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Science and Dogma.

After many uncomfortable turnings in his narrow, theological quarters, the eminent biologist, Prof. St. George Mivart, seems to have made up his mind that he may as well, before he dies, know what it is to enjoy the air of liberty. For many years he has been pining for this. The church was not anxious to quarrel with a man of recognized ability and wide knowledge, therefore writings which might well have been expected to give serious umbrage were allowed to pass unnoticed. The Professor then made a most audacious raid upon the venerable doctrine that there remains for the majority of mankind a place of unutterable and eternal misery. He ventured to speak of the happiness in hell. At this point the authorities drew the line; they refused to sanction the notion of any happiness, of howsoever humble an order, in the abode of gloom, and gave a peremptory order to the Professor to take it all back. He took it back as a matter of submission to those whom he regarded as his lawful, spiritual guides, but the submission did not give him rest. If ecclesiastical authority was entitled to respect on one side, Science was urging yet stronger claims on the other. In August last, as we now learn, the Professor wrote to the Prefect of the sacred congregations of the Index, explaining how he wished his submission understood, and as he and the Prefect could not come to any agreement about it, he withdrew the submission altogether. Then he resolved to relieve his mind. It took two articles in two separate magazines to do it—one in the Fortnightly and one in the Nineteenth Century—but then it was done in a manner admitting of no recall. No sooner had these articles appeared than Cardinal Vaughn drew up an ironclad declaration affirming the falsity of every position the writer had taken, and required him to sign it. Too late! The biologist and the evolutionist in Prof. Mivart had finally triumphed over the theologian, and he met the Cardinal's demand with a flat refusal. Thereupon his eminence issued an order excluding the recalcitrant savant from the sacraments of the church.—[Popular Science Monthly.

All Freethinkers, Scientists and Secularists should congratulate Prof. Mivart on being freed from the superstitious "sacraments of the church," which have their roots in the fear, ignorance and superstition of the dark ages. M. M. T.

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