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G. C. RANKIN, D. D., EDITOR.

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No. 25

ROMAN CATHOLICISM AND MODERN SCIENCE.

In a recent course of lectures in the Ursuline Academy, Dallas, on the attitude of the Catholic Church toward the progress of science, by Prof. Thomas Shields, of the Catholic University, Washington, D. C., he assumes that the foremost leaders in the fields of science have been Catholics. He says: "Men of science, delving in the mines of truth, have found a number of fundamental principles which govern the upbuilding of human life, and when they lift up their eyes and seek the embodiment of those principles they find them in one place only, namely, in the organic teachings of the Catholic Church, which, like a cloud by day and a pillar of fire by night, seem destined to lead the disinherited children of the Reformation back into the Promised Land." This astounding claim is consonant with all the other claim. of Roman Catholicism. They claim the Roman Church is the only Christian Church on earth, and these "disinherited children of the Reformation" are without the sacraments, or an ordained ministry or marriage, and their children are born outside the bonds of wedlock, and consequently illegitimate, and dying without the pale of the Church are lost forever.

The lecturer cites among the sons of the Church, Kepler. He says "the work of Copernicus was followed by that of another devout son of the Church, Kepler, whose three laws furnished the foundations of our present knowledge of celestial mechanics. This latter work culminated in Newton's discovery of the law of gravity." Was Newton a son of the Church? Far from it, and yet he affirms these principles are found in one place only—the organic teachings of the Catholic Church. If the Professor had not been so blinded by prejudice against "the children of the Reformation" he might have recalled Herschel, Newton, La Place, Simon Newcomb, Barnard, and a host of others who were not Catholics. The treatment of Kepler was not a credit to Holy Mother or to her Son. The American Encyclopaedia says: "Between 1618 and 1622 appeared the seven books of his epitome of the Copernican astronomy, which was placed by the Inquisition on the list of prohibited books." Even worse was the persecution of another son, Galileo. This ripest scholar of his age discovered that the earth and its attendant planets revolved about the sun, contrary to the general belief that the sun revolved about the earth. For this he was summoned to appear before the Inquisition of Rome. It was a tribunal wholly incompetent to sit in judgment upon his case, for they were entirely ignorant. They demanded that he renounce his teaching and from fear of death he appeared before Cardinal Bellarmine and declared he would renounce the doctrine he had advocated.

But he could not at the same time resist the temptation to ridicule his

persecutors. Pope Urban VIII had him brought before him and made him recant saying, "I Galileo Galileo, aged 70, on my knees before you and having my eyes on the Holy Gospels, which I do touch with my lips, thus publish and declare that I believe and have believed and always will believe every article which the holy Catholic Church holds and teaches and as I have written a book, in which I have maintained that the sun is the center of the planetary system, which doctrine is repugnant to the holy Scriptures, I with sincere heart and unfeigned faith do adjure and detest and curse said error and heresy and all other errors and heresies contrary to the said holy Church, whose penance I solemnly swear to observe faithfully, and all other penances which have been or shall be laid on me." Such shocking hypocrisy! It may be said such intolerance has passed away. Nay, verily, Dr. Shields being witness. The Roman Catholic Church has as good a right to build colleges and universities as Protestants, no more. The assumption of this professor that the Catholics are the only propagandists of the truth in science and religion is an intolerable insult to the great universities of Protestant Europe and America. What shall be said of German Leipsic with its 107 professors; among them world renowned scholars, such as Tischendorf and Delitzsch in theology, and such philosophers as Ritschl and Lange. And what of Protestant England's great universities—Oxford and Cambridge, and Aberdeen, Edinburgh and Glasgow, to say nothing of the universities of the United States, both Church and State?

The only education endorsed by the Catholic Church is that which has the endorsement of the priesthood of the Church and from the least to the greatest of them they are the open and bitter enemies of the public schools and the schools, colleges and universities of evangelical Christian Churches. A decent self-respect for our Christian profession, if for no other reason, should lead Protestants to withhold support from schools that utter such narrow sectarian views to proselyte our children into their ecclesiastical fold.

SANER LIVING.

That the great majority of our people are not living the sanest life is made manifest in ways manifold and pathetic. And yet the conditions of sane living are of the simplest nature and appeal at once to our common sense. We desire to call attention to a few of these commonplace conditions so vital to the best living and yet so often utterly ignored.

