do and ought not to do, that depends on the gathering their conscience about this thing. To inculcate these ideas in the popular mind and diffuse a proper understanding of them

widely among the people, is the object of the lectures. Its signif. can be seen when you reflect that the Church in its methods in this direction is getting away from social from the old idea that conversion is a kind of instantaneous vehicle, backed up by the doctrine of the saints preservation, holds out a temptation

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To education and moral laginess. The inference is therefore that we have something  
corresponding that to be done to duty, we  
are to come into a working partnership  
with God, and that the gospel estate consists in  
lived as a tonic to our moral nature  
by understanding and obeying in every one  
of life's relations its precepts. Truly has  
it been said "there is pride as well as  
push accompanying our sense of moral  
obligation" quoted "men are as susceptible  
to ethical ambition as to any other form  
of ambition."

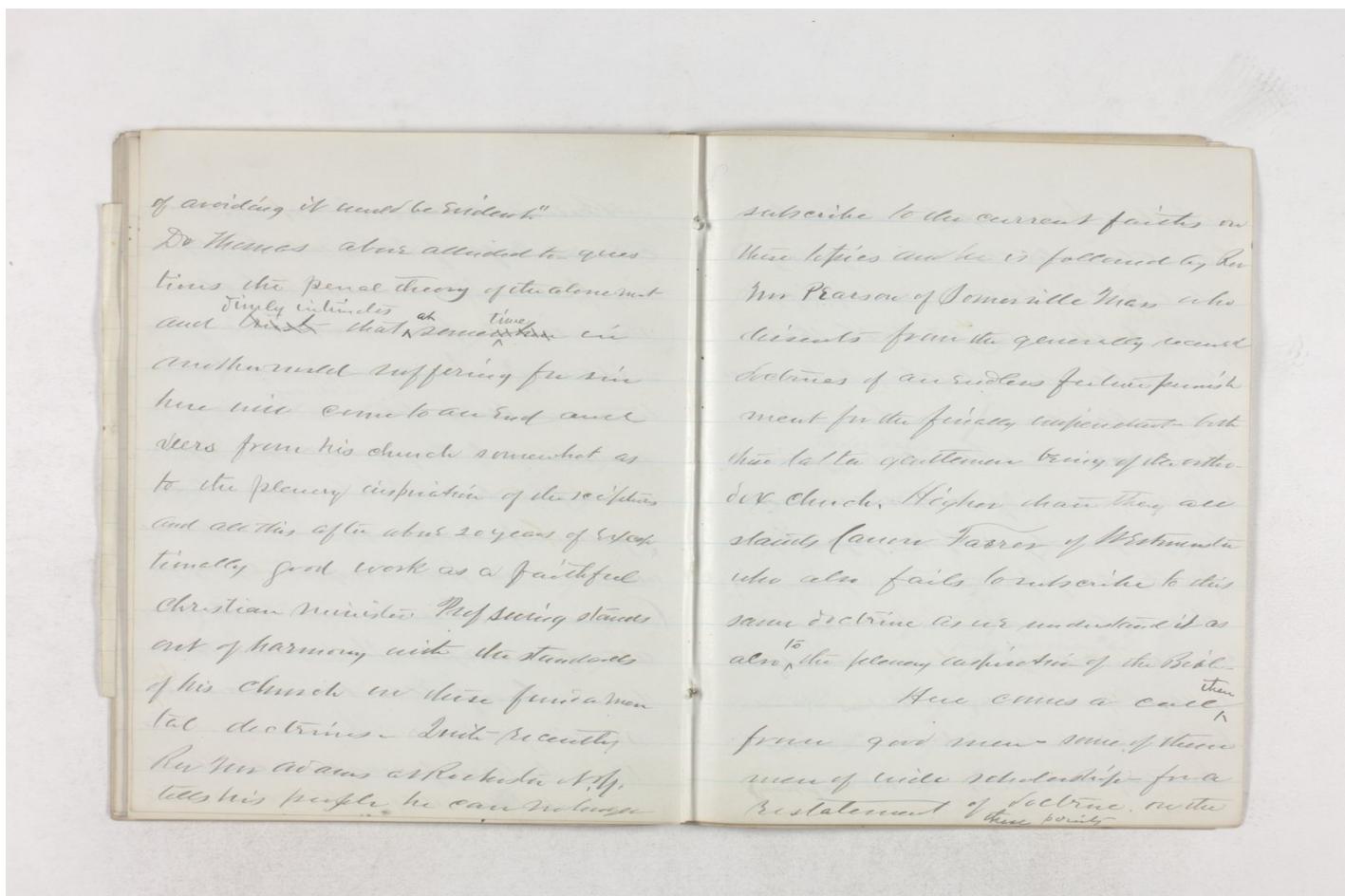
But what shall I say as to the  
current drift of religious thought touching  
fraternal punishment the alone  
meat and the plenary inspiration of the  
scriptures? Is it a course of lectures  
now being delivered <sup>in diversity</sup> by an able  
minister of the Protestant church here  
in the first lecture "the belief in a book  
of fables passing away" and the lecture  
uses "that we put less of study upon  
Calvin and Edwards and more upon  
and more upon Shakespeare, How  
Thorne, George Eliot and our own  
works" for he adds "I feel sure that  
thus the terror of wrong will stand out  
in such bold relief that the desirability

