

TDV İSAM
Kütüphanesi Arşivi
No RTB-680-1

The New York Times



A SEER FROM THE
EAST COMES TO THE RIVIERA: RABINDRANATH
TAGORE,
the Indian Mystic, and His Daughter-in-Law. Walk-
ing in the Garden of the Villa at Cap Martin Where
He Stayed on His Way to Paris.
(Bureau.)

Le Pape et Mr. Roosevelt.

MR. ROOSEVELT AND THE VATICAN.

REMARKABLE INCIDENT

INTERVIEW WITH THE POPE ABANDONED.

OFFICIAL STATEMENTS.

From Our Special Correspondent.

ROME, Monday Morning.

There will be no meeting between Mr. Roosevelt and the Pope. This was the bombshell which exploded just after we reached Rome. The regrettable situation has arisen mainly from a reference to the incident which occurred when Mr. Fairbanks, the ex-Vice-President, came to Rome. This reference strenuous diplomatic efforts failed to nullify, and to-day Mr. Roosevelt becomes in Rome, as he was in Africa, in the Soudan, and Egypt, the centre of a contentious maelstrom of comment.

The Vatican believes itself right in refusing to grant audience to Mr. Roosevelt unless certain conditions obtain, conducing to protect the Pope from ill-advised actions similar to those which took place during the Fairbanks incident, while Mr. Roosevelt declines to see the Pope except free from all conditions, considering that unless he is a perfectly free agent he would be sacrificing some portion of his liberty as an American citizen. RTB-480-2

Both sides intensely regret this contretemps, but both are unyielding in their attitudes. Mr. Roosevelt and the Vatican are at loggerheads over a phrase. On the point of etiquette both are convinced that they are in the right; yet it does appear pitiable that supersensitiveness should have intervened to prevent a meeting between two such eminent men as his Holiness and the ex-President, particularly as both are anxiously desirous of a meeting.

The fuse from which resulted this explosion was lighted at Gondokoro, in Jungleland. One of Mr. Roosevelt's first letters was written to Mr. Leishman, the American Ambassador at Rome, requesting him to arrange an audience with the Pope. At Cairo he received the following cablegram from Mr. Leishman on March 23:

The Rector of the American College, in reply to inquiry which I caused to be made, requests that the following communication be transmitted to you: "The Holy Father will be delighted to grant audience to Mr. Roosevelt on April 5, and hopes that nothing will arise to prevent it, such as the much-regretted incident which made the reception of Mr. Fairbanks impossible."—(Signed), THOMAS KENNEDY, Rector.

"A FRIENDLY INTIMATION."

That phrase was intended purely as a friendly intimation as to what to avoid, but Mr. Roosevelt did not view it in that light. He saw in this intimation a subtle method of tying his hands and restricting his freedom of action as an American citizen, as may be seen in the reply telegraphed: RTB-480-2

Please present the following to Mgr. Kennedy. It would be a great pleasure to me to be presented to the Holy Father, for whom I entertain high respect, both personally and as the head of a great Church. I fully recognise his entire right to receive or not to receive whomever he chooses for any reason which seems good to him, and if he does not receive me I shall not for a moment question the propriety of his actions. On the other hand, I, in my turn, must decline to make any stipulations or submit to any conditions which in any way limit my freedom of conduct. I trust that on April 5 he will find it convenient to receive me.—THEODORE ROOSEVELT.

The controversy thus commenced, Mr. Leishman sent a message from Mgr. Kennedy, stating that the audience could not take place excepting on the understanding expressed in the former message.

To this Mr. Roosevelt replied to Mr. Leishman, "Proposed presentation is, of course, now impossible." Yesterday Mr. Roosevelt telegraphed to Mr. Lyman Abbott, editor of the Outlook, a lengthy explanation, as follows:

I wish to make a statement to my fellow-Americans regarding what occurred in connection with the Vatican. I am sure that the great majority of my fellow-citizens, Catholics quite as much as Protestants, will feel that I acted in the only way possible for an American to act, and because this is so, I most earnestly hope that the incident will be treated as a matter of course, as merely

the audience could not take place except on the understanding expressed in the former message.

After this, no further communication from Mr. Roosevelt reached me.

(Signed) THOMAS KENNEDY, Titular Bishop of Adrianople, Rector American College.

CAUSES OF THE TROUBLE

ROME, Monday

The Vatican authorities have expressed great surprise that Mr. Roosevelt should have published the messages exchanged between Mgr. Kennedy, Rector of the American Roman Catholic College, Mr. Leishman, United States Ambassador, and himself, which are regarded in the light of diplomatic documents.

It appears that even after the exchange of correspondence an attempt was made to arrange the matter by the means, it is stated on the best authority, of the following negotiations:

While Mr. Roosevelt was in Naples his secretary, who is a Catholic, on his own initiative, came to Rome to have an interview with Cardinal Merry del Val, the Papal Secretary of State, to see if it were possible to bring about a solution of the difficulty.

The Cardinal asked him: "Can you guarantee that Mr. Roosevelt will not go to the Methodists here?"

The Secretary replied: "Indeed, I believe Mr. Roosevelt is just the man to go there. He will do as he pleases."

Cardinal Merry del Val then said: "It is indefensible for any person to ask to be received by a great personage whose feelings he is unwilling to respect."

In the further course of the conversation Cardinal Merry del Val said: "Regarding restriction in granting audiences, every Court in Europe imposes some restrictions. Mr. Roosevelt himself, when President, declined to receive people unconditionally at White House."

The Cardinal went on to cite the following instance: "Mr. Roosevelt had been erroneously informed that a certain person wished to visit him by the authority of the Vatican. Mr. Roosevelt immediately sent a Cabinet official to the Apostolic Delegation in Washington to tell the delegate that he would not receive the personage, but meant no discourtesy to the Pope by the refusal. The Pontiff, when informed, replied: 'We esteem Mr. Roosevelt more than ever.'"