Modern psychologists are insisting upon the recognition of the unity of man's life—the vital connection between the physical and spiritual. They are making it plain that the physical and mental are so vitally interlinked that not only does the mind powerfully affect the body, but the body necessarily and continuously affects the mind. With stagnant blood in the

veins, with the body overloaded with impurities that have resulted from overeating or want of proper exercise, it is impossible for the mind to work either energetically or accurately, to say nothing of the absence of that pleasurable glow without which the work of life is a millstone about one's neck. Normal mental activity calls for a well-developed physical nature constantly kept to the highest pitch of effectiveness. Every mental activity has its physical basis. Every sensation, every thought, every emotion, depends upon numerous nerve activities and then so reacts upon the physical as to result inevitably in both nervous and muscular action, in marked effects upon the secreting glands and upon the circulation of the blood. Indeed even the habits of life, mental and moral, are known to have a physical basis. The condition of the physical life, therefore, has to do with both intellectual and moral effectiveness, with both mental and spiritual sanity. There is an old idea still obtaining among men that the physical part of man is necessarily in the way of the development of the spiritual, if it is not indeed directly antagonistic to it. Out of this false philosophy and bad theology grew all of those forms of asceticism of former generations that narrowed and marred the lives of men who were really hungering for the sanest and fullest life. In denying the senses, in abusing and mangleing the body, in crucifying the physical they felt that they were liberating the spiritual and advancing it to a fuller life.

But the truth is the physical is not antagonistic to the spiritual, nor should it in any sense be in the way of the completest living, and it could not be if the physical life were sanely directed. Indeed the spiritual can never be at its best unless the physical is normal. The fagged man, for instance, is not capable of his best mental effort, and his moral powers are to a marked degree impaired. Many a man has been thrown into a fit of temper sufficient to defeat him in a great crisis simply because he was physically overworked, while others have been driven simply by exhausted nerves into a drunken debauch.

Furthermore, if the work of life is to be done properly, and if one is to be of the highest service to society, he must have great physical endurance. A good fund of nerve force is as essential to a great sermon, a great speech in Congress, and even to sane writing and entertaining conversation, as is a trained and well-furnished mind. Diseased, weakened, exhausted physical powers not only seriously limit physical efficiency, but also clog all the wheels of the intellectual, moral and spiritual life. Hence some one has said, "The true aim should be to make one's body the best possible instrument, medium and foundation of the spirit—to seek not only the grace of a blameless body, but the grace of a positively helpful body." We must, therefore, keep in mind the unity of body and spirit and

the necessity of knowing the true conditions of right physical living and of meeting these conditions day by day if we would enter upon saner living.

HOUSTON POST MISREPRESENTS NASHVILLE ADVOCATE.

It is impossible for the Houston Post to be either fair or truthful when the question of prohibition is broached. It is such a hidebound advocate of the liquor business that it does not hesitate to pervert the position of prohibitionists if in its judgment the saloon can be subserved. Its last outrage of this character was last week when it wilfully misrepresented the position of the Nashville Christian Advocate on the status of prohibition in Tennessee, especially in the city of Nashville. The Advocate recently had an able editorial condemning the failure of the Nashville authorities for not enforcing the laws on prohibition, and produced the facts to show how flagrantly the guardians of the law were false to their duty. It is a well known fact that the Legislature of that State has been so involved in factional fights and discords that it failed at two of its sessions to provide adequate laws for the rigid enforcement of prohibition. Nashville and Memphis have taken advantage of this state of things, and with the approval of the local authorities, saloons are run wide-open. Even the local authorities, in violation of law, have licensed them. This, the Advocate stated openly and condemned it.

Now the Post garbled the editorial, using just so much of it as suited its willful purpose, and added: "The Nashville Christian Advocate, the official organ of the Methodist Episcopal Church, South, in a recent statement of facts as they exist in the city in which it is published with respect to the liquor traffic, as carried on there, pays a tribute to the superiority of the license system over prohibition in suppressing the evils of the traffic that is bound to arrest attention wherever that excellent publication is read."

The Post is such a whiskey degenerate that it has no conscience when it comes to dealing with its time-worn subterfuges in bolstering up the saloon. It knew, when it penned the above paragraph, that it was perpetrating a falsehood, pure and simple, against the Nashville Advocate; but that has become such an easy and natural matter with the Post that it actually gets pleasure out of its habit. But what is the use to exploit the Post's degeneracy on the saloon question when all good people in Texas know its manner of life and its unreliable character in all matters pertaining to prohibition? Nothing it says on that question is accepted by people of sane minds and deep moral convictions anywhere in Texas.

