

He scraped it up and started for his home with his prize. A revenue officer stopped him at the door, seized his salt, and ordered him into confinement. Wild with disappointment, he resisted the officer. As a consequence, he got five years' penal servitude.—Wm. H. Johnson, in Boston Globe of July 15.

THE BIBLE AND CIVILIZATION.

Extract from a sermon preached in St. James' Episcopal Church, Greenville, Mass., Sept. 30th, by Rev. Quincy Ewing, from the text, Judges iv, 17-22.

There is no telling to what an extent the civilization of the world has been retarded by that false view of the Bible common among Christian people, which has prevented them from seeing in their true light acts like that of Jael, the murderess; which has made it seem to them necessary for the sake of the Christian religion to defend, and attempt to justify, any and every sort of crime that appeared to have the sanction of some Biblical writer. It is simply awful to think how many times, and through what centuries, the consciences of children may have been dwarfed, or blunted, by parents or Sunday school teachers, who have thought it their duty to justify to the young minds any meanness or wrong or crime set down in the Bible, provided such meanness or wrong or crime was done by a Biblical saint, or ministered in some way to the advancement of the people who considered themselves "God's Chosen." And if a child's conscience is not permanently dwarfed or blunted, what positive moral principle can possibly be implanted in the childish mind by parent or teacher, who insists, for example, on a thorough learning of the Ten Commandments—not omitting the Sixth: "Thou shalt do no murder"—and in the next breath tells the child that Jael did a righteous act when she murdered Sisera! Moral agnosticism, if nothing worse, might naturally be expected to follow such teaching. There is very great likelihood that something worse does follow it; likelihood verging close upon certainty.

Let me illustrate: You have seen to it that your ten or twelve-year-old son has gotten careful religious instruction, either at your side or in the Sunday school. He knows, of course, the Ten Commandments and the Lord's Prayer. He is familiar with the Sermon on the Mount. You encourage him to read the Bible. Well, one day his conscience revolts, his boyish instinct for fair play is

shocked, when he opens his Bible at the fourth chapter of Judges and reads about the treacherous murder of the Canaanite general. He comes to you with his trouble, and wants to know what you think of that murder, what your opinion is of Jael. What would you say to him?

Why, supposing you shared the common opinion, that it is irreligious to condemn anything a Biblical writer commends, you would have to tell him that Jael did a good deed when she murdered Sisera, and go on to explain that it was a good deed, because Sisera was a powerful enemy of the chosen people of God; because, had he lived, he would have been a constant menace to their safety; because he was not a worshiper of the true God, but an idolater, and the welfare of the worshipers of the true God depended upon all idolaters being rooted out of the land. Perhaps, and very naturally, you would add, that God inspired Jael to do what she did—invite Sisera into her tent, cover him with a mantle, give him drink, nurse him to sleep—and then murder him!

Now, in such a case, what would be the almost inevitable effect upon your boy's character, upon his moral vision, supposing he accepted your teaching, and grew to manhood without outgrowing it? Why, this of course: His character would be Jesuitized, his moral vision would be Jesuitized. He learned from what he was taught to look upon as the sacreddest of all books, with your approval, your positive, explicit sanction, that evil might be done to bring about good; that the most treacherous and foul murder was pleasing to God, if it served to make way with an enemy of His chosen people and His true religion. What then would prevent that boy become a man from doing evil himself that good might result, and comforting himself—making himself feel good—with a sense of the Divine approval?

What would prevent him, for example, if he was a pious church member, from swindling "sinners," unbelievers, heretics, in order to get the wherewithal to contribute more largely to his church's support, or to swell some missionary fund to convert the wicked heathen? What would prevent him, having concluded—as of course he would—that he was one of God's chosen people, from committing any sort of crime against an alien people, or member of an alien race, in the name of God—contending

that it was God's will for His people to succeed, to go forward, and for other people to fail, to fall by the wayside, in the struggle for existence; and that His chosen race would be recreant to Duty and Destiny, if they did not sometime grow fat in all green fields of earth—fertilized by the blood and the bone dust of peoples wearing darker skins and serving "other gods!"