Returning to the present incident, Cardinal Merry del Val remarked: "It is not in any sense a question of religion. Mr. Roosevelt might have gone to the Episcopalian, Presbyterian, or any other church except the Methodist, and have delivered an address there, being received by the Pope even on the same day, but he could not be received when it was suspected that after the audience he intended to go to the Methodist Church in Rome, which has been conducting a most offensive campaign of calumnies and detraction against the Pontiff."

AUDIENCE OF KING VICTOR.

VISIT TO THE PANTHEON.

From Our Special Correspondent.

ROME, Monday.

Although the gates of the Vatican are closed against Mr. Roosevelt, those of the Quirinal are open wide to welcome the distinguished American. Punctually at ten o'clock the ex-President, accompanied by his son Kermit, drove up to the Royal Palace in an Embassy motor-car. Both were attired in silk hats and frock coats, which is contrary to the usual custom obtaining in Italy, where evening dress is de rigueur for such occasions. Instead of entering by the main entrance, Mr. Roosevelt and his son went in by a side entry, used only by the King's intimate friends, which leads directly into the magnificent gardens of the Quirinal. Here they were met by Count Tozzoni, the Royal Master of Ceremonies, who conducted them to the King's private apartments. In the gardens through which the party passed the little Crown Prince and his sisters were to be seen playing amongst the foliage.

The King received Mr. Roosevelt dressed in a general's uniform, and after shaking hands cordially with him led the way to a small reception room, where he insisted upon Mr. Roosevelt seating himself on a comfortable sofa, the King himself occupying a chair. The conversation naturally turned on Mr. Roosevelt's adventures in the jungle, and his Majesty listened with keen interest for over an hour while the famous hunter recounted some of his thrilling experiences with elephants and other big game. King Victor pointed out to Mr. Roosevelt a number of hunting trophies which had been collected by himself, his father, and his grandfather, and related a few hunting adventures of the Savoy family, the ex-President giving vent to his admiration by exclaiming "By George!" vehemently several times.

The King was not content until Mr. Roosevelt had given him a detailed account as to the length of his marches through the forest, the type of guns used, and the effects of the bullets of various calibres, and the general equipment of the expedition, exhibiting in everything a zest for practical details. RTB-480-2

VETERANS OF INDEPENDENCE.

Mr. Roosevelt drove to the Pantheon and was received by the veterans of the Italian War of Independence. Commendatore Ricci, Director of Fine Arts, was present, and in order to avoid

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I wish to make a statement to my fellow-Americans regarding what occurred in connection with the Vatican. I am sure that the great majority of my fellow-citizens, Catholics quite as much as Protestants, will feel that I acted in the only way possible for an American to act, and because this is so, I most earnestly hope that the incident will be treated as a matter of course, as merely personal, and as not warranting the slightest exhibition of rancour or bitterness. Among my best and closest friends there are many Catholics. The respect and regard of fellow-Americans who are Catholics is as dear to me as the respect and regard of those who are Protestants. On my journey through Africa I visited many Catholic as well as many Protestant missions. As I looked forward to telling the people at home, Protestants and Catholics alike, of what I saw in the field of missionary enterprise, it would cause me a real pang if anything were said that would hurt or cause pain to my friends, whatever their religious belief may be.

Mr. Roosevelt urges the avoidance of harsh and bitter comment, and trusts that sympathy and goodwill may exist between sincere and honest men of different faiths, sympathy so complete that in the innumerable daily relations of American life Catholics and Protestants may work together without thought of difference of creed even pressing on their minds. *R78-680-2*

"These are conditions so vital to our national wellbeing," says Mr. Roosevelt, "that nothing should be permitted to jeopardise them," adding that "to seize upon such an incident as this occasion for controversy would be wholly indefensible, and should be frowned upon by Catholics and Protestants alike."

The incident seems to have produced considerable effect upon Mr. Roosevelt.

VATICAN EXPLANATION.

When I called at the American College, Monsignor Kennedy received me graciously, but declined at that time to make any statement until he had consulted the Vatican authorities. I called two hours later, when Mgr. Dresse handed me a statement to the following effect:

On March 21 Mr. Garret, First Secretary to the United States Embassy at Rome, called upon me to transmit a request from Mr. Roosevelt, ex-President, for an audience with the Holy Father.—I informed Mr. Garret that I would immediately present Mr. Roosevelt's request to the proper authorities at the Vatican, and promised a response as soon as possible. The following day I was authorised to send Mr. Roosevelt this message, which I did from the American Embassy.

The statement quotes the message previously given, and adds:

The reference to the Fairbanks incident in this message was intended by the Vatican only as a friendly intimation to Mr. Roosevelt to be on his guard.

The statement concludes:

On March 28 I was instructed to send the following communication:

His Holiness would be much pleased to grant an audience to Mr. Roosevelt, for whom he entertains high esteem both personally and as a former President of the United States. His Holiness quite recognises Mr. Roosevelt's entire right to full freedom of conduct. On the other hand, in view of circumstances for which neither His Holiness nor Mr. Roosevelt is responsible,

Although the gates of the Vatican are closed against Mr. Roosevelt, those of the Quirinal are open wide to welcome the distinguished American. Punctually at ten o'clock the ex-President, accompanied by his son Kermit, drove up to the Royal Palace in an Embassy motor-car. Both were attired in silk hats and frock coats, which is contrary to the usual custom obtaining in Italy, where evening dress is de rigueur for such occasions. Instead of entering by the main entrance, Mr. Roosevelt and his son went in by a side entry, used only by the King's intimate friends, which leads directly into the magnificent gardens of the Quirinal. Here they were met by Count Tozzoni, the Royal Master of Ceremonies, who conducted them to the King's private apartments. In the gardens through which the party passed the little Crown Prince and his sisters were to be seen playing amongst the foliage.

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Luncheon at the Embassy was the next function, and a few hours' dictation to his new secretary followed.

At five o'clock Mr. Roosevelt met a number of Italian newspapermen. Mr. Roosevelt showed that the Vatican incident had produced some effect upon him, and it was remarked that he was not the same Roosevelt of a week ago. Unwonted nervousness was apparent, and his remarks did not have the real true ring, save once when replying to a question as to when he would meet the Kaiser. Mr. Roosevelt said: "I do not dare to say now who will not refuse to see me."

