

age in general, has succeeded in undermining the ecclesiastical dogma of the trinity and of the deity of Christ."—P. 189.

"Jesus, of whom the scholars only really know that He was not what He was said to have been by the writers of the Bible, that He did not say and do what the gospels narrate that He said and did; Jesus, of whom we honestly know very little, almost nothing with indubitable certainty; Jesus, who, as a child of His time, thought and believed and said such which we today can not truthfully think and believe and say."—P. 193.

"May not one affirm that Jesus lived, and yet oneself not be well pleasing to God, and may not one deny that Jesus lived, and yet be well pleasing to God? * * * To hold that belief in the existence of Jesus is an inalienable constituent of our religion is to adopt a position which, from the standpoints of Jesus and of Paul themselves, is in principle subversive of religious faith. Indeed, whether one sees or not that his innermost religious possession would suffer no vital injury were historic science to force one to the position that Jesus never lived, may very well be a touchstone of the maturity of one's religious conviction."—Pp. 203, 204.

"A billion years hence the spiritual condition of our race may be conceivably as far above ours as ours is above the status of the savages that roamed the primeval forests. * * * And Jesus of Nazareth? Is it inconceivable that a billion years or so hence the human being then alive will know as little about him and our specific form of religion as we know about the religion of the dwellers in Atlantis, or any other submerged land? Is it inconceivable that the very name of Christianity shall have passed away? And yet may not the world be more Christian then than now, have more faith, hope and love, be more sure of the fatherly God, of a brotherly man, of an eternal life, of a purposeful world?"—Pp. 207, 208.

"Even now we may not see in Jesus an absolutely perfect model without jeopardizing the freedom and the progress of humanity. One should know, as Schmiedel has said, that Jesus was a man, and that if the unknown future shall bring us fuller life, this, too, will be the gift of the grace of God."—Pp. 208, 209.

IMPORTANT IF TRUE

The torch of truth sometimes drops a cinder or lets fall a splash of coal oil. In one of our editorials in the issue of February 20 we said that in the Ruef case the public would be alert to see whether the upper court decided upon the merits or whether all points would be violently strained to reach a verdict satisfactory to Mr. Herrin, general counsel of the Southern Pacific Railroad company. This brought a rather sharp rejoinder from Mr. T. T. Williams, whose letter was dated New York. We were informed in language somewhat glowing that our characterization of the supreme court of California was all wrong; that there "was not a man on the supreme bench of California, against whom distrust or suspicion had ever been directed." Mr. Williams defended Judge W. H. Beatty, the chief justice, and Judge Frank Angelotte by name. We were asked pointedly to retract, else our "boast of justice and truth-seeking" were "empty braggadocio and nothing more." Mr. Williams, it happens, is the business manager of the New York Evening Journal, and for years has been Mr. Hearst's newspaper manager. Mr. Hearst recently established close relations with Mr. Harriman's purse. Mr. Williams himself is the close and intimate friend of W. H. Herrin.

When Francis J. Heney was shot down in the San Francisco court room, Mr. Hearst's San Francisco Examiner office had to have police protection. The Examiner's circulation fell off so enormously that Mr. Williams and a New York staff were rushed to San Francisco to attempt a rehabilitation. There is no judge on the supreme bench of California who may defy the Southern Pacific political machine and hold the same office a second time. Collier's does not retract any of the language of its editorial of February 20. Instead, we repeat the belief that if Calhoun is convicted the supreme court of California will go any length to upset the conviction, and that for Ruef, whom it holds less dear, it will go far, although not quite so far as for Calhoun.—Collier's Weekly.

SENATOR LODGE ON THE PLATFORM

Senator Lodge interprets his party platform as a strict constructionist and says: "Nobody ever pledged me to revise the tariff downward or to revise it upward. What we are pledged to is a revision, and I suppose we are here to revise in view of the interests of the whole country. If it is wise to reduce rates, then reduce them; if it is wiser to give greater protection we should do that, and if it is wise to keep them as they are then that should be done."

This has a fine, frank, manly sound, but we are forced by it to the conclusion that the statesman and scholar from Massachusetts, is disingenuous. Not only was the tariff plank in the republican platform adopted because of the pressure for a revision downward, but the agitation for a downward change in certain schedules was particularly loud in the senator's own state. Not a person in the entire country could have believed last June that the plank was the result of a demand for increased protection. The standpaters were willing to stand right where they were, to let well enough alone, as some of them expressed it. That was the state of affairs when the convention said: "The republican party declares unequivocally for a revision of the tariff by a special session of congress immediately following the inauguration of the next president, and commends the steps already taken to this end in the work assigned to the appropriate committees of congress." There was to be a special session not to re-enact the Dingley law, but to make modifications in that law owing to public dissatisfaction over its schedules, and the complaints were practically all of one kind and were directed against excessive rates.

It is true that a principle of revision was announced and that under it increases might be made, but the tariff plank itself speaks of preserving "without excessive duties" a security against foreign competition, and it has been interpreted as the people understand it by the man who was the party's candidate for president and who won the election.—Chicago Record-Herald.

BRIEF GLIMPSE OF THE DEVIL

"I hear tell," said Brother Dickey, "dat de devil is gwine roun' de country now, an' de people is payin' money to see him. I never did see him but onct in my life and that wuz by accident."
"Saw the devil?"
"Sho' did suh!"
"Well, how did he strike you?"
"He didn't strike me at all, suh; I wuz a mile out of reach 'fo' he could turn roun'!"—Atlanta Constitution.

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