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Southern Cultivator, Atlanta, Ga., Agr., Semi-monthly	1.00	
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professors without giving them any warning that such purpose was contemplated and depriving one of them thereby of the benefits which would have come to him later of being placed on the Carnegie teachers' pension fund. An investigation was made by the officers of the foundation into conditions at George Washington university and the executive committee believing, it was stated, that the university had not acted right by the two retired professors, and further, that the university was trying to cover too broad a field with the financial backing at its command, terminated its relation as an accepted institution with the foundation."

A passenger train on a Kansas City, Mexico & Orient railroad, was blown from the bridge across the Brazos river between Knox City and Benjamin, Texas. One passenger, J. E. Stafford of Crowell, Texas, was killed.

ANOTHER THEOLOGICAL CONTROVERSY

The Baptist ministers of Chicago have demanded expulsion from the Baptist ministry of Professor George Burnam Foster of Chicago. Professor Foster wrote a book entitled "The Friction of Religion in Man's Struggle for Existence." This book has created quite a stir in Baptist circles. The Denver News prints from this book some of the objectionable passages. The pages from which the quotations are made are given.

"Theology is beginning to think of religion and of God after the analogy of the thought of consciousness and of the soul as cherished by the psychologist."—P. 13.

"I have the impression that when the collective consciousness becomes thoroughly habituated to modern science our words, soul and body as well as matter and spirit will drop out of our language. * * * There is no such thing as a self-dependent soul freely active or interactive within an organism we call the body, just as similarly there is no self-dependent soul freely active or interactive within that larger body which we call the cosmos. All this is a survival of primitive animism, which populated the whole world with spirits, demons, hobgoblins. * * * I mean that soul and body are not two beings confronting each other as independent and interoperative, but that they are one being giving account of itself in a twofold manner."—P. 21.

"Nowhere is there such a thing as creation out of nothing. * * * 'God' works to bring things to pass—works hard and ploddingly as we do, aye, experiences need and pain and failure in work, as we do. * * * Strictly speaking, He makes nothing, but lets things grow. Certainly He lets man grow."—Pp. 50, 51.

"The great trouble with us is that our God is no longer ours. He is the church's. We inherited Him. He is in no dwelling place that we have built. We have Him only by tradition."—P. 56.

"Modern experience would not create the Trinity-God of the church any more than it would create the Messiah of the primitive Christian community. Your religiousness is not that you have a God, it is your God-making capacity. And in a world strewn with dead gods the question is whether modern humanity has, like the ancient, that religious need and capacity from which the bright consummate flower of the divine can grow."—P. 57.

"It was not Ingersoll, but Feuerbach, in 1846, nay, in substance it was Lucretius long ago, and, earlier

still, Xenophanes, who said that the great discovery of this generation was not that God made man in his own image, but that man made God in his (man's) image. Psychologically speaking, that is quite true."—P. 66.

"Against this Protestantism of external authority, the independents, appealing to the internal authority of the 'inner light,' or the 'indwelling spirit,' to the competency of the soul in religion, protested. Of these the Baptists were the chief. But subsequently even the Baptists fell upon evil days, were catholicized and out-popped the pope himself in the deification of an external authority. In our day, however, a few men, unafraid of the cullumny and ridicule—hoary weapons, these—hurled at them by insolent and quarrelsome ecclesiastics, are seeking to recover the Baptist position of the autonomy of the human soul, for which our Baptist fathers fought, bled and died."—Pp. 73, 74.

"What is fatal to orthodoxy today is that in sticking to its 'truths' it has lost its truthfulness. Regard for the sacred Scripture is a duty of the Christian; but to require assent to its thoughts and commandments is to lead into sin; and such requirement is itself sinful. * * * Grievous moral injury is inflicted today by the church in its insistence that men shall hold those views to be true in religion which have become false in science."—P. 77.

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