Teach your boy that once upon a time God inspired murder to hold down one race of people and help forward another; and you are preparing him to commit himself, some day, or to give his sanction to, any crime which might be defended with the plea, that it was necessary, in order to keep the line sharp and clear between the superiority of his race and the inferiority of some other. You are preparing him to be able to enter the legislature and write statutes defining murder, fixing the penalty therefor, and describing the only legal mode of executing it; and to be at the same time perfectly capable of ignoring those statutes, brushing them aside, and getting up a lynching party to torture to death some fellow-citizen of an "inferior" race for an alleged crime, which, if proven, would mean simply a short term in the state prison for a member of his own race.

Very probably the miserable murderers who broke open the jail down in Tangipahoa Parish, La., a few nights ago, and, among 12 black men suspected of burglary picked out four that they, the mob—the calm, wise, majestic mob—deemed most likely to be guilty, and dragged them out and hanged them; very probably those cowardly murderers, or some of them, were taught in their youth that Jael did a good piece of work, when she inveigled Sisera into her tent and drove the nail through his temples!

Teach your boys and girls that the Bible is everywhere throughout the word of God; that God inspired crime, or sanctioned crime, in order to hold up one religion and pull down another, or in order to advance one race of people and destroy another; teach your boys and girls that; fix it firm in their brains, plant it deep in their hearts—and they may live through a long life and never become legal criminals; they may never have to answer to the indictment of a grand jury; but the probability, I might almost say certainty, is, that they will go through life Moral Criminals—cherishing sentiments, instincts, ideas, that are the very essence of criminality!

Some months ago, during the great peril of our minister to China, I read the following remarkable paragraph in one of our local papers:

The report comes to us from several points in the Delta that Chinamen have been invited to leave their locations, due probably to the Chinese troubles in which the United States and other countries are taking part. While we have absolutely no sympathy with Chinamen, here or abroad, yet, possessing a feeling of interest in our own people, we would advise our own citizens to consider well before they enforce any moving orders on Chinamen. The federal courts might be invoked and heavy damages might be assessed, while international complications might be the result of any attack on Chinamen. In both law and results it is a very serious matter to order foreign citizens to move from any section of any civilized country.

Reflect upon the moral tone of that paragraph! Consider what follows by inevitable implication the statement: "We have absolutely no sympathy with Chinamen;" that is, do to them, or with them, anything you please, commit any crime against them you are minded to commit, so far as we (the editor) are concerned; we should not protest, we should not care! But, in dealing with these innocent foreign people, watch out for the federal courts. You may have to pay for your crimes with your dollars; and therefore you had better be careful!

Is it not naturally a matter of wonder if any paragraph more utterly ignoble and un-Christian than that ever appeared in a heathen Chinese paper? I do not, of course, know the writer of it; but it may be surmised that he grew to manhood calling himself a follower of Jesus Christ, and also entertaining a very high regard for acts like that of Jael, the wife of Heber the Kenite.

In conclusion I would say to all parents and Sunday school teachers: Don't run the risk of dwarfing, or blunting, or corrupting, the consciences of the young children committed to your care, by laboring under the terrible mistake that it is your duty to justify to their young minds everything you may chance to read them in the Bible. When you read about a meanness, a contemptibility, an indecency, whether done by outcast heathen, or pious Hebrew—tell them that it was a meanness, a contemptibility, an indecency; and that God had nothing to do with it, except to abhor it. When you find lying, or theft, or murder commended, tell them that lying is lying, that thieving is thieving, that murder is murder, in all places and ages; that

no book was ever Divine enough to make a crime holy; and that in all ages and places, there has been no room in the Kingdom of God for thieves, or liars, or murderers! Teach them that the Bible is the moral word of God, just to the extent that it bears vital witness to the moral words, the life, the character, of Jesus Christ.