The most reliable test of greatness is simplicity. It never puts on airs or seeks to appear great. Its own worth commends it to the world and it is easily recognized without any effort at display.

Notes From the Field

Wylie.

We have been kindly received by the people of Wylie charge. Soon after our arrival, Wylie gave us a rice pounding, and it has been kept up until the present.

Blossom and Sylvan.

We are well into the realities of our third year at Blossom. Tokens of love and kindness have been in evidence on every hand.

Montgomery.

This is my second year at Montgomery. The people received us gladly; every one was willing to try us another year, and many tokens of kindness have come to us.

Coalgate, Okla.

We are in the midst of the greatest revival that Coalgate ever had. Great crowds attend the meeting, and men and women crowd to the altar every night.

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week, and we do not know when we can close the meeting. Evangelists J. B. Andrews and W. H. Brown, the former of Siloam Springs, Arkansas, and the latter of Whitesboro, Texas, are conducting the meeting for the pastor, Rev. L. B. Ellis.

Glen Cove.

We are getting well into the work for another year. This is our second year at Glen Cove, and it is our fixed purpose to make it the better of the two.

Crystal City.

About three months of the conference year is gone, and my work is progressing nicely. We certainly were kindly received by the good people of Crystal City.

Blue Grove Circuit.

We were read out for the third time to Blue Grove charge. The preacher was well pleased—don't know so much about the charge—but they received us kindly, and we start off nicely.

the conference has sent us the right man. The drouth is broken; the land is in good condition; the farmers are hopeful of a crop, and the country is in bad financial condition.

Carlton.

The first Quarterly Conference for Carlton charge convened at Olin, January 16. It was quite successful in many respects: First respect, the attendance was fine; second respect, Brother Little preached a most stirring and instructive sermon.

Groveton.

Well, what about Groveton? About five years ago our churchhouse here was burned by incendiary—thought to be "bootleggers."

Willow Point.

Since I came on Willow Point Circuit the skies have been cloudy, the roads have been muddy and to face the wind has been like leaning against the ice.

Fort Worth, Central Church.

The report of the Dallas News, which you reprinted last week, regarding Central Church, had some mistakes and omissions. Without enumerating these, I wish to make a supplemental report and give a few facts.

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was expended on the property during his pastorate, and at its close he reported 448 members. I was appointed pastor in November, 1909, and have literally builded on another's foundation.

Grant, Okla.

We are having a great meeting here; has been running one week; have had twenty conversions and sixteen additions to the Church; the Church has been wondrously revived.

Douglasville.

I will drop in a word in passing. We came directly to our work after conference. Wife was sick when we came. She grew worse and worse until it became necessary for her to go to the sanitarium for an operation.

El Paso.

Trinity Church is enjoying a gracious revival. Now don't everyone with one breath ask who is the "evangelist?"

you, Bishop! Thank you Missouri, for remembering us so kindly; you will hear from El Paso yet!—A Member.

Konawa, Okla.

Rev. E. N. Parrish assisted in a ten days' meeting. The people of Texas know him. There were a large number of conversions and reclamations.

DALLAS PASTORS' ASSOCIATION.

The following brethren were present Monday: T. G. Peterson, J. M. Peterson, Moreland, Harris, Shrimp, Gibson, Porter, Harless, Egger and Long.

All the preachers reported services for Sunday. For some Sundays previous services had been very irregular because of the health situation in the city.

Brothers Shrimp and Rea report a good part of their conference assessments raised. These reports make the other brethren feel a bit uncomfortable.

The following accessions have been reported for the two Sundays past: First Church, 3; Ervay Street, 4; Oak Cliff, 3; Oak Lawn, 4.

The Secretary read a letter from Dr. McMurry to W. C. Everett, announcing that the General Board of Church Extension had voted to hold their annual session in Dallas, May 2-5.

SAN ANTONIO METHODISM.

Preachers' Association opened with prayer by Rev. Cross; Thos. Gregory, President, in the chair.