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as habits held by the whole Christian Church, and our inquiry is what of it? What does it signify? Is it bald unbelief? Hardly that. Can't be that the Church has all along been wrong on these vital points as to what Christ taught? I am mindful that it is not the proper object of this paper to push forth any particular opinion. But the least observant man about us cannot fail to ask himself what do these public religious teachers stand for in their recent utterances? Do they represent the old croppings

of a general drift away from high Calvinism not only but also away from so well settled an idea in the Christian Theory as the eternal punishment of the finally impenitent? Or are they merely sporadic cases of a <sup>Theological</sup> unsoundness, coupled as some allege but I think infinately, with an ~~admirable~~ unbecoming and slothful desire for notoriety? Or is this increase of dissent only the <sup>for the past generation</sup> preaching of an ~~old~~ general pulpit gone to seed who speak it? for we all say the pulpit of to day is not like the pulpit of 250 years ago.

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for it thunder forth the dry  
drastic  
hard doctrines and ideas, it  
did once. And you would soon  
see the over ministers numbered and  
their pulpits vacant.

I, for one, cannot answer this in-  
quiry by saying the pulpit is  
waning and mankind's general  
persecution is waning. Mr. Main says  
"to day a man with ministry weighs  
for as many pounds as there are in  
him and if he parts sand in his pocket,  
when he mounts the scales this whole  
generation will detect the  
puse." Certainly we will see this.

for this sharp rightness of our times. It  
only marks the man inquiry everywhere  
abroad for what is true and what is sham  
false.

What is known as liberal Christianity  
comes in to this discussion and says  
"there is a growing Liberal, unau-  
thoritarian portion of the people of our  
time for professional religion, tech-  
nical piety and theological faith."  
It would assign this fact as the  
explanation in part at least, of the  
liberalism in religion in Garrison  
as well as for the new critical field  
of labor the church or seeking to open  
and their questioning of several of

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of the great doctrines of the church that  
is going on far more kindly than  
<sup>I expect</sup>  
I have attempted to indicate above.  
While Literal Christianity itself as  
an organization has not perhaps much  
more than half its own the last 1/4  
of a century yet it must be admitted  
that its widening out and Evolving  
tendencies have learned the  
whole lump of our theology and  
put a more lively and attractive  
face upon the American people.  
Recognizing the existence of this same seeking  
for a higher and broader view of God and man -  
and after article in the New-York  
Review "the basis which we feel so

much and against which we set  
our best in vain, are basis which  
could not be felt at all unless  
there were something in them which  
seeks a wider scope" and another  
adds "a freedom which we do not  
here enjoy and a presence which  
as yet we but dimly and vaguely  
feel". And so it comes to us  
that our theology has been at  
fault; that our feelings instead  
of being universal in man - whether this  
sense appear as faith or as fanaticism  
or shall be a blind enthusiasm or an  
intelligent conviction; whether it shall  
be a tormenting superstition or a con-

