Home, June 18, '87

Dear Madeline:

I have very earnestly read the account of the graduation exercises in the paper you sent and am daily expecting the typewriter's copy of your essay and valedictory speech and the minute account of your dress and emotions and your grad. photograph, which (of course) you are going to send me as soon as you have time to prepare them.
I was very much struck
at the tone of your essay,
or the extracts of it which
the paper published—and
I like it was a very happy
surprise. I knew you were
growing fast this winter but
not so fast as the essay
indicated. To think of
Maddie the recent scoffer
at the satirist, the girl with
any taste for literature, weaving
into her essay quotations
from Milton, from Winckler and
from Carlyle. I am very
very glad that the
woman is developing
and with honesty and sincerity
and tender may congratulation is
you have done nobly this
winter. My respect for
the man or woman who
walks the path of duty royally
as you have done this
winter is unbounded. My delight
in knowing that you are
fostering and making the
most of your lately awakened
appreciation of the good and
beautiful in literature and
in nature. is unbounded
assert yourself; rise up to
your full height. Breathe
the air of mountains, and
their inapproachable
summits will lift thee
to the level of themselves
— miles above the plane
of mediocrity which you so
logically defend.
I am prepared to love the
woman more than I love
the girl.
I am sure you enjoyed
your watch. I thought
it was lovely. I am glad the
books pleased you.
I hope everybody you know remembered you. Enjoy it all
—laurels, summer vacation, and all—without a qualm. You deserve
it every bit, and more.
You ask me about my
religious convictions. I really
find it impossible to voice
my creed. Once somebody
came up and said "Well, Davah,
what do you think of things
in general?" and I could not
tell. The cases are parallel.
If you were with me I
would discuss the subject; or I
can answer specific questions.
Yes, I believe the Bible more than
I believe in any other book
by which I mean that
I believe the Bible contains
more of Truth than any
other book in fact it contains
the whole truth about right living. I certainly believe that he who makes the most of his life must live in the spirit of Christ's life.

Several religions, in fact, every religion of which I have any knowledge have in them some truth, but there is none so free from error or so high in teaching as the Christian religion because no other religion has so noble a character as Christ. The Bible account of Christ is limited, but judging the whole from the fragmentary account the character of Christ seems to me absolutely perfect. I believe that man is incapable of imagining a grander character than that of Christ.
The grandeur of the conception
is growing upon me.
Perfect selflessness, perfect
communion with God, perfect
faith, perfect knowledge,
perfect command over self,
and the power to perform
miracles! It raises my
faith in mankind to know
that it is worthy such
an example.