Mr. Roosevelt had a second piece of news of direct personal interest. He received a cable from Mr. Pinchot, who is at Copenhagen, stating that he will meet the ex-President at Genoa on the 11th. Mr. Roosevelt said, "We will meet. I certainly will have nothing to say about our interview, and I don't think Mr. Pinchot will, if he follows my advice. If he does, it certainly will not be with my consent. This cable is the first word I have received from Mr. Pinchot since I was in the heart of Uganda."

EX-PRESIDENT'S PROGRAMME.

From Our Own Correspondent.

VIENNA, Monday.

The programme arranged for Mr. Roosevelt's tour in Europe is of so comprehensive a character, and the demands it will make upon his mental and physical strength are so ample, that only a man of iron constitution and an aptitude of the strenuous life, such as he is, would be fit to struggle with all the requirements that are about to be placed before him. The ex-President leaves Rome, where he is now staying, on Wednesday evening for Spezia, where he will inspect the harbour and other points of interest. From Spezia he journeys to Genoa, and on the afternoon of the 14th he is expected at Vienna on the afternoon of the 15th.

As I have already stated, the Emperor Francis Joseph will receive Mr. Roosevelt in special audience. Count Aehrenthal, the Foreign Minister, proposes to give a dinner in Mr. Roosevelt's honour, but this will depend on the amount of time at his disposal. He leaves for Buda-Pesth on Sunday, April 17, and intends to remain in the Hungarian capital until Wednesday afternoon, as he is a great friend of the Hungarian people, and has often appeared as a guest at dinners given by the Hungarian colony in New York.

The next city on Mr. Roosevelt's programme is Brussels, to which he will devote one day, passing on to The Hague, Rotterdam, and Hamburg, which he will reach early on May 2. The following day will see the party in Copenhagen, where another brilliant reception awaits the ex-President. There will be a State banquet in the Hall of Festivities, at which the King, the Ministers, and other dignitaries will be present.

On May 9, Mr. Roosevelt arrives in Berlin, to spend eight days as the guest of Kaiser Wilhelm, and on May 17 he leaves Flushing for London. Finally Mr. Roosevelt expects to reach New York on June 17.

POPE AND MR. ROOSEVELT.

OPINION IN AMERICA.

From Our Own Correspondent.

NEW YORK, Monday.

Judging from the appearance of the American papers to-day, Mr. Roosevelt's abortive effort to arrange an audience of Pope Pius X. has created a sensation throughout the civilized world. Press and public can talk of nothing else. The similar Fairbanks incident fell somewhat flat, and many Americans even went so far as to say that the former Vice-President was not altogether tactful in avoiding giving offence to Papal susceptibilities.

But Mr. Roosevelt, as President Taft humorously admitted the other day, can do no wrong, and not only is the general body of popular opinion entirely on Mr. Roosevelt's side, but I doubt if many American Catholics will openly criticize him. In no country on the face of the globe is there so generous an allowance of religious tolerance as is enjoyed in the United States. Everybody, even the most eccentric crank, is permitted to express the most fantastic opinions on any religious theme whatsoever, none daring to make him afraid. And Roman Catholics themselves seem more broadminded here than anywhere else.

Your Washington Correspondent informs me that leading Catholics in the capital are very reluctant to discuss the affair, most of them politely declining to commit themselves, although the same personages were quick to criticize the ex-Vice-President's action two months ago. Catholic members of Congress also refuse to be quoted, although all are eager for every scrap of news from Rome. They seem most anxious that the incident should be regarded as a personal adventure of the ex-President.

Mgr. Falconio, Apostolic Delegate to this country, carefully considered the matter for some time, and he, too, elected to remain silent. From St. Louis I learn that Archbishop Glennan thinks no harm has been done, for both the Pontiff and the ex-President have the highest regard for one another, and he does not think that Mr. Roosevelt himself would be slow to recognize that any distinguished visitor who would desire to see the Holy Father is always expected to dissociate himself from the Quirinal, at least while his audience with the Pontiff lasts and while he is going to and coming therefrom.

On the other hand, Protestant ministers are delighted with Mr. Roosevelt's attitude, and are rushing into print to say so. Meanwhile Dr. MacArthur, the best-known Baptist minister in this city, not as a joke, but with perfect seriousness, declares, "I nominate Theodore Roosevelt for the high office of Ambassador Extraordinary to all the Courts of the world in the interest of universal and perpetual peace."

The later editions of to-night's papers are almost entirely devoted to Mr. Roosevelt. Had he been crowned Emperor of the Old World he could hardly have received heartier or more instant praise. The following comments of one well-known minister accurately reflect Protestant opinion:

"Theodore Roosevelt has given the medieval pretensions of the Pope and the Roman Church the severest blow these pretensions have received since the days of Martin Luther. Millions of Protestants throughout the world are chanting Hallelujah to-day. My phone has been ringing all the morning with messages from heroic Americans, who are thanking God for the action of their superb representative. He is far and away the foremost private citizen on earth. His action is the Lord's doing."

Former Vice-President Fairbanks, when asked for an expression of his views, said:

"No one can question the absolute right of the Pope to extend his hospitality to or withhold it from whomsoever he likes. If he prescribes impossible conditions, an American may refuse to accept, without intent to affront. In fact, no American can accept an audience at the Vatican upon the condition that he shall not speak when, where, and to whom he likes, regardless of Church or creed. The principles of religious liberty so dear to Americans must be upheld by us without faltering in the interest of Catholics and Protestants alike."

So far the only comment from an eminent Catholic comes from Dr. Burke, editor of the *Catholic World*, who said:

"The Court of the Vatican is a Court, and as such is worthy of respect. Like every Court it has its conditions, which all visitors must respect. These conditions are well known, and no prospective visitor, even among the most notable Sovereigns of the world, thinks of violating them. If he does so he knows that he will not be received, and he will have no one but himself to blame. The same rules apply to Mr. Roosevelt as to any other man. It must be a cause of regret to every American that Mr. Roosevelt did not see his way to accept the conditions which the Vatican, out of self-respect, had to lay down, and hear from the lips of the great ruler of Christendom his words of love for America and his people."