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solving peace, whether it is peace based  
to oral presentations or to heaven  
by beneficence all this and more  
depends on what our theology may  
be. ~~and to this class of critics we~~  
~~must yield~~ ~~but~~ ~~we~~ ~~will~~ ~~not~~ ~~yield~~ ~~to~~ ~~this~~ ~~class~~ ~~of~~ ~~critics~~ ~~for~~  
sacrifice, but right here they ~~are~~  
against us of them and ~~with~~ ~~them~~  
~~with~~ ~~middle~~ ~~who~~ ~~affirms~~ ~~that~~ ~~theology~~  
~~is~~ ~~the~~ ~~most~~ ~~useful~~ ~~rather~~ ~~than~~ ~~the~~ ~~cause~~  
~~of~~ ~~national~~ ~~character~~. ~~and~~ ~~is~~ ~~very~~  
~~systematic~~ ~~of~~ ~~the~~ ~~condition~~ ~~of~~ ~~a~~  
~~people~~"

The Mastorian I would consider  
able articles in his "Short Studies  
on great subjects" which I have read  
with much satisfaction and  
which are quietening to any thoughts  
on this topic. - As well unfortunately,  
- and this is the secret of our  
present difficulties - it seems  
certain that in some way or  
other this belief in incorporation  
itself requires to be revised. The  
uncertainty which has affected  
only the more circumscribed classes  
now to all classes of men. xx  
A superficial crusty agreement

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Wearing thinner day by day, is now worn out everywhere by a vague misgiving; and Men's are earnest voices to voice his satisfaction only when the sources of it are passed to the bottom care. The trust of the gospel history is now more widely doubted in Europe than at any time since the Conversion of Constantine.

Mr. Hume thinks the "Church authorities" have been dodging their duty <sup>in</sup> responding to these doubts as the gravity of their demands. They repeat a series of phrases which they <sup>are pleased to</sup> call answers to objections! They treat the most se-

rious grounds of perplexity as if they were puny and trifling; while it is notorious that for a century past it has been able men here & there not known what to say about them or have not said what they thought. This author too "prefers to look their difficulties in the face"; they prescribe tormenting troubles, the established class of Petty and Pearson; they refuse dangerous questions as "unprofitable & sinful" and tread the round of common place in placid comfort. He says they sacrifice objects of the present generation infidels and allege that

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the argument bot forward than have  
again and again been refuted, and  
his conclusion is that the theologians have re-  
solved no simple difficulty & they convince  
no one who it not ready to be convinced  
already and a Colossus mounting forth  
from such subject with no more  
than a years study throws the Church  
of England into Convulsions.

But he is entirely hopeful and even  
confident that the end of all  
centuries is not fading out of  
mens souls nor does the new light  
of modern Science at all distract  
him, whence he thinks is not so  
enlightening as that received

has been to exchange one for the  
other. To the rank and file of the  
church militant he looks. "Christians  
has other advocates than its professors,"  
defenders in those many quiet and  
humble men and women who in the  
light of it add to the strength of  
it less holy beautiful and yet do an  
mighty service. "He God who commands  
by fire is the God whom mankind will  
acknowledge and so long as the fruits  
of the Spirit continue to be visible  
in charity, in self-sacrifice, in those  
graces which raise human creatures above  
themselves and invest them with

0731/19 their back  
and (or n)