Let me entreat you, Madeline,
to give the subject of religion
your attention when you ignore
it; you ignore the best thing
in life! Do not enter the
subject loosely, but use your
sense as you do in other things.
Surely this subject, considered
vital by the best people of
the world, should call forth
a higher faculty than
credulity. From the Bible,
from other good books, from nature,
from the talk of good men and women and most of all from the light which God lets into your heart in answer to your continual prayer for light from your creed—and as fast as you have learned it do it. Do not be be discouraged because you cannot understand the whole science of life at once any more than you were discouraged because you could not conjugate amo at the end of your first Latin lesson.
Take up theology as you took up history, except that the thoroughness with which you learn your lessons in religion will vitally affect your life.
sources of inspired information is which you have access just as you consult all available textbooks. Take for your beginning your "something to stand on", your "foundation" your "infallible source of knowledge" the light that comes into your own heart in answer to prayer for light and for. Believe in that absolutely even if it be in defence of everything else in the world: Even if it be an error it is a truth, just as a false supposition leads to the the right conclusion in those quiet examples that we prove by the Reductio ad Absurdum. (Remember Religion is a growth not dry a dose to be taken once for all and to keep acting on the system) take us your "not valuable aid the Bible life of things"
not judged by a sentence or two but studied as a whole. You would call it foolish to judge any other work by fragmentary remarks: Be just & Christ-like, gather from everyone whom the knowledge that you can on the subject. And as you recognize a truth put it in practice. As fast as you outgrow your ideas on the subject discard them, for the sake of Heaven do not hang on to wornout notions because they were sacred to somebody else, or to you at one time any more than you would keep on wearing an old outgrown dress because you liked it when it was new, or because somebody said once that it was becoming.
Let me repeat that religion
I mean your religion to be alive
and growing, you will be as wise
as you plant the seed.
Religion was always in the
world, where as forests were
always in the world, but
your religion must be planted,
nourished in every manner
possible, and made to
stretch its right towards
God as far as possible.
I think the germs of religion
are in every human being:
all men have the seed.
But my dear girl think of
the sin of letting it remain
a seed or a tiny weak
dwarf. You call it a great
mistake not to develop your
intellect—think of the
terrible mistake of allowing
your soul to remain
undeveloped. And as you love
faith. I have written the text for you. If you do not believe what I mean, something is wrong. And if you do believe it, remember that it is only the thought that it was not practiced. Understand that if you do not remember this, it is hard to explain things in your mind.
Thoughts, not merely advancing ideas à la Will Ellis, I might have said it better but my time is limited and so I send just what comes into my mind as it comes.
I do not stay in Fargo another year. I intended to but the board requested me to resign my position. I was astonished at first, but do not feel badly about it. Mr. Smith, I am positive expected me to stay another year. He told me in so many words, when I spoke of my years work as a failure that he did not call it a failure and that I did myself injustice when I did—that I did better then he expected me to do—and that he thought it was better for me that I was compelled to stop and go on with my education—that he would lend me $100 without interest to be paid when I could get stuck at school, and that
I deserved a recommendation and should have one. Which seemed to me a great deal for conservative Smith. Fortunately nobody knows but that I have "resigned to attend college" and Mr. Smith advised me to let it remain so. So do not speak of it to anyone, not even to Elgin people. Say if you say anything that I resigned my position (as I did literally) and am going to college.

I am not sorry. I am not fitted by nature for primary teaching, there was no joy in the work - I can go to college now. I have $400 in Seattle which will take me part way and I can stop a year in the middle as well as I can stop a year now - and on the
I am glad the hard struggle is ended.

I am going to Cornell if I can enter under any conditions—have not written to the Ores (Smith also wrote) but have not yet received an answer—and if I cannot enter without preparation will go to Minnesota. Tomorrow I have my exercises, have everything ready school closes on Friday June 24, and then I am free.

Love to Mrs. Wallin. With Mrs. Wallin’s consent I took the picture of the little boy + girl + the picture of the under the red rocks the fan etc. to hang in the schoolroom from Saturday until Monday I was sure she would not object.
I religiously obey the directions on the card and am taking care of things as well as I can.

This letter has stretched out interminably there is some more to say but I have not time to say it now.

With love,

Budah.

No, there is just room to say: I went last week to Macbeth by Miln + Adele Payne with Jessie who was down, Mrs. Walling kindly gave us that pleasure: to the Haydens to tea, saw John Samuel Eirienne to ride with Bros. + to the Boston Philharmonic in the Y.M.C.A. building with Bros. 

The grand exercises won't afraid well be under difficult. Chut Wood has been ill this spring also Rolland Selver. Chennie P. brother died. Ed. Gamble, the editor has been expelled for orn.
George Tunnell Wofch

Miss Madeleine Nallin
Detroit Lake
Minne.
Miss Madeline Hall
Elgin, Ill.
Fargo, Sat., April 28th, 1889.

My dear Friend:

I did not have a very good day yesterday, but I do not think you will blame any of that influence of yesterday in to day. There is something thick to-day with just enough clouds in the sky to make it pleasant and to add to the wonder if these can't a silver lining behind them.