Reports of pastors were as follows: Rylander: Busy week on San Antonio Circuit; organized W. H. M. Society at Englewood with eighteen members; good services Sunday; two additions; begin a series of revival services next Sunday; Pinnell will do the preaching.

Cross: Very fine spiritual services at South Heights; the largest congregation.

Continued on Page 13

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SUNDAY SCHOOL ITEMS

REV. M. HIGHTOWER, Editor, Georgetown, Texas. REV. A. E. RECTOR, Assistant Editor, Galveston, Texas.

All communications intended for this department should be sent to the above addresses.

UNUSED ASSETS AND BY-PRODUCTS.

One of the dangers connected with the conduct of any business enterprise of large proportions is that it will become loaded down with non-productive holdings, or assets which cannot be profitably handled. And it is not enough for a manufacturing enterprise to sell its main output. Unless it knows how to make a profit from its by-products it must go to the wall.

There is a tendency that is especially marked in our larger Churches for our members to make unused assets of themselves? People who move from the smaller towns and rural communities to our larger towns and cities show a decided tendency to look up the large Church and associate themselves with the strongest city congregation, and that in many cases, regardless of geographical location. This is sometimes done under the delusion that the best social and intellectual advantages are to be obtained in the large Church.

Here, as always, an ounce of prevention is worth a pound of cure. When Methodists move to town let them look, not for the Church where they will have the fewest responsibilities, but the Church that needs them most.

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on his faith who is willing to be an unused asset in the kingdom of God. But what of the by-products? Every Church has members who for one reason or another cannot be used in the regular channels of Church work.

THE BEST TIME FOR ORGANIZING A RURAL SUNDAY-SCHOOL.

The best time to organize a Sunday-school is the time when enough people are in the notion to make the movement a success. Usually this is at the close of a revival. Revivals are appointed for a time when the largest number of people in the community can be reached.

ON REARING CHILDREN.

If any one should come and sing great and good things of that baby in your house would you marvel? Well, it is through this baby Christ, which you hear so beautifully sung about in this lesson to-day, that your own dear little Archie can be a light in the world.

THE EDITOR'S BOOK SHELF.

"Christian Nurture," by Horace Bushnell. This book is a classic on the subject of the religious training of children. It was written about half a century ago before the Sunday-school had come into prominence as a factor in training the Church of the future and most of the religious training of children was still done in the home.

tinual replenishing of his grace, that he may ever remain in the fellowship of God's holy Church, through faith that is in Jesus Christ." And in the prayer the minister makes petition for the child that "abiding safe in the ark of Christ's Holy Church, and being steadfast in faith, joyful through hope, and rooted in love, he may so pass the waves of this troublesome world," etc.

OUR SUNDAY-SCHOOL SCRAP-BOOK.

The adult class should not be an independent movement, but an effort to interest men and women in Bible study in connection with the Sunday-school. It is a great advantage to men and women to be brought into fellowship with the boys and girls, and the presence of men and women is just as helpful to the boys and girls.

Here and there is found the wreck of a class that has undertaken to substitute other things for the teaching of God's Word. We have only fifty-two meetings a year for Bible study. Perhaps not more than thirty minutes, on an average, are strictly devoted to Bible study at each of these meetings.

The failure of a great many classes in building up their membership may be ascribed to the fact that they are always talking of the masses to be reached, and fail to seek out any individual and bring him into the class.

Love is the key to successful work with beginners.

Secure the right teacher, give her a fair chance, and the result is a good beginners' department.

Everything depends on the purpose back of the work.

Space is one of the physical demands—space for the child to be comfortable, and to move without interfering with his little neighbor. The method of packing sardines is not a desirable model for seating little children.

Nothing can take the place of direct and original study of the Bible in the preparation of a lesson. If the helps become crutches both teacher and class will be losers.

For a beginner, the story must always deal with an action, and be told largely in terms of nouns and verbs, not adjectives and adverbs.

The songs help to form ideals and to rouse ambitions. They also greatly influence the musical taste of later years. A little child familiar with the best of music cannot as a man enjoy even Sunday-school rag-time.

A Sunday-school cannot gain the co-operation of the home unless it sends its messages and messengers into the home. Of these messengers no one counts for so much as the teacher herself.

In its last analysis the greatest thing which a Sunday-school can give to a little child is a Christ-charged atmosphere.

Prayer is one form of expression, service another.

Can little children be Christians?

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Yes, child-Christians; not adult-Christians.—Alice Jacobs.