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that beauty of holiness which only religion confers, thoughtful persons will remain convinced that with them in some form or other, is the secret of truth." "What that belief is for which the fruits speak thus so plainly, it is less easy to define. Religion from the beginning has expanded and ~~and~~ with the growth of knowledge, old things pass away, meeting new in their place! and they in turn grow old and give place to others; yet in so doing many forms which this beauty has assumed in the world only men have lived and died and

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have had millions of the spirit  
that they were not far from the  
truth" x x It may be that the true  
teaching of science is overlaid  
with dogmas and that theology  
relies in resting on the reception of its  
huge calendar of formulas, may be  
bearing a yoke on our minds  
whether we run our faith  
unable to bear" (our watchword)  
192 193 194 195 - etc) when he touches  
upon which science teaches, not yet has  
monied with definite age)

I have here  
given Mr. Frood's views because  
they bear a distinct mark and  
carried forward at the same time

quite as  
intelligent as anything which has come  
under my eye. He leaves other others  
hard - at a conclusion that this  
spirit of dissent amounts to an  
unexplained phenomenon. That  
the routine dogmas given us  
from the modern school taken  
from Paley - Butler - Hutton  
etc creeds - the current theologies  
and all that do not suffice. Whilst  
the high debate still goes on  
among all communions and  
outside of all churches.

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Philip Brooks in his sermon top  
which he calls "a series featuring nothing"  
of the disturbance of faith in  
trying to account for it says "it is  
inevitable almost everywhere to the  
unwise increase of man's knowl-  
edge of second causes, interfering  
with, or overclouding their belief  
in first causes, in principles, in  
providence, in a personal and  
living God back of everything. It  
comes to many things but this  
is where it all comes from". This  
is where lies the certain element  
of truth which is in the statement  
that "times of ignorance are times  
of faith. xx The mortal mind

is fastened upon second causes, the  
more dangerous this is that it inclines  
to neglect the great first cause. It  
is a dangerous and subtle tendency  
and he suggests the recent rapid  
natural science has brought about  
the slavish host of second causes  
from the obscurity and here it  
shows how He who works every  
thing works by everything in the  
world"

He agrees with Newcome  
that men's ablest and best men, either  
overlook their judgment or form  
their conclusions with diffidence  
and modesty upon first causes  
of existing.

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The most noticeable and touching thing about such tissues as ours is the way in which so many of the best men are silent and will not speak.  
"Achilles prances in his tent,  
The Kings of wisdom hold their dumb,  
Silent anxiety tho' not content  
And wait to see the future come.  
Silent, while years pass on like  
Silent, the best are silent thus!"

He concludes that the talk has never been a better time than our own. That the unchanged verities of joy bound friendship, work and charity, were never

so solid and helpful as now. That  
dog-eatocracy for certain forms, did  
a magnifying of their importance  
that a few die Christianly will not  
stand if we do not stand and utter  
it just so - that eccentric or at best  
lown only as lack of faith in Christianity,  
itself, in its vital power, and  
its original truth.

I find in one  
a sermon just delivered by the  
Rev Mr Carson on "God & Man" -  
discussing germinating from topic on a  
November month in the same lecture  
with the specimen of Dr Brooks. I may  
here add I know of no better way  
to illustrate - of coming to an answer

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To the general inquiry, thanksgiving  
over all the latest utterances  
of Competent thinkers as these  
may fall under their eye. This gentle  
man is filling a course of Monday  
lectures at the present time in our  
of our chief cities.

In this treatise of old conceptions regarding  
things spiritual, we seem to be now al-  
most at a standstill. There is an "expression of fear"  
that religion is losing its hold on men. There is an "expression of fear"  
that man's soul may expect a moral inter-  
rogation—when released from the body. Many exhibit a return  
to the old paths and ways. Many exhibit a return  
to the old creeds and dogmas. All this is vain.  
It is the old religion was nonsensical, & all this is vain.  
It is the new religion is the only true religion. It is the new religion  
that can give man words and processes that have  
the power to move him. It is the new religion  
that can guide with charting touch. New exigencies must be  
met with watchfulness. If moral's are being corrupted  
then it is the duty of the teacher to expose them. If  
moral's are being corrupted then it is the duty of  
the teacher to expose them. If the leaders of those who believe  
in the new religion, do not have the power to  
manage the fence, and to organize victory. Some  
things ought to be done.