A touch of kindness from a friendly hand brought a ray of the sun to me. The best followed that single ray. This is the ray which collects me. The cloud gets riper sometimes and resists stubbornly, and even bruises the hand that uses the ray, but a persistent turn has never yet failed.

Christmas of one year ago I remember. I also remember the day before when you came into the office with something that disconcerted me to such an extent that I have not to this day even said how pleasant a surprise it was. I sometimes wonder what you thought about that. I knew of a thought to have made some actual-
edgment of the pleasure that often
I remember gave me, and be-
cause I didn't do it when I ought-
to I wouldn't enjoy anything at
all afterwards. The uncertainty
times deprives me of pleasure.

I wish Mr. Amidon could be
grilled in some more officers like
that of New Year's. I would forgive
him with the greatest of pleasure.

What did I honestly think? Well,
I thought I was caught in a very
pleasant trap, and it was a very will-
ing victim. You never really un-
derstood me at all, if you have
ever thought that I considered
your company as anything but
a pleasure to me. You would
probably discover if you were to
go on a tour of investigation that
your grave and silent friend has
always thought good things about
you and that it much stronger
liking for you than you ever sus-
ppected. My faith in you is not
a late and sudden growth, for I
have always thought of you as more
honest, more thoughtful, more con-
derictive than other girls.

I think your inquiry about your
room mate which follows the state-
ment "She needs to cultivate the
social graces" must be addressed to
the heavenly spaces and not to me. For
how can I tell you how to help her do
that? A fellow feeling, it is said, makes
us compassionate and perhaps out-
of that I can make some suggestions
which if carried out might do her
some good. I am not at all sur-
prised that she says you help her
for you are good folk shy and re-
served people. If you can take some
of your girl friends into your confi-
dence, who are willing to be mission-
aries and do something to help some-
one, even if their kindness doesn't seem
to be very well repaid at first, I
think you might organize a conspir-
acy which might result in some
good. Get them to notice her, to talk
to her, to draw her out, to interest them-
sewes in her and seek her com-
pany. Such notice will do her good
and she will be grateful for it,
even though she may not seem
to be very responsive to it. It
may take some time to make
her begin to trust herself, but
this will give her more confi-
dence in herself. If anything, that
can be done for her. Indeed, she
is, can. I hardly think this scheme
practicable, but I am quite sure
from a study of myself that it
would do her good. If I were in a similar position it would help me. As long as she is in the condition I found her in, she must do something for herself. She will seek out what she needs. Some one must bring it to her, and what she needs is self-reliance and confidence in herself. If she can begin to think that she has genuine friends, that she can rely on some one to know that they can find pleasure in her society and she interested in her thoughts and feelings, then these qualities will come to her and she will begin to do something for herself.

If you knew the honest thought that was actually in my mind when I made that rather doubtful remark to you, and which I intended to express in a subdued manner by what I said, I think you would have no reason to complain. There was another time when my memorycomes me well, when I said what I intended in a way which left no room for doubt, and that was really what I meant the first time. Accept my revised version of my opinion on that subject.
and you will have the truth. And don't you charge me with heresy in this matter or I may be tempted to make some remarks of a dangerous character.

It seems almost strange to me that you should think me for saying what I did on religious subjects. It made me feel a little mortified that I had acted in such a way as to make you think I thought so. I understand your feeling and its cause. The cause will never exist again and I hope that feeling is entirely gone. The confidence you have given me, the trust you have in me is the most beautiful, the most blessed thing that has come to me ever. I appreciate the sacred gift and look upon it as God sent to save me from despair. You told me once about trying to be good. You can't know how glad and touched I was by that confidence, for it came at a time when I thought you didn't care even for my friendship any longer. I found three flowers and gave them to you that might to express your gratitude. I thank you with a grateful heart for all these things, and I thank you especially for
one paragraph in your last letter in which you long I might
give you a greater happiness.
I will try, but I am afraid I could
not stand such a test now. I do
not know.