Some of the most usual causes of restlessness in the primary rooms are uncomfortable clothing, uncomfortable position, impure air, poor light, ill-health.

Any system used in the Sunday-school needs to be elastic, for very much better results will be obtained than would be possible with no system at all, or with a rigid system.

One of the chief duties of a teacher is to call regularly on the members of her class in their homes.

Reverence and noise are seldom found together, and a carpetless room is a noise-breeder.

There is but one way to become a good story-teller—by practice.—Ermina C. Lincoln.

Moral education includes two things—the formation of right ideals and the formation of right habits.—Felix Adler.

NEED OF PARENTAL CO-OPERATION IN SUNDAY-SCHOOL WORK, AND HOW TO SECURE IT.

When things go wrong in a modern day school one of the first things a teacher does is to communicate with the parents. More and more those who follow the profession of teaching realize the importance of not only preventing antagonistic home influences, but of securing the active sympathy and co-operation of the parents and others who have to do with the life of the pupil out of school hours.

Believing, as I do, that there are many persons in the Church who would be glad to contribute or do something which would be helpful to the unfortunates behind the bars I extend to them an invitation to contribute some good books to our library. I am sure there are many good books in homes, which would prove of great interest to the inmates here, such as clean and uplifting fiction, which help to build character by creating high ideals.

the scholar outside of the Sunday-school hour. To a teacher whose work is done merely for accommodation such interest in the home and the pupil may seem a burden too heavy to bear. But the teacher who really loves God and therefore loves all humanity will find such work delightful because it is a labor of love.

NEED OF TEACHER TRAINING.

At least one class of every school should be organized as a teacher training class. A course of study running through at least three years should be pursued. In a large school there may well be a teacher training department, separately organized, made up of classes organized from the senior and adult departments, and having a thorough and comprehensive course of study. In smaller schools, where this may be impossible, at least a few may be gathered together into a teacher training class.

AN APPEAL.

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Anticipating a hearty response from our interested and good people, and thanking you for giving this space, I am, Yours truly, W. T. McDONALD, Chaplain State Penitentiary.

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MISSION STUDY CLASSES.

Have you a mission study class? If not, why not? If your League needs something to put new interest into it, why not consider a well-organized mission study class? The Leagues that have had such classes feel that they can't do without them, nor do they want to do without them.

ANOTHER REPLY TO THE PROTEST.

As an alumnus of Vanderbilt, I feel that I have a right to speak a word about that platitudinous protest now occupying the region of lime-light in your columns. It is a matter of surprise to me, that any Methodist preacher could believe in Christian education at all, and at the same time fight a school on preconceived notions. The last double-barreled edition of the protest is sufficient to remind one of the story of the man who could "prove anything by the Bible."

of them deplore the fact that they have so few opportunities for evangelistic work, and many of them realize they are losing their power on that line.

I do not know just what was taught at the institute. I do know that the students at the University would sometimes spring questions for discussion, just to see what some one would do or say.

Now, just a question, in closing. Did our militant friend light upon some such knot of student polemicists, and let them "load" him? Understand, I do not accuse him. But I have seen little in his charges, thus far, to frighten any one who is really orthodox.

Let him chafe, as he should, at being told to "mind his business and hold revivals," but please tell us why he must read the rest of us out of the Church, because we have dared to attend a University in our efforts to face, sift and settle a few questions which are now commonplace topics even to laymen in the world of thought.

LETTER FROM DR. GREATHOUSE

You know I have always written in an optimistic way, but this letter may have a pessimistic tint. I have been looking over the journal of one of the best conferences in our Church. I have taken the following statistics from six of the best stations in the conference. The ministerial force connected with those stations are six pastors, four presiding elders, twenty-nine local preachers, one college President, one professor, one college agent and one deaconess.

The results in the six stations mentioned are not exceptional. It is a safe proposition to say the increased facilities of the Church have not increased her efficiency as was hoped. The great Northern Methodist Church with all her wealth and modern equipment is actually losing in membership.

In proof of which I submit the following statistics from six circuits in the same conference and the same districts. The six circuits have a working force of six pastors, four presiding elders, two local preachers, eleven hundred and fifty-five members, one hundred and seven Leagues, one hundred and ten Sunday-school officers, with no institutional Church, no deaconess, no college and poor equipment generally.