POLE IN AMERICA.

ENGLISH TEAMS' VICTORY.

From Our Own Correspondent.

NEW YORK, Monday.

MURDERED ASTRONOMER.

SERVANT INTERVIEWED.

CONFLICTING EVIDENCE.

From Our Own Correspondent.

PARIS, Monday Night.

The wife of the doctor who has been arrested on suspicion in connection with the murder of M. Charlois, the astronomer, at Nice, has been confronted with her servant. The lady persists in the assertion that her husband dined and slept at home on Easter Eve, while it will be remembered that the "bonne," who had at first made a similar statement, has since affirmed that she did so at the dictation of her master. It appeared that, as a matter of fact, the latter was absent the whole of the Saturday afternoon and night, having gone out after luncheon, and not returning until ten o'clock on the following morning. The confrontation took place at the office of the examining magistrate at Nice, after due precautions, the two women being kept in separate rooms before the interview, under the watchful care of detectives.

As it turned out, however, there was no need for these precautions. As soon as he arrived at his office the magistrate sent for the physician's wife, and explained his reason for having to interrogate her once again. Was she now ready to recall her statement, and was she prepared to acknowledge that the servant's version was the correct one? She listened quietly, and when he had finished she said: "No, it is not true. My husband never left Nimes."

"So," remarked the magistrate, "you confirm your declaration that he was at home all the time, and you assert that your servant's story is false?"

WIFE'S EMPHATIC DENIAL.

The lady replied: "I cannot tell you that my husband went away, as he was all the time at Nimes." She then asked to be allowed to consult her lawyer; but the magistrate explained that, as there was no charge against her, the lawyer could not be present at this interview. As, however, the two barristers selected by her husband were at that moment at the Palais de Justice, she could confer with them in a private room. The doctor's wife thanked him, and was taken to an adjoining room, where she had a conversation with the two barristers, no one else being present.

Meanwhile the servant was waiting in another room to be sent for, and as soon as the barristers had left, and the lady had returned to the magistrate's office, she was brought in. He then read out her second deposition, and asked the physician's wife if she had any remark to make. She answered:

I have simply to repeat that I have told you the truth, namely, that my husband is innocent of the crime of which he is accused, that he dined with me on the Saturday evening, and slept at Nimes on the night on which you argue that he was at Nice. I shall never say anything else, whatever the evidence that you oppose to my statements may be. So I beg of you not to insist. Do not question me any more, for you will never get any other answer out of me.

She thereupon signed her deposition, and left the Palais de Justice. The magistrate said after the confrontation that neither she nor her servant had betrayed any ill-will towards one another during the interview. The servant was much attached to the physician and his wife, and she has told the examining magistrate, with tears rolling down her cheeks, that she thought she would end her days under their roof. She also told the *Petit Parisien's* correspondent, while she was waiting for the confrontation, that she had her duty to perform, and that whatever her mistress might say she would speak the truth.

OLD SERVANT'S STORY.

Asked whether she had ever had any trouble with her master, she shook her head sadly, and in reply to an inquiry as to whether the doctor's health had been good she said, "No, he was often ill." The same correspondent states that after luncheon on the Saturday the physician said to her, "Go to the oculist and change your spectacles." She obeyed, and when she returned to the house he had left. Her mistress, as already related, scarcely touched any food afterwards until bedtime. The servant was up betimes the next morning, and, assuming that the doctor had returned, she blacked a pair of boots, and laid them at the door of the bedroom. While she was preparing the early déjeuner her mistress entered the kitchen, and then she learnt that the doctor had not come home. When an allusion was made by the lady to the possibility of a duel, she did her best to comfort her, remarking that she would already have been informed if he had come to any harm. Afterwards the servant went to church, and when she returned her mistress was still alone.

These particulars given by the correspondent supplement those already received, and they are interesting in their way, as it seems that an allusion was again made by the anxious wife to a duel, which has led to the supposition that the physician may have told his wife on former occasions that he felt inclined to proceed to Nice and to insult the astronomer, with a view to a hostile meeting.

At last the doctor returned. He was very pale and haggard, and, according to this

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POLO IN AMERICA.

ENGLISH TEAMS' VICTORY.

From Our Own Correspondent.

NEW YORK, Monday. A polo carnival has been in progress in Mr. George Gould's beautiful grounds at Georgian Court, Lakewood, New Jersey, during the last few days, and yesterday afternoon, although it was Sunday, the British and American teams met for the first time. The visitors won by 3½ to 2. The game was very fast, both sides playing brilliantly. On the English side, Mr. W. S. Buckmaster was particularly aggressive, registering two out of the four goals scored. Captain Miller was also in first-class form, his riding greatly delighting the Gould house-party. For the American team, Messrs. Thomas and Stoddard played with great eagerness and skill; but hard though they tried they were unable to hold the Englishmen. The visitors were mounted on strange ponies, and that fact made sportsmen warmly congratulate them on their victory over one of the crack quartets of this country. The match was played under English rules, which do not permit the locking of mallets. The teams were:

American: No. 1, Mr. J. B. Thomas; No. 2, Mr. M. Waterbury; No. 3, Mr. L. E. Stoddard; back, Mr. D. Milburn.

English: No. 1, Captain De Belleville; No. 2, Captain De Crespigny; No. 3, Mr. W. S. Buckmaster; back, Captain E. D. Miller.

Goals scored by the American team: Thomas, 1; Stoddard, 1; Milburn, 1; total, 3.

Goals scored by the English team: De Crespigny, 1; Buckmaster, 2; Miller, 1; total, 4.

Lost by penalties: American team—Two safeties ½ each, and one foul ½.

Lost by penalties: English team—By foul ½.

Net score: English team, 3½; American team, 2.

LATEST MAIL AND STEAMSHIP NEWS

(From Lloyd's, April 4.)

MAILS.