And of the Occidentals, search for God  
he has this to say.

He thinks we might easily review  
our methods of work if we could  
and this profitably too.

Theologians are anxious to "prove" a "judgment  
of God" to prove the hardness and incorrigibility  
of the human heart. They are anxious to prove that the  
agent of evil which we project into that heart and  
the presence of the ever-living God? What! In  
stead of the judgment of God? Well, then, before  
death we should try to get some conception of  
death, and then we should be prepared to meet it. I am sure  
that the most fearful of the vision of death upon  
men is the vision of judgment. And this is generally  
realized in the experience of sinners. Those  
sooths that are on the side of wrong—so now in  
treating of the soul, all the sins—see all  
the committals, all the fears, all the torments, and  
the losses of the soul. And so, in the  
losses piling of barrels of oil and water, and  
processes come on, which is more than the soul  
can bear. And this is the judgment of God. That is to highly colored to dream and bring me to  
such a state of misery. "Amen! individual  
losses, and the soul of the torment of  
sin?" Ascended forever and ever.

You read ex-  
plorations of modern science  
as they bear on my subject. I  
have not attempted to gather  
up. Others have and many have  
made <sup>but</sup> in different success of  
it. Perhaps it is quite too soon  
to take the account of myself

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To the general inquiry, thinking after-  
ly of the latest utterances  
of competent thinkers as these  
may fall under the eye. This gentle  
man is filling a course of Monday  
lectures at the present time in our  
own chief cities.

LUNCHEON, O., Jan. 14.—The Journal of Hunt  
R. H. Stephenson, late collector of the  
Internal Revenue, Boston, Rev. W. B.  
Wright of Boston, will lecture.

DETROIT, Mich., Jan. 14.—One of the best  
known and highly-educated ladies of this commun-  
ity, Mr. Emery's widow, died this afternoon, after a seven illness.  
She had been here this afternoon, after a seven illness.  
She came here from Ohio about 1854. She died as  
her children here from Ohio about 1854. She died as  
from the funeral of her only son, Freddie Abbott,  
who died in 1888. She had been here since that time.  
And of the occidentals search for God  
she has this to say.

KENOSHA, Wis., Jan. 14.—Dr. C. L. Under, one of  
the oldest residents of Kenosha, died at the City  
Hotel this morning. He was a man of great wealth.

He thinks we might easily mend  
our methods of work if we could  
and this profitably too.

From the Daily Times, New York, January 15, 1889.  
train a magnificent floral offering, about five feet in  
height, consisting of a cross and anchor, and  
also a vase of a large bouquet of flowers. They  
also sent a copy of the "Daily Times" of the  
date and printed in Friday's TIMES, written and  
published by the author, and signed by all the firms. The  
employees of the Kirk Iron Works Company  
were all in full dress fifteen in number. They  
brought down offerings in great numbers, and  
the services were very tasteful and beau-  
tiful. Many others were present, and  
left in full dress. Coffins flowers in the  
form of a cross and anchor.

After the services the remains, accompanied by  
the pall-bearers, Mrs. Harmon, Aida N. Singer, C.  
D. Durand, I. D. Durand, and carried on the 12:45 P. M. train  
to Roselle, Ill., and interred in the cemetery there.

