

Carneades, the founder of the New Academy, was a professed and professional doubter on all questions of right and wrong, justice and injustice, truth and error. Having been sent to Rome as an Ambassador, he attracted great attention and admiration by a splendid oration on the subject of "Justice." All Rome was stirred by the magnificence of his Rhetoric, Logic and Oratory. And so he was invited to deliver a second oration. Whereupon he gave an equally brilliant address, eulogizing injustice, and showing that *expediency* is better than justice—using arguments the most specious and eloquence the most charming and irresistible to prove his positions. At this point in the proceedings, noble Cato, ever zealous for the morals of the people, became alarmed, believing that the public mind would be corrupted by such an exhibition of plausible arguments for immorality and injustice, as well as for morality and justice. He accordingly moved in the Senate that Carneades be expelled from Rome as a dangerous man. And Cato was right. The greatest calamity of a people is not fire, or plague, or famine, but *doubt* respecting the sanctity and majesty and eternity of Truth and Right.

Our City Council then was right in refusing last week the use of the City Hall to a blasphemous trifle and Apostle of Doubt. Let any calamity come upon us rather than the calamity of doubt and suspicion respecting the sanctities and verities of our Holy Christianity!

(9.) *To reject all Creeds, written and unwritten, and yet retain manhood, is impossible.*

They who affect to discard all collective creeds, themselves contend for some private creed. Now before they exhort us to reject *our* creeds, let them be consistent and reject *their own*. But will they throw away their creeds? Do they not contend as earnestly for their creeds as we