AMAZON, Southampton for Buenos Ayres, left Lisbon, 4.
ANSAYE, from Bombay, arrd. at Shanghai, 3.
ATSUTA MARU, for London, left Colombo, 2.
AYONDALE CASTLE, from Southampton, arrd. at Table Bay, 3.
CHAMARA, London for Calcutta, passed Malta, 4.
OHAMA, for Liverpool, left Sekondi, 4.
CELTIC, for Naples, left Genoa, 4.
CORNICAN, from Liverpool, arrd. at St. John (N.H.), 2.
DELELLI, for Bombay, left Aden, 3.
DELTA, for Shanghai, left Colombo, 2.
DIWALIA, Calcutta for London, arrd. at Newcastle, 2.
DAKAR, West Coast of Africa for Plymouth and Liverpool, left Las Palmas, 3.
DOMINION, for Liverpool, left Portland (Me.), 2.
GALENA, from Table Bay, left for Southampton and London, left Las Palmas, 3.
GRISBYAU, from Bremerhaven, arrd. at Adelaide, 3.
HESPERIAN, from the Clyde, left for St. John (N.H.), Liverpool, 3.
KAISERIN AUGUSTA VICTORIA, from Southampton, arrd. at New York, 4.
MIYASAKI MARU, for London, left Moji, 4.
MOOLTAN, for Sydney, left Colombo, 3.
NUBIA, from London, arrd. at Calcutta, 4.
ORISSA, Liverpool for West Coast of South America, left Monte Video, 2.
ORBUZ (ruined) from Constantinople, arrd. at Malta, 4.
ORNSA, Newcastle bound, left Oran, March 31.
PEPIC, Sydney for London, left Albany, 3.
SALAMIS, Melbourne for London, left Natal, 4.
SANGARA, for the Continent, left Sierra Leone, 2.
SARDINIA, London for Yokohama, arrd. at Pulao, 2.
SOLINDA, Liverpool for Bombay, passed Perin, 4.
SIGOVIA, Moji for Suez, passed Perin, 4.
VICTORIAN, for Liverpool, left Halifax, 2.

STEAMSHIPS.

ACHILLES, Brisbane for Liverpool, left Port Said, 3.
AGAMEMNON, arrd. at Adelaide, 3.
ALEXANDRIAN, from Penzance, arrd. at Galveston, 2.
AMARIS, arrd. at San Francisco, 4.
ANTILLIAN, from Mobile, arrd. at Bremen, 3.
CALIFORNIAN, for New Zealand, left Vera Cruz, 2.
COLONIAN, for Liverpool, left New Orleans, 3.
CYCLOPS, Clyde for Seattle, arrd. at Panama, 4.
GIBBERON GRANGE, Melbourne for Tilbury Dock, passed Gravesend, 4.
INKOSI, Natal for West India Dock, passed Gravesend, 4.
INTON, London for Cebu, passed Ulundi, 4.
MARYLAND, from London and Antwerp, arrd. at Baltimore, 4.
MELTONTAN, from Vera Cruz, arrd. at Tampico, 2.
MEMPHIAN, from Mobile, arrd. at Havana, 2.
MINNEAPOLIS, New York for Tilbury Dock, passed Gravesend, 4.
OBESITES, Adelaide for Liverpool, passed Perin, 2.
OXONIAN, for London, left New Orleans, 3.
PROTEUS left Yokohama, 2.
REVERENDY, Amsterdam for Batavia, arrd. at Colombo, 4.
SAGAMORE, from Liverpool, arrd. at Boston, 4.
TEGEBUS, left Penzance, 4.
WAKANUI, New Zealand for London, arrd. at Monte Video, 4.

after the confrontation that neither she nor her servant had betrayed any ill-will towards one another during the interview. The servant was much attached to the physician and his wife, and she has told the examining magistrate, with tears rolling down her cheeks, that she thought she would end her days under their roof. She also told the *Petit Parisien's* correspondent, while she was waiting for the confrontation, that she had her duty to perform, and that whatever her mistress might say she would speak the truth.

OLD SERVANT'S STORY.

Asked whether she had ever had any trouble with her master, she shook her head sadly, and in reply to an inquiry as to whether the doctor's health had been good she said, "No, he was often ill." The same correspondent states that after luncheon on the Saturday the physician said to her, "Go to the oculist and change your spectacles." She obeyed, and when she returned to the house he had left. Her mistress, as already related, scarcely touched any food afterwards until bedtime. The servant was up betimes the next morning, and, assuming that the doctor had returned, she blacked a pair of boots, and laid them at the door of the bedroom. While she was preparing the early déjeuner her mistress entered the kitchen, and then she learnt that the doctor had not come home. When an allusion was made by the lady to the possibility of a duel, she did her best to comfort her, remarking that she would already have been informed if he had come to any harm. Afterwards the servant went to church, and when she returned her mistress was still alone.

These particulars given by the correspondent supplement those already received, and they are interesting in their way, as it seems that an allusion was again made by the anxious wife to a duel, which has led to the supposition that the physician may have told his wife on former occasions that he felt inclined to proceed to Nice and to insult the astronomer, with a view to a hostile meeting.

At last the doctor returned. He was very pale and haggard, and, according to this account, he appeared to be rather upset when his wife told him that the police commissary had been inquiring after him. He went out, and on his return he lunched with his wife, after which the pair left the house, telling the old servant that they were going on a little excursion to Milhand, which was true. When, later on, the police officials searched the house, the physician did not seem to be at all anxious. His wife appeared rather nervous, but he reassured her, saying, "Let them go through with it; I fear nothing." Yet there seemed to be some constraint afterwards. The couple conversed in low tones when they were at their meals, and the servant, who was sent out to buy a number of newspapers for her master, often caught his wife weeping, and when she tried to comfort her, imploring her to tell her what was the matter, invariably received for answer, "I don't know what has happened. I have asked my husband, who has replied that he can't tell me, but that I may know some day." She felt very much for her mistress, but when the examining magistrate enjoined her to tell the truth on oath, she could not repeat what she had been instructed to say, so acknowledged that her master was away from home at the time when the astronomer was killed.

TRAM-TICKET CLUES.

