

**TWO AND TWO
MAKE FOUR**

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649080793

Two and two make four by Bird S. Coler

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BY
BIRD S. COLER



NEW YORK
FRANK D. BEATTYS AND COMPANY
1912

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THE DEVINNE PRESS

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PREFACE

TWO AND TWO MAKE FOUR

HOW did man learn that two and two make four? Did he discover it, or was he told? It is an interesting question. Some very celebrated scientific students would insist upon a scheme of life which identifies this knowledge that two and two make four with a certain agitation of the constituent atoms of the brain. These scientific students are for the most part dead, now, it may be worthy of note, and the celebrated scientists of the present day, for the most part, have a different idea of the case.

But plain men can very well leave this question to warring scientific schools. We know that two and two make four. We have a constitutional difficulty in assenting to any statement which depends upon the supposition that two and two make five. In our business a five-dollar obligation will not be satisfied with a two-and-two settlement. This book is the application of this very primitive logical principle to history and science. It is the use, in the examination of historical statements and scientific teachings, of the common sense that God has given us.

When we want a house built we hire a good builder, but we do not accept the house, if it is a bad house,

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just because the builder was a good builder. Neither should we accept a historian's conclusions simply on the ground that he is reputed to be a good historian, nor a scientist's conclusions simply on the ground that he is a good scientist. "Your researches may have been extensive," we may say to both of them, "but this matter of two and two is not a matter to be upset. We do not know about those things you have found under the microscope, Mr. Scientist, or those things written on ancient parchments, Mr. Historian, but we know that two and two make four."

The reader who follows me through these pages will find some questions that are in the realm of history, some that are in the realm of sociology, some that are in the realm of philosophy. He will find them just as I found them in my study of the causes of an obvious and unpleasant fact. The public schools in this country are not making for righteousness. There isn't an educator of any note in this country who hasn't admitted this. The metropolis of this country is thug-ridden. It has developed a new type of criminal, a conscienceless, fearless young brute who murders for hire, and recognizes no moral accountability and no social obligation. "Gunmen" and murder-procurers have had their activities exposed in court. There is a similar state of affairs in Paris. Probably it is a little worse there. This is "two." In Paris and in New York there are godless public schools. In

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Paris atheism is a little more bold, a little more positive, than in New York. This is also "two."

The relationship of the godless school to the growing viciousness among our people did not come to me as a religious man. As a practical man, a public officer administering a municipal office, I was called upon by my official duties to pass upon the expenditures of public money for charitable purposes. I found, as a matter of cold fact, that the mortality rate in state institutions for the care of the weak and helpless was terribly high, while in similar institutions under the care of religious bodies it was quite low. This interested me, and an inquiry resulted, which revealed the truth that in the care of the helpless those who have the service of God at heart are more efficient than those who are mere servants of the state. If this were true of foundling-asylums, why not of schools? Quite by accident the obvious relationship between the godlessness of the public school and the poor moral and mental character of its products forced itself on my attention. The next step was to look for the cause of the godlessness of the public school, and by the two-and-two method I found this quite clearly in view. It was a prejudice which came from two directions. Following it to its source, I found it ultimately political in both directions, although from one it appeared in the disguise of a religious and from the other in the disguise of a philosophical prejudice. The preju-