You are not to be afraid. I will
be annoyed or that you trouble
me by telling me all you think
about the things that you are
thinking of. It is a pleasure to me
to have you do it as great as
it can be for you to come
to me with them.

I do not know very clearly just
what you do believe. I know some
things about which you are in doubt,
for you have told me about them.

God and immortality are settled
questions, for to doubt that is al-
most equivalent to suicide. I
almost thought from what you
said about brain cells and the
questions that you had per-
haps wandered into the dreary
desert of materialism. Don't go
there. There isn't an oasis in
it. It is one waste of burning
sand unhealed by the flower
of love. The beautiful dreams,
if they are dreams of a better
life are worth cherishing, and
it is better to die in better
 ignorance of the truth than to
live with such a blighting truth
as materialism teaches. Confront
ing one.

Mrs. Mallin has asked me to
say what I could conscientious
ly to help you to become more
orthodox. I am not going to
use any personal influence, if
I have any, to urge you to
join any church. I want you
to follow your own best im-
pulses, to be good, to do right,
and when you think it is right
to take such a step as allaying
yourself with a church. Don't
you do that. That is as far as
I shall ever urge you. It is a
mistake to appeal to the emotions
or to use any power one has
over another through the affections to
lead them to take such a step as
you are thinking of. I have had
an experience of that kind myself
and I know it is unwise. Such a
step should be taken seriously, thought-
fully, and as far as possible free
from all personal considerations.
If taken then it will be abiding,
and there is not likely to be a
long period of regret for doing
something only half honestly and
without any thought particularly.
What are called revivals are very objectionable for these reasons. I don’t believe in them at all. What I believe because I have thought it out for myself, I am sure of. But what I thought was I believed under the influences that might touch my emotions I might doubt as sober as I had time to reflect. I have done just that once. It cost me weeks of self-reproach in which I accused myself of having been dishonest with myself first, to please someone, and I prayed to God to make me believe what I had quit. I finally thought—I did. I do not know now whether I did or not.

I am not right yet myself. I think I am on the right track and I am hoping I can get right and keep going. It takes time and it takes effort. I had to surrender almost everything and I have all the hills to climb again from the bottom. I see no one below me. I am not orthodox, and though I believe in the divinity of Christ—I do not accept the orthodox beliefs about Christ. You will find that I am but a blind leader. I can tell you what I think and you can accept it—
for what it is worth.

You said in one of your letters you couldn't get as much inspiration out of the Bible as you could out of other good books. I am subject to the same feeling. I have never talked with anyone about their feelings on this subject, but I think it will be found to be an almost universal experience, if an honest opinion were expressed. The Bible belongs to another age. It was addressed to all ages, but it was the setting of the ages in which it was written, and is particularly addressed to the thoughts, feelings and experiences of those times. It is the foundation head of religious truth, but that head of truth when it is clothed with the thought, the feeling and experience of this age comes home with greater force, because it gets nearer to our heart.

