Professor Barton and His Criticizers.

The following clippings from the Boston papers will give nearly in full the facts and communications connected with the disturbance over Professor Barton's Sunday excursion to Mt. Greylock.

Prof. George H. Barton of the Institute of Technology and the party of teachers of the Teacher's School of Science, who accompanied him from Boston Saturday, on the geological excursion to western Massachusetts, worshipped God Sunday morning on the summit of Mt. Greylock, while the good people of the First Baptist Church of North Adams, who took occasion the other day to deplore the passage of the company through the town in which they live, observed the Sabbath in their accustomed manner.

The attack upon Prof. Barton for alleged desecration of the Sabbath is contained in the following letter, written by the Rev. James H. Spencer, and indorsed by those members of his church who were present at the last weekly prayer meeting. It was addressed to Prof. Barton, and reads:

Dear Sir:—It is reported in our city papers that you are to conduct an expedition of students, under the auspices of the Teacher's School of Science, of the Boston Society of Natural History, to our city on Saturday, next. On Sunday morning it is proposed to drive to the summit of Greylock mountain. If this latter part of the statement is correct, the plan seems to us to have taken no thought of the Christian sentiment of this community with regard to the Lord's Day, and under such influential educational patronage as that of the Teacher's School of Science and the Massachusetts Institute of Technology, to be extremely pernicious in its influence on the religious and moral life of our city and surrounding country.

We do not believe, furthermore, that it is in the highest interests of science to associate its work, and so conspicuously, with disregard for the Lord's Day. Though it may be now too late to effect any change in the plans of the excursion, we yet feel that this disregard for the prevailing feeling of our city should not be without protest, and we, therefore, hereby address a most earnest one to you as, according to the report as above, having charge of the enterprise. Respectfully yours, for the First Baptist Church, JAMES H. SPENCER, Pastor.

Before starting on the trip Prof. Barton wrote the reply, which follows, to the Baptist Church:

There are two ways of looking at this matter. I could consider that you were meddling with what did not concern you. Another, and I prefer to regard it as the correct way of looking at it, is that to act from conscientious motives, thinking that I and my party will be desecrating the Sabbath.

From my point of view, we are observing the Sabbath just as reverentially as you are. We shall be busy studying the handiwork of the Creator on Greylock as you will study his revelation in church. Greylock and Hoosac mountains are of exceptional interest for the study of geology. I am instructing this class of teachers, who are, in turn, to teach our young people.

Why do I take Sunday? North Adams is a long way from Boston. Our teachers are poor, and generally poorly paid. We take advantage of a cheap excursion from Boston. Saturday and Sunday are their only days. We utilize this time to our best advantage.

If you were to accompany us on Greylock, you would find in my satchel a little book called "Thoughts of God," from which I shall read to my party. It is a book that has travelled widely with me, and is the one book alone that I took on the ice cap in the interior of Greenland in 1896, when we were obliged to limit ourselves to the least possible weight.

I have perfect respect for your principles and hope you will come to see that I am honest in mine.

Mr. Barton's friends greeted him more warmly than ever at North Adams, and were emphatic in the statement that the letter of the church no more represented the genuine sentiment of the town on the matter than the "blue laws" represent public opinion.

On Sunday, Mr. Spencer read the letter from Prof. Barton to the church, and in his sermon he said there are many kinds of worship and different conceptions of God. He was contending for the Christian worship as it is understood in this country and in our churches. It is the only worship which has any considerable effect on the life of a community morally. The man who never enters church does not worship