It will not do to say the stations are furnishing the money to run our machinery. Bishop Atkins has made the point that the wealthy are not bearing their pro rata of the Church's burdens. Never before did our Church need divine guidance more than now.

ARE WE NOT BRINGING OUR SU PERANNUATE RELATION INTO DISREPUTE? Now, some will ask why and how? Well, the why will be the how, and the how will be the why.

The permanent plant or investment in these stations is: Churches, \$700,000; parsonages, \$26,000; college, \$85,000; total, \$811,000; salaries paid preacher in charge, \$15,421; presiding elders, \$2982; total, \$18,403; salary of college President and professor, not known; results of last year's work, 248 received on profession of faith. Counting the salary of the college President \$2000 and the professor \$1000 we have a grand total of \$832,403. This divided by 248 shows in each an investment of \$3356 to get one member on profession, and this in a Christian country, where all the modern facilities are used, such as institutional Churches, deaconesses, Leagues and Sunday-schools and colleges.

There can be no complaint of the presiding elders and preachers in charge of these stations for they are as able and good men as the Church has, and are worthy of all the confidence the Church has in them, but there must be something unwise in a system that cannot use its assets in splendid Christian men and money to a better advantage in evangelizing the world.

How to adjust things so these educated Christian men, and the great sum of money expended, can bring greater results in the salvation of men this old preacher don't know, but it does not take a wise man to see it will take a vast sum of money and a long period of time to convert the world at this pace.

One thing is true, our strongest preachers under our present system cannot give the service to the country they used to give. The results are, we are losing ground in the country, and the young men who go from the country to the city are not devoted to the Church as they were a generation back.

everyone of them, but we need our old men also, and in our great rush to keep up with the times let us not think that in order to do so we must have all young men, but let us husband all of our forces and utilize all the powers we have.

With much love to the Church. J. H. WESTMORELAND.

HIGHER CRITICISM.

There is a good deal said, "pro and con," about "higher criticism," but I have been unable to learn where they get their authority to criticize God's Word, or what is the evidence by which they prove that their criticism is correct.

Jesus and the seven inspired writers of the New Testament bore witness to the genuineness of the Old Testament by quoting from it, and referring to things that are recorded in it from Genesis to Malachi.

James, in his defense (Acts 7), gave a sketch of the history of Israel as recorded in the Old Testament, from the calling of Abraham to the coming of Jesus.

And Paul (Heb. 11) gave a sketch of the leading events as recorded in the Old Testament, from Abel to the close of prophecy.

Now the critics will have to give better authority and more reliable testimony for their criticism than the above, or write a better book, before we give up the Book that has withstood all that the ingenuity of men and devils have hurled at it, and which has made millions happy in life and death, and led them to glory.

At least this Book and the religion it teaches is good enough for me, for I have tested it for nearly three score and ten years, and it never failed me. Praise the Lord for the Bible and Holy Ghost Religion. "Praise ye the Lord." W. R. KNOWLTON.

HE WOULD HELP THE BROTHER.

I notice in your last week's paper the letter from an unknown writer, desiring the suggestions and interest of Christians who read the Advocate, and feeling an interest in this brother I would say to him the trouble appeals to me, a matter of unbelief. A man may be a good moral man, and yet be guilty of that greatest of sins—unbelief.

Now, it is not for us to inquire why God saw fit to make this the condition of salvation, but it is ours to accept it and believe it, and put God to the test, as millions have done, and found it to be true, bringing joy and peace to their souls, just by taking him at his word and accepting his Son, Jesus, as their personal Savior.

Chunky, Mississippi.

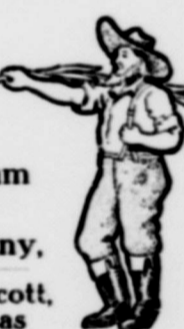
A WOMAN ENTERS THE CONFLECT.

To add yet more zest to the contest of "That Protest," please open the door and let a woman in.

When the explosive of the Texan fell in the sequestered scenes east of the great Father of Waters, it brought to mind the Irishman when he found a pumpkin on top of a stump quite near a brush pile.

In the beginning it was a great institution. From its halls went out righteous men to do righteous work.

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True, men stood for it, governed it in truth and wisdom, commanded the light to shine on whomsoever it might, and there was light. The auspicious years mellowed into many autumns, yet the guards of the citadel stood fast.

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