It seems to me perfectly natural that this should be so - an inevitable consequence. There is among church members, if I am not entirely wrong, a large amount of what might be called sentimentality, and they soon get accustomed to expressing
their thought — in stereotyped forms, and I may say it is quite frequently a lack of thought — they express in that way. They have always heard it, and they grow into it, and I have not the least doubt become quite honestly attached to their beliefs in a kind I understand not. They have a kind of vague idea that under certain circumstances it is proper to do certain things their ancestors have said for generations. Such believers would probably consider it almost infidelity to admit that any book could have more inspiration for them than the Bible. (These remarks don’t apply to those who really think.) But I think when you get down to the serious and thoughtful thought — if those who read the Bible find that would be found in most. I do not want you to think that I say what I do with a kind of glee. I do not underrate the merit — if those I speak of. They are following the best light they have and are trying to lead good lives.
I will tell you about some of the considerations which lead me to believe in the divinity of Christ. He has left behind an influence such as no human being ever had. No one has had an influence to be compared with it. I don't refer to the millions who accept Christ, but to the character of that influence. There is not an act in that life which does not show a love, a gentleness, an unselfishness which was never known on earth before or since. There is not a word in his recorded teachings which does not show the saving thing. Mahomet claimed to be the prophet of God. But to gratify himself, selfishness crept into the teachings which he paid more from God. Human passions show very clearly in his later teachings. The same thing appears in all other religious which debase instead of exalt. I say therefore if there is a divine teacher it must be Christ. He stands so far above all that it is not inconsistent to suppose that there was something more than human in his life. The evidence that there
was something more is found in the New Testament. There is an account of his life and teachings by four men who shared his daily life. There is no question but what those accounts were written as they purport to have been. They are not the invention of a later age, nor are there any but very slight interpolations in those accounts. The evidence on this point is too overwhelming to found the shadow of a reasonable doubt upon. If to myself, does the New Testament clearly teach that Christ is divine? I can find only one answer to that. It does and so clearly that I cannot doubt it. I can understand it in no other way. The only inquiry left to me then is, what is the value of that evidence? Was Christ an impostor? Did four men knowingly write such an account of such an impostor? Are they guilty of such a crime as wilfully lying, or did they not understand it? I read that life and say - I can say nothing else - there is too much purity and goodness in it to think He was an impostor, or that He was other than He claims. Did He who prayed "Our father which
art in Heaven" commit such a crime! It is impossible. Such wickedness and such goodness cannot dwell together in the same being. The men who wrote the accounts of that life are good men. No stronger evidence can be found than their writings, of that fact. It is apparent in every line. Their works bear the impress of sincerity and truth. I find no difficulty in believing that they are false or untruthful as I do in believing that Christ was. Good does not come from an evil heart and an evil heart always betrays itself. The moral impossibility is too glaring to be credited. I wish to call your attention to some of Christ's words in John. "Before Abraham was born, I am." 18:58. "I go to prepare a place for you. And if I go to prepare a place for you, I will come again and receive you unto myself." 14:1-3. "For without me you can do nothing." 15:5. "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me before the foundation of the world." 17:24. These are but a few of many similar sayings found in the four Gospels. Think what boundless egotism it—
would be for any man to say such things as these. Do these things disturb you? Do you rebel against the claims made in these words? What would you say if any one but Christ had given utterance to such sentiments? Unitarianism has a problem here, which I see no way of meeting satisfactorily. No man ever had the right to say such things, for they would be unanswerably argotinistic in the best sense that ever lived, or ever will. A consideration with me which is stronger than any other is the evidence of Paul. He was a Roman citizen, a man gifted with wonderful powers, to whom almost any career he might choose was possible. There is not a man of his age who had his talent and was ambitions in worldly ways and for a long time he breathed "threatening and I slaugther against the disciples of the Lord," the account of what happened to him appears in the first portion of the ninth chapter of Acts. It is his own language, and it may be figurative, but something happened which changed the entire course of
his life. He gave up a life of worldly pleasure in which a measure of his strength of character, if his training and ability could hope for abundant recognition and honor. And all the bright possibilities he no doubt saw before were surrendered for a life of trial which would be a life of martyrdom to him whose heart and convictions were not in his work. He was almost a contemporary of Christ—an able, educated man, sagacious and not easily deceived, and with all the evidence that then existed before him, with full opportunity for investigating its truth or falsity, he believed in Christ, its his divinity. Paul is not a fiction, he lived and wrote the gospel attributed to him within less than one hundred years after the death of Christ—many of them whilst the personal followers of Christ were still living. I think it is idle to question that fact. It cannot be controverted and those who have assailed the authenticity of his writings have must signally failed to produce a
single valid reason for believing
to the contrary. It is all surmise,
probability and suspicion. No
one can successfully assail the
character of the writer. The life
is grand enough to place it
beyond all suspicion. It is
the life of a great and noble
Saul, struggling to convince the
world of the truths he knew
and felt. His writings are full
of a Christian humility, love
and sympathy. They are
stamped with the impress
of truth and sincerity. I can-
not doubt the genuineness
of his belief. I cannot doubt
the high nobility and goodness
of the man and therefore can-
not believe that he has know-
ingly borne false witness. Was
he mistaken? There was no
man of his time less likely
to make such a mistake. He
had a keen and penetrating
mind and there is a certain
dignity about his writings which
excludes the belief that he was
a sentimentalist or visionary.
If one accepts the New Testament
as a truthful narrative of the
Person called Christ— I cannot see any way of escaping the convictions that Christ was more than human. That seems to me to be the plain and simple teaching of the Bible. Any other theory appears to me to feed on many strained and far fetched explanations that it is always involved in an endless labyrinth of inconsistencies and contradictions. The human mind has a natural tendency to rebel against a belief in the present happening of the supernatural and superhuman. It seeks to explain all things by natural causes and from this course of thought springs regard of the accepted ideas of Christ for those who regard him as a man. It is the same with miracles. We have never seen one; "none was ever done." It is the first instinct of the human mind to deny this. This is consciously or unconsciously the strongest cause of scepticism on this. Do it incredible, that He who breathed the breath of life into the body, could call it back to its deserted tenement, or restore to its natural condition
the home of the soul? Is it hard or impossible to believe that the creator cannot recreate? Is God's creative energy dead? Did He place the universe under the control of natural laws, as we call them, and then Himself lose all control? The universe itself is a stupendous miracle, and this earth is crowded with living, breathing miracles who walk upon its surface and doubt the potency of that which gave them being. God, the creator, in whom you believe, exists or ever existed, he exists and reigns to-day over all his creations, has all the creative power he ever possessed, and can perform miracles great as that creation whose existence is everywhere before us, could have accomplished the Divine in Christ, and through this divinity have performed all the miracles recorded. This is possible according to my ideas of God. Miracles are usefully regarded as something which are in violation of natural law. I do not think it necessary to suppose that such is the
case, and that simplifies them and makes them more credible. They are simply results of the play of natural law in ways which we do not understand and out of the ordinary course of things, to which we are accustomed, but which would be perfectly natural and intelligible if our comprehension were broader.