The city council of Lake Forest met on yesterday  
evening, and unanimously adopted the following  
resolution, which was read and approved by the  
records, and a certified copy to be sent to Mrs. Kirk:

You cast your  
speculations of modern science  
as they bear on my subject. I  
have not attempted to gather  
up. Others have and many have  
made but an indifferent success of  
it. Perhaps it is quite too soon  
to talk the occultic quo of

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what has been accomplished in  
this regard. Some of our clergymen  
have attempted answers to the  
scientist's queries and objections,  
and nearly all of them, have  
quite demolished Darwinism -  
so that it is today claimed that evolutionism  
together with <sup>the</sup> <sup>and</sup> <sup>baptist</sup> <sup>etc</sup> issues  
is failing out of sight. Not leaving  
so much as a <sup>baptist</sup> claim upon our  
theological heaven (ff over 20 years)

nor has it seemed  
to me that Agnosticism stands  
far enough to amount to a factor  
of consequence sufficient to be  
estimated as a religious or may

say a theological force acting in our  
times. His latest utterance puts him  
into the category of <sup>class</sup> <sup>very common</sup> <sup>objection</sup> to Christians.  
This is "my philosophy is that every one does  
as he must do; that every that is a necessary  
product or in which no one has the slightest  
control; that the idea of accountability  
is a kind of moral mirage". This is old  
and bald, and should scare no  
one. The French Ency. <sup>this</sup> <sup>current</sup> <sup>curious</sup> <sup>curious</sup> <sup>curious</sup> clopedicists might  
mention much akin to <sup>And so now</sup> <sup>curious</sup>  
as how our Ency. clopedicias make no  
mention of the next product of  
any they did. Mr Rogersole and  
a few others like him in the past

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reminded us of those strange bodies in the heavens. Comets and meteors. These "corsair lights" as Starr King calls them, which coming at irregular intervals - rather at regular intervals - from decay back in the cold, still regions of space burst all at once over our own hemisphere, and with a velocity constantly increasing as they near the central sun and where, with a terrible swoop around it, leap off into space again, a cold gloom

a bleak winter and prospective night -  
already the <sup>glare</sup> (baleful fire) of Mr. Ingersoll's speech in rhetoric, are  
is waning. The baleful fire of  
his genuine <sup>turn our thoughts</sup> political <sup>stopped to him</sup> life  
look up <sup>the</sup> <sup>one</sup> <sup>in</sup> <sup>under</sup> <sup>with</sup> others  
will fear for his coming in con-  
tact with the central sun of all  
spiritual life and no precipitating  
a moral