The authorities are still puzzled about the two tram tickets found in the doctor's overcoat. Had he a companion, or did the conductor present him with two by mistake? The tickets have been placed in a packet, which has been sealed up, and which will be opened in the presence of the doctor and his counsel. They will then be shown to officials of the tramway company, who so far have not had the opportunity of going thoroughly into this matter. The *Petit Parisien's* correspondent adds that there was a report at Nice yesterday that the physician had committed suicide by opening a vein, so he rushed to the prison, and ascertained that no attempt of the kind had been made. The examining magistrate, however, dreading some such act on the part of the prisoner, gave strict orders that he should be watched. The doctor is in the infirmary of the prison, and appears to be in better health. He now eats his meals with relish, and when he is not plunged in deep thought he passes his time in reading some medical works that he has brought with him.

Although search has been made far and wide, the revolver, which was at first confided to the care of the chemist's assistant, has not been found. It is said to have belonged originally to a railway employé, who was a patient of the physician, and who died at Christmas.

One thousand seats at the Festival of Empire orchestra concert, to be held in the Albert Hall tomorrow evening, are to be given free to performers in the Pageant of London. All those who have registered their names as performers and who are desirous of attending the concert should apply to the concert manager, Festival of Empire offices, 49, St. James's-street, S.W. One hundred performers in the pageant will appear at the concert in costume. The orchestra comprises 100 specially-selected instrumentalists under the direction of Dr. Frederic Cowen, and the soloists will be Miss Dorothy Silk (soprano), Mr. Detman Dressel (violinist), and Mr. J. Kennard (violinello).

The funeral of the late Mr. W. A. Hart will take place at Bridport at 2.30 on Thursday afternoon. A memorial service will be held at St. James's Church, Hyde Park, at 3.45 to-morrow afternoon, and the body will be conveyed by the five p.m. train from Paddington for interment at Bridport.

TDV ISAM
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**TO START
AL UNION**

Meet to Plan
k and Dress
A. F. of L.

ON TODAY

Local 25, Newark; Local 30, Boston; Local 45, Chicago; Local 40, Toronto; Local 53, Philadelphia; Local 58, Brooklyn; Local 75, Atlantic City, and Local 91, Winnipeg; Cleveland local, Los Angeles local, New York Joint Board, Furriers' Progressive Bloc, Greek Fur Workers and Fur Dressers' Protective Club. Fraternal delegates were present from Brooklyn, Newark and Canada.

**ACCUSED OF COERCING
BRONX MILK DEALERS**

**Two Employes Seized After
Wynne Asks State to Investi-
gate a "Chain Association."**

Following a request by Health Commissioner Wynne to the Attorney General for an investigation of the New York Milk Chain Association, Inc., two men arrested yesterday describing themselves as employes of the organization were charged with attempts to coerce a Bronx milk dealer into the association under threats to destroy his business.

Louis Hurwitz, 37 years old, of 1,392 Washington Avenue who called himself an investigator for the concern, and John Dooley, 26, of 609 West 139th Street, who said he was one of its stenographers, walked into the office of Henry Morris, Inc., at Southern Boulevard and 134th Street yesterday morning. Morris said they had threats to make him join the organization. One of his friends telephoned the Alexander Avenue and five detectives arrested

**HOLMES TO DEDICATE
JERUSALEM CENTRE**

**Nathan Straus Selects Pastor for
Ceremony Jan. 31 at Hadassah
Welfare Plant.**

John Haynes Holmes, pastor of the Community Church, has accepted an invitation to dedicate the new Health and Welfare Centre in Jerusalem presented to Hadassah, the Women's Zionist organization, by Nathan Straus.

The dedication will take place Jan. 31, Mr. Straus's eighty-first birthday. Mr. and Mrs. Holmes will leave for Palestine Jan. 7 and will be absent about two months. They will make the trip by way of Italy and Egypt.

The centre is to be known as the Nathan and Lina Straus Health and Welfare Centre. It is just outside the walls of the city. The personnel of doctors, nurses and social workers will be concerned with all types of health activities: sanitation, pasteurization of milk, health education and preventive medicine.

The Community Church News, official monthly publication of the parish, speaking of the selection of Mr. Holmes, says:

"Mr. Holmes was selected by Mr. Straus for the mission of dedication largely because of the former's three sermons on 'Judaism and Christian-

ity' given in the Community Church in the Winter of 1928. After hearing these sermons Mr. Straus felt that Mr. Holmes, of all liberal ministers, could best strike the universal note of brotherhood and peace consonant with the occasion, since the centre is to be not merely a Zionist centre, but is planned to meet the needs of all people in Palestine—Jews, Syrians, Turks, Armenians and Greeks alike.

"He is therefore sending Mr. and Mrs. Holmes to Palestine, and, in addition, has given to the Community Church a gift large enough to cover the services of a supply pastor during Mr. Holmes's absence."

APPROVES NICARAGUA VOTE

... an Example
... liberty.

... TO THE NEW YORK TIMES.
MANAGUA, Nicaragua, Dec. 29.—The Nicaraguan Congress, with one dissenting vote, has approved the recent Presidential elections supervised by Brig. Gen. Frank R. McCoy.

The congressional committee in submitting the bill to Congress stated:

"The election on Nov. 4 can be regarded as an example of fairness and real liberty."

Owing to fears that the congressional hall might collapse should the assembly for the inauguration of President-elect Moncada be permitted to enter, a large platform has been erected in front of the National Palace on which the inauguration will be held. The ceremony will be observed by 20,000 people.

EVACUATE FLOOD VIC

**250 Belgian Families Taken
Scheldt Lowlands.**

BRUSSELS, Dec. 29 (AP).—Evacuation of some of the 8,000 people from the inundated districts of the Scheldt River began today under supervision of Red Cross workers. They will remain until the dyke 320 feet in the dyke through which the river waters pour at each end is closed by the reconstructioners.

Some of the places in the dyked area were under six feet of water and all traffic by road and rail was suspended.

Decision to remove the population was made because of the danger of epidemics might follow as the water receded. The evacuated districts only partly recovered from the effects of a similar flood a

Mt. Vernon Bus Appro

The ordinance approved by the city council for four bus routes in Mount Vernon and authorizing the sale of franchises at public auction effective yesterday at the start of the ten-day period in which James Berg of Mount Vernon is to sign or veto the measure. Berg declared the franchise "not good enough" and "not bad enough to veto" that the Third Avenue Rapid Transit Company will seek to replace cars with a bus service on the routes.