The divinity of Christ and the miracles might stand or fall together. They are sustained by the same testimony. If the testimony is false in one case it is probable in the other. The internal evidence of the Bible, or New Testament, itself convinces one that it is a truthful narrative, truthful because it speaks the language of simple, conscientious truths. Its moral tone is too high to have come from any other source. The more I think of this and study these histories, the stronger my conviction becomes. This may not have the weight with any one else it does with me, and I have but little confidence in the considerations which influence me. I believe in the dis-
vindict of Christ. What follows this I do not know. It is all vague and indefinite to me. Yet I do not believe in the orthodox eternal punishment further than I said in one of my letters. Each one makes his own spiritual culture, is responsible for its development, goes to that course from which no traveller returns unchanged, scarred by all the sins he has committed and in himself he finds happiness or unhappiness. The road is always open to a better life to that and I know if one will not take it, but good spiritual habits, such a term may be used, may be an almost insurmountable barrier. I agree with the ideas expressed by you "that only in the degree which our freedom from sin allows will we worship the Lord in the beauty of holiness." We will enjoy only what we have fitted ourselves to enjoy. No mere belief in Christ will change our capacity for enjoyment, or make it greater than we have made it ourselves. We take up a new life just where we lay this one down, with
every possibility for making it always better that we now have. I do not believe in the doctrine of the atonement or merits of the Redeemer. I do not think that was Christ's mission. He does not save us from the consequences of our sins. These we must always bear. They will always be a part of our character. He saves us from our sins simply by our yielding to the influence of that infinite love and conforming our life to His. He saves us from our sins by bringing such an influence into our lives that we struggle against temptation and do not commit sin. That is all I understand the mission of Christ to be. The world needed to see a perfect life, to have a proof of God's love and Christ came.

