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Friday, Jan. 28, 1918.

Atheistic.

President David Starr Jordan, president of Leland Stanford University, seems to add supporting proof to the charge that essential atheism is taught in many of the leading American universities.

According to the press reports, in a recent talk in Chicago Dr. Jordan told young men that it really did not make any difference whether they had any religion. "Praying in churches" he is reported as saying, "never will put food into anyone's mouth or lead more discontent, more ignorance and more poverty beyond this, we do not know that among the laboring classes of England than among the laboring classes of Spain. The churches are not doing anything to humanize themselves. The world are crying out for sympathy and strength and the churches are proving themselves stumbling blocks.

Very likely this is true of the Protestant churches. They seem to be everything but what Christ intended His church to be. Their pastors, in the main, are afraid or indifferent to the Gospel of Jesus Christ and almost everything under the sun is discussed in their pulpits except the Gospel. But, as the Michigan Catholic well says, the Catholic Church, at least, is doing her full duty in extending sympathy to the weak and unfortunate, a fact which probably even the Doctor would admit, were he shown. Obviously he can know nothing of the Catholic confessional, of the thousands who daily find consolation there and who go back into the world strengthened and refreshed by the spiritual aid they receive at the only true source of perfect peace and supreme content.

Of course, Dr. Jordan does not know. Perhaps he does not care. His own scholarly mind, much less his high rank as an educator, should, however, suggest, if not advise, a little investigation and reflection before indulging in such a sweeping condemnation. Unfortunately it is too much to expect that the Doctor divides his philosophy, and the regrettable presumption is that the intellects of the students at the university, over which he presides, are nourished on the same materialistic pabulum he gave a Chicago audience.

Ferrer.

At last the newspapers of Rochester, to save their own faces and those of the poor fools who had been misled into championing Francisco Ferrer, the Spanish Anarchist, have dropped the controversy.

It cannot be doubted that Father O'Neil had the best of the controversy because he had truth, facts and public opinion on his side.

Make no mistake about the public opinion. Thinking men were not carried away by the noise and frothy arguments of the Ferrerites. We feel warranted in the statement that not one

man in fifty in Rochester's combined citizenship took the Ferrer side. All knew that he received only his just deserts, albeit many persons feel that he, like any other criminal, should not be put to death but sent to prison for life or an indefinite term.

In a recent issue of the Columbiad, Rev. William Livingston has a concisely summarized review of the Ferrer case in which he shows conclusively that the Anarchist press and its sympathizers have not a leg to stand on. In his conclusion, Father Livingston says:

Ferrer was an Anarchist, a teacher and a promoter of bomb throwing and of wholesale murder.

His trial was not secret and he had every opportunity of bringing forward any proofs, if such existed, of his innocence.

His punishment—being shot—was a military death, and was entirely too honorable for such a man as he.

Since his death it has become known that he left his three children to shift for themselves and divided his property between a noted Anarchist and his mistress, or according to Cunningham-Graham in the London Daily News, "a lady who was not his wife."

In conclusion it may be well to call attention to an unpleasant fact which at the same time unquestionably put food into anyone's mouth or led more discontent, more ignorance and more poverty beyond this, we do not know that among the laboring classes of England than among the laboring classes of Spain. The churches are not doing anything to humanize themselves. The world are crying out for sympathy and strength and the churches are proving themselves stumbling blocks.

Sad State.

Our New York State public men seem to be losing that fine sense of personal honor which has been held should typify American manhood. The lieutenant governor of the State is charged with conduct not in the interest of the public or of the policy holders of an insurance company in which he was a factor but in the interest of his own individual pocket-book. The leader of the State Senate is accused by a brother Senator with having accepted money in days gone by, when majority leader in the Assembly, to influence his official act upon pending legislation. The accuser, by his own speech, does not seem to regard this peccadillo as of any great importance and the only regret he appears to betray is that this charge has been made public. The chairman of both the political state committees are accused, directly and indirectly with having paid more attention to enriching their own personal interests than of serving their party fearlessly and loyally.

Such accusations and incidents are saddening to the average citizen and it cannot be wondered at if the foreign visitor puts them down in his notebook as indications of a deadened public conscience.

This not accurate. The American people are honest at heart and they will pillory any public servant who swerves from the straight and narrow path.

So the Ferrer incident is closed? Who had the best of it?

Catholics who are ashamed of their faith are not worthy the name.

The well-posted Catholic wins respect even from antagonists.

"Pot calling kettle black" may characterize the latest Albany incident.

LINCOLN'S ORDER.

By F. A. MITCHEL.

(Copyright, 1916, by American Press Association.)

During the summer of 1862 while serving in the Army of the Potomac I was sent to Washington by my captain to purchase some supplies for his mess. Walking on Pennsylvania avenue, in uniform, I was stopped by an old lady who said to me:

"I see that you are one of the noble boys who are fighting for your country. I have a son down there across the Potomac. He was wounded in the fight the other day. I'm trying to get down there to take care of him. I tried this mornin' to cross Long bridge but a man with a gun stopped me."

While I sympathized with the old lady, I was very much amused at her simplicity. I was but twenty years old and more full of Old Nick than common sense, so I concluded to chaff her a bit.

"If you wish that man with a gun to let you go down to see your boy you'll have to get a pass," I said to her.

"Who gives out passes?" she asked.

"The president."

"Where can I find him?" asked the old lady.

"At the White House. You follow this avenue along till you pass a jog in the street, turn to your right, then to your left, and you can't miss it. Tell him I sent you."

"What's your name?"

"Theodore Farnsworth, 4th Pennsylvania."

"Of course I gave her an assumed name."

"What kind of a lookin' man is the president?" she asked.

"There's a crowd of people pushing their way in everywhere here that I'd like to know something about the man I'm lookin' for."

"Mr. Lincoln is a little bit of a fellow."

"I thought that was Secretary of War."

"No, Mr. Lincoln. He's the biggest man in the United States."

"Oh, I got it the other way. I'm looking for a little fellow."

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