Patou's "Ambassador" a low-back bathing suit of jersey

DEFENDS DR. BARNES FOR DISCUSSING GOD

Dr. Joseph Mayer Says Others
Spoke on Philosophical
and Religious Topics.

AGAINST MECHANISTIC IDEA

Asserts in Reply to Dr. Osborn That
Scope of Science Includes More
Than Materialistic Concepts.

RTB-480-5

Dr. Joseph Mayer, head of the department of economics and sociology at Tufts College and a member of the council and corresponding secretary of the history of science section of the American Association for the Advancement of Science, disagreed yesterday with Dr. Henry Fairfield Osborn, president of the association, who rebuked Dr. Harry Elmer Barnes for an address before the association in which he proposed that scientists formulate a new concept of God, in the light of progress in astrophysical studies.

Dr. Mayer pointed out that Dr. Barnes, who is Professor of Historical Sociology at Smith College, spoke at a meeting devoted to the subject, "The History of Medicine and Civilization." Disagreeing with Dr. Osborn, who said that Dr. Barnes was guilty of an unwarranted intrusion in bringing up a philosophical or religious subject, Dr. Mayer said that on the same program Dr. Morris R. Cohen, Professor of Philosophy at the College of the City of New York, spoke on "The Relation Between Medicine and Philosophy." Other speakers who were not limited to exact scientific topics, he said, discussed the relation of medicine to magic, the rôle of physicians as poets and men of letters and the rôle of Catholic physicians and scientists in the advancement of civilization. RTB-480-5

Wants Philosophy in Science.

"I agree with what Dr. Osborn says about the relationship of religion and science," declared Dr. Mayer. "There is no conflict between the two. I disagree most emphatically on this subject with Dr. Barnes. But I disagree with Dr. Osborn as to religion and philosophy not having a place on the program. It may be worthy of emphasis that many men of science have given the impression of belief in mechanistic science. That is not the best conception of life. We have got to bring philosophy into science. Every hypothesis is a philosophical outlook. Science cannot get along without hypotheses. It is just as important to have a hypothesis as to have a verification of a hypothesis.

"I disagree with the behavioristic and mechanistic attitude. Dr. Barnes and the people who believe as he does are not to be blamed. Those who give birth to these mechanistic, fatalistic concepts of the universe

hypothesis as to have a verification of a hypothesis.

"I disagree with the behavioristic and mechanistic attitude. Dr. Barnes and the people who believe as he does are not to be blamed. Those who give birth to these mechanistic, fatalistic concepts of the universe are to be blamed. Among these are the mechanists in biology who believe in evolution as preordained fatalism or the movement of natural law in which there is no freedom of the will to choose between alternatives for the individual. They also include the behaviorists in psychology. RTB-480-5

"Dr. Osborn gives the impression that the history of science concerns itself only with the exact and natural sciences. The fact is that historical, philosophical and sociological studies are included in the work of Sections K and L of the association, having to do with social and economic sciences and historical and philological sciences."

Dr. Mayer said that a special committee of the council of the association had been appointed to bring about improved relations between the historical and sociological studies and the rest of the association.

RTB-480-5

Barnes Denies "Intrusion."

SPRINGFIELD, Mass., Jan. 2 (P.

—Professor Harry Elmer Barnes of Smith College, Northampton, defending himself against the criticism of President Henry Fairfield Osborn of the American Association for the Advancement of Science, to the effect that his recent paper was an "unwarranted intrusion" into the program of the science association, made the following statement today in a letter to The Springfield Republican:

"My paper, which Dr. Henry Fairfield Osborn has designated as an 'unwarranted intrusion' into the program of the American Association for the Advancement of Science, was not, in fact, given before any section meeting of that association. I did not, therefore, as Dr. Osborn has charged, take advantage of 'this great platform of the American Association for the Advancement of Science' for the expression of my personal opinion 'on a subject that was totally unrelated to the subjects under discussion.'"

RTB-480-5 Program of Meeting.

"2—While I happen to be the retiring vice president of Section L of the American Association for the Advancement of Science, my paper was read at a joint meeting at the History of Science Society and the New York Academy of Medicine, which members of Section N of the A. A. A. S. were invited to attend. The program of this joint meeting was devoted to the general subject of humanizing of scientific knowledge, especially medical science. There were a number of papers devoted to the interrelation of the medical and other sciences, on the one hand, and art, literature, philosophy, psychology, social science and religion, on the other.

"Still further, not only religion but the Holy Church itself was given ample recognition. On the afternoon preceding my address, Dr. James J. Walsh presented a paper upon the contributions of Catholicism and Catholic natural and medical science to civilization. My subject was, then, thoroughly appropriate and had been accepted as such for months by the program committee and the program of these joint meetings was admirably balanced.

"3—Therefore, had Dr. Osborn been present and arisen to protest the continued reading of my paper, his action would have been as lacking in propriety as it would have been in capacity to impress or intimidate the speaker."

\$10,000 OFFERED FOR JEW ESSAY

Rosenwald to Give Prize in
Contest with Judaism's
Future as Theme.

RTB-480-3

A prize of \$10,000 is offered by Julius Rosenwald, of Chicago, for the best essay on "The Future of Judaism," Dr. Samson Benderly, chairman of a committee of the Julius Rosenwald Prize Essays Commission, announced today. The sub-committee offices are at 71 West 47th St. The contest closes December 31, 1930.

Another contest restricted to undergraduates in colleges and seminaries was also announced, with Rosenwald contributing a \$1,500 prize.

Dr. Lee Frankel and Elisha M. Friedman, of New York; Professor Nathan Isaacs, of Harvard University; Judge Irving Lehman, of New York, and Judge Horace Stern, of Philadelphia, are judges.

The theme of the essays is:—

"For the fullest spiritual development of the individual Jew and the most effective functioning of the Jewish community in America, how can Jewish life best adjust itself to and influence modern life with respect to beliefs and theories, institutions, the home, the synagogue, the school and Jewish education for the youth, child and adult?"