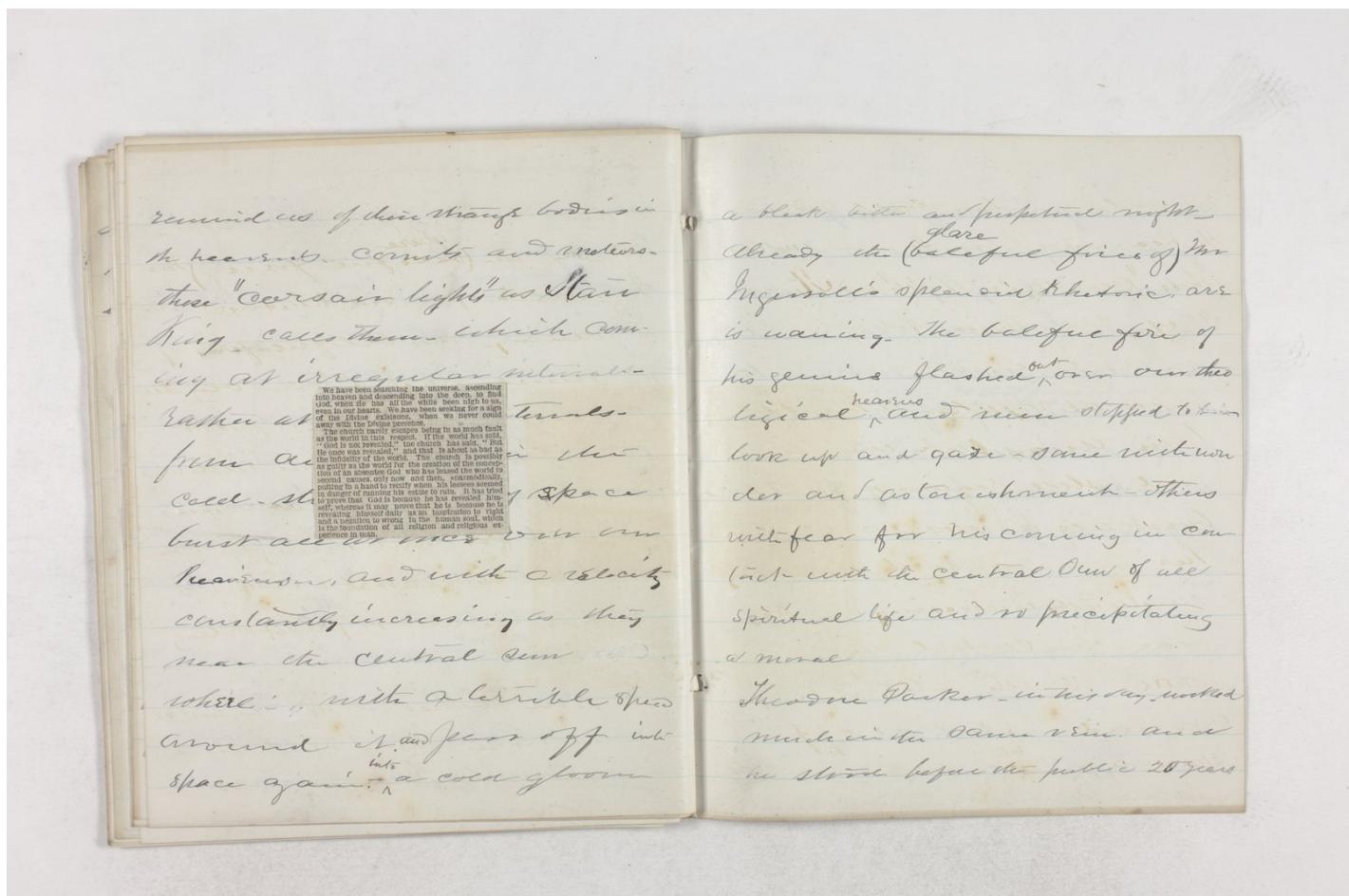
Theodore Parker - in his day worked  
much in the Slave vein. And as  
he stood before the public 20 years

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saying a good many things which  
Ingersoll repeats, but he died  
and left nothing behind him.

Revere Ingersoll today and  
in 5 years you could hear to  
him carefully to find anything  
you could call a residuum of  
what he is now putting forth to  
a gaping public!

The creation of man and the world  
which is given in Genesis and which St. Paul  
makes the basis of his theology stands out today  
unreconciled with facts which science  
knows to be true. That death was in the world  
<sup>that from the time that the first</sup>  
<sup>sin and death came into the world</sup>  
before Adam died. They believe in mu-  
tions, and others are talking about  
these stirrings and yet our religious  
convictions are striking deeper and  
deeper down into our moral con-  
sciousness and religion itself - in its gen-  
uine outgrowths in the building up  
of solid Christian character which must  
be allowed to be its consummate flower, this  
I think is more firmly entrenched  
today than ever. Everywhere under God's

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It seems a matter of course with this conclusion at least that one is not to be classed as one of the "Ages of faith" ages when the highest baseness of the intellect has to pray rather than to investigate! as such ages have been defined. Bishop Berkely denies the existence of these ~~such~~ <sup>holy</sup> periods and says "you cannot find the ages of faith if you look carefully back through history." The right of authority seems to be against him and Mr. Browne claims that in such times "histologists

with easy command of belief add miracle to miracle and pile dogma upon dogma", and thinks that "thoughtless history as between individuals among ourselves, we trace two habits of thought, one of which has given us churches creed and the knowledge of God; the other has given us freedom and science. We seem to have arrived at one of these doubting questioning times, when "the accounts are called in for audit; when the title deeds are to be looked over to test the opinions, of antiquated". Perhaps that

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