I know nothing about the doctrines of foreordination, predestination, and several others of the same nature. They all seem to me like empty and barren speculations. The most eminent theologians disagree on all these subjects. They are all speculations about things
which are a mystery, beyond the grasp of finite minds and just as incomprehensible as the idea of space or time, and everything I have tried to follow them up I have found myself baffled and unable to find any answer. You say in your letter if God created a soul knowing that it was to have a period of endless torment before it, it seems like injustice. I say so too. To make a rather coarse remark, it would seem like a very poor job, or that the creator delighted in misery. But the whole matter is a mere speculation about the nature and character of God, which no one has ever yet penetrated. No one knows that He has created a soul which has a period of endless torment before it. These are some things which can never be known, and one must draw a line somewhere, must believe something. These are vital questions, truths which may be believed and these are enough on which to build the foundation of a
God's love. There are some things which we must take for granted and then let them alone. Did God foreordain that I should be saved? I do not know - never can. No one can ever tell whether God made any foreordination or foreknowledge that any one should be saved. In fact, I don't believe that any one will be "saved" in the usual acceptance of that term. I say this is a question for me to sit alone. Of the many other similar questions I say the same. It is to be taken for granted that I can never penetrate the mystery which surrounds the character of God. Why, therefore, involve myself in endless doubts on such matters? I believe in God - that he is a God of love and justice and this in greater degree than I can understand. I think you know my creed. It is not orthodox and is perhaps different from all other creeds.

I have considered your uncle's letter somewhat. I think you can separate the good from the doubtful. The question is not are professing Christians as worldly
as selfish and all else that is not
good as some one else is, but are
you making your life what you
feel it ought to be. "I am no good
as they are," is no excuse for not
being better than they are. I
never liked such remarks very
well. I think there is an ac
cent of bitterness almost in some
sentences in the letter. There
sometimes is a kind of acid
feeling left in those who have
once been in the church and
have left it; especially if there
are any lingering regrets at
leaving that which was once a
high ideal. It is a kind of self-
defense. I may be mistaken
in thinking I recognize this here,
but I have a faint impression
of that kind. I am not a defen-
der of creeds, rites, or forms. They
are nothing to character. The
miracles of all except the Christian
religion have been proved by
conclusive and evidence to be false.
I do not think these have been
proved that yet.
The teachings of Christ have
never led any one to do
anything which would call the Church of Chance to carry on. Those who are responsible for such things were not following the teachings of the Christian religion, but perverting them for selfish ends, and the fact that crimes have been committed in the name of the Church is a disgrace only to those who condone such things. Nor does the fact that there are many people outside of the Church better than many in it prove anything. This is very illogical argument and one which is sometimes resorted to when one is in a corner. It isn't fair argument. There are many things in the Old Testament which have the appearance of fable. I think they are fable. I wouldn't attempt to defend them and I don't believe they are literally true. How they got there I don't know, nor can I see what their significance is. There is some tenderness to attach the institution known as the Church in its great points to all the good that the selfishness and cruel misunderstanding of men have led into it and not its good. I have
been taking the opposite course from what I was requested to. I am not at all sure that I thought was good. I have pointed out your objections because I thought there was more good than doubtful. It is a good letter as a whole, but some questions which it requires me to discuss with any satisfaction. I know you can be trusted to find the good. You will receive your uncle’s letter in the same mail with this. I think you will find some somewhat resembling but I have been so long out of the harness that it is difficult to get my self down to anything like systematic thinking. And for a large time I had almost an aversion for anything like literary work. I suppose it was because nature was clamoring for rest. I am feeling very much better and I believe I have decided to get well. If you preserve your present affliction believe this one and I hope you will let me hear from you soon.

Faithfully your friend,

C. L. Braille