Rosenwald was led to make his offer of the prizes by an article by Elisha M. Friedman, published in Tidings, a publication of the American Hebrew Congre-

d the Material.



BA (No 2) in greater quanti-
I always have preferred girls
pe.
ned to the lecture with a faint
fidgeted, she pouted, and if
not been in the front row she
think, have escaped.
ed to ask her if she had any
to the great problem of all time.
* * *
hance came. The professor
Applause—the scientific ap-
which is like cold toast—greeted
oration and he descended from
form.
Golden Girl rose and went out,
lowed.
* * *
ly interesting lecture," I said in
scientific voice. "But it doesn't
take us any nearer to the great
ion."
ughed scientifically.
smiled.
," she said. "I suppose it doesn't."
ell, not much nearer," I said per-
ly.
at do you call the Great Ques-
she asked, giving a radiant dis-
of inorganic salts of calcium and
esium.
e Secret of Life," I replied.
p, I really don't know."
raised a hand and tidied a way-
wisp of her extravascular struc-
e Secret of Life!" she whispered.
y thrilling!"
es," I cried expectantly.
* * *
hat moment a large and handsome
g man appeared from somewhere
took her by the arm, and when he
d at her and when she looked at
ll, I packed up and came home.

ld You Like to
nd Why?

Consolation Prize of £2
Awarded to
DOROTHY LLOYD.

Are Religion and Science Opposed?

By CANON BARNES, Sc.D., F.R.S.
(Of Westminster Abbey.)

TDM:ISAM
Kütüphanesi Arşivi
No RTB-480-6

A FRIEND who moves about a good deal said to me recently, "There's a general opinion that religion means believing in Adam and Eve, and in Jonah's whale, and in Daniel and his lions, and that children who die are not safe unless they have been christened, and that men will be damned unless they accept the Athanasian creed. The result is," he continued, "that very many have no use for religion. They look to science for truth, and believe that science has killed Christianity."

I am afraid that his estimate of the present situation is fairly correct. Until people get a truer idea of what Christianity really is, they will not be willing to call themselves Christians.

What is a Christian? you ask. The answer is simple. A Christian is one who accepts Christ's teaching and tries to shape his life accordingly. "But," comes the reply, "that means believing in Adam and Eve, and in sin and death coming to the earth because Adam ate an apple."

It does not. There is no mention of this story and theory in the teaching of Jesus. He merely said that in the beginning God made mankind, male and female: and that is a fact which no one will deny.

The fact is that there is no quarrel between science and the religious teaching of Jesus. But, in the past, men combined His teaching with their own science, which we now know to be in many ways wrong. They thus made a system of theology of which some parts are no longer credible. We must get back to the revelation of Christ, and combine it with good science.

Some say: "We don't want any theology. We want a religion which helps people to live decent lives, and we look to science for truth." That position seems to me impossible. You cannot go for a walk without getting some where. You cannot have a religion without definite beliefs of some sort. Why are we here? Why do we feel that we ought to lead decent lives? Why do we value scientific truth? Science cannot answer these questions. It tells us that the earth is probably some 400 million years old, and that man has been evolved from lower animals who had neither our mental nor spiritual qualities. Science thus shows us a picture, but it does not say—it is not its business to say—who painted the picture. It reveals a stupendously long and elaborate progress, but it cannot tell us the purpose of that progress.

SPIRITUAL REALM.

Jesus, in His revelation, answered the fundamental questions which we all ask. He said that God made and rules the world. God planned and directs the process which has brought man into existence. And Jesus affirmed that man was made to enter what He called the Kingdom of God. This world of ours is not the ultimate and final world. Behind it is the spiritual realm of goodness and beauty and truth. Of that realm, and of God Who is its King, we only get blurred visions. But we were made to enter it because we value truth, because our very nature makes us feel

the supreme importance of righteousness. Man is what he is because he was created for spiritual ends. Man has come from the animals, but he is not a mere animal. He has, and they have not, mental powers that enable him to discover God's secrets. He has, and they have not, ideals which point to the Kingdom of God. To these religious truths science does not and cannot demur.

"God is love. Repent, and the doors of the kingdom are open before you." Such is the essence of Christ's teaching. And, to enforce it, He told the parable of the prodigal son. In the light of such teaching, the idea that unbaptised children go to hell is not only horrible, but also false. By all means bring children to church and dedicate them to God's service. Then train them to be loyal to Him Whose cross has marked their brows.

But—no magic. God is love, and God is reasonable. Magic continues to seek an entrance into religion, probably because for a hundred thousand years primitive man combined the two. But it is the foe, and not the friend, of true religion. And because science is inflexibly hostile to magic, it is a real servant of religious progress. Every true follower of Christ can welcome the aid of science in destroying superstition. Superstition is the parody of faith, and, moreover, it has no moral value.

During the war I met on an omnibus a dissipated-looking soldier. He asked me if I was a priest, for as he said, "I always go to confession, get absolution, and begin again." "What good does it do you?" I asked. "Otherwise," he replied unctuously, "I should be left to the uncovenanted mercies of God." I told him that there was no talk of "covenanted mercies" in the parable of the prodigal son. The boy in the story came home to be freely forgiven when he had put loose women out of his life. That is Christ's teaching. Repent and enter the kingdom.

A DREAM? RTB-480-6

But is not this other world, this kingdom in the heavens, a dream? Surely we have given up the idea that heaven is a place. Science can probe the depths of space, finding thousands of millions of stars as important as our sun; but it discovers no realm of God. Such is the common criticism of what is supposed to be Christian belief. But we answer that the spiritual world is invisible, not material. It is the world of God Who acts through matter but is beyond and above it.

We are here, knowing much and puzzled by much more. Is it conceivable that at death we shall be blotted out, with the great riddle of our existence unsolved? Shall we never know why we were made? Cannot unselfish love outlast death? Was the Cross merely folly? I cannot believe it. The spiritual world is the only real world. It is the world, not of science, but of the reality which lies behind science. It is the world where knowledge shall be perfect and death shall be no more. It is the world of love, joy, peace.



Canon Barnes.