Teach them that the Bible worshiper may be an utter pagan; that the Christ-follower is the only Christian.

WILLIAM M'KINLEY—APOSTATE.
For The Public.

Like unto helmsman at the wheel
Of some fair bark,
Freighted with untold wealth of human joys,
Bound for a haven God Himself hath sung;
Thou! Servant of a people brave and free,
Chosen to guide the state along a course,
Charted by patriots' blood, among the shoals
Whereon uncounted nations have been wrecked;
Thou standest now, the compass at thy hand,
The star of Liberty still beckoning out the mist.

But in thy ear a siren breathes her song—
A harlot whose fair note is lust of power;
She sings to thee, while in thy hand
The wheel spins idly, and the great state ship
Far from her course is swung.

Arouse; Apostate! Recreant to thy trust!
Know'st not thy bark bears more of human weal

Than what thou hold'st so lightly?
Around thy spars cling unborn millions' hopes,
Shrinking in terror from the bare black rocks
That loom against thy bows.

Out of the darkening West there shoots a gleam.

It is the Pilot! All may yet be well.
FRANKLIN H. WENTWORTH.

"He's thinkin' some o' makin' his paper a daily durin' th' campaign."

"Indeed?"

"Wal, yeah! He sez he's almighty li'ble ter see more crises at hand 'n he kin tremble at in one issue a week!"

—Puck.

I speak not of forcible annexation, for that cannot be thought of. That by our code of morality would be criminal aggression.—William McKinley, Message to Congress, April 11, 1898.

BOOK NOTICES.

"The Constitution and Our Insular Possessions" (no publisher nor price), by Edgar L. Masters, of the Chicago bar, is the best presentation of the Philippine question, in its constitutional and other legal aspects, that has yet come to our attention.

In "Thomas Jefferson" (St. Louis: Richard S. Poppen. Price 25 cents), a useful selection has been made by the editor,

Mr. Poppen, from the writings, both public and private, of Mr. Jefferson. A brief biography of Mr. Jefferson appears in the volume.

"Plutocracy's Statistics," by H. L. Bliss (7341 Vincennes road, Chicago), is a review, by one of our best-known statisticians, of the prosperity statistics, official and partisan alike, which are being used by the republicans in this campaign. Mr. Bliss not only shows that these statistics are juggled for the purpose of indicating prosperity, but that when analyzed fairly they show the reverse. The result of Mr. Bliss's work is to prove statistically a tendency toward harder work and lower wages. The price of the pamphlet is ten cents.

"The Self-Governing Filipino," an open letter to Bishop Potter from Samuel Milliken, of the American League of Philadelphia, contains in brief compass and orderly arrangement a collection of extracts from the official reports and dispatches of American army and naval officers of high grade, and from the writings of American imperialists like John Barrett, which show beyond cavil that the Filipino people are civilized and that Aguinaldo's de facto government was effective and orderly. Mr. Milliken's letter is an excellent antidote for those Rooseveltian ravings which liken the Filipinos to the Apaches. It may be had upon remittance of a one-cent postage stamp to Erving Winslow, 44 Kelby street, Boston, Mass., or Samuel Milliken, 722 N. Broad street, Philadelphia, Pa.

The edition of "The Public" this week is 8,500.

HENRY GEORGE ASSOCIATION.

LECTURES GIVEN AT
HANDEL HALL,
40 East Randolph Street, Second Floor,
EVERY SUNDAY AFTERNOON
At 3 o'clock sharp.

Program for Sunday, October 21st:

MR. JAY D. MILLER,
"Our Dangerous Citizens."
ADMISSION FREE!

ALTGELD

Will speak at a Bryan and Stevenson mass meeting at the

AUDITORIUM

In Chicago, at 8 o'clock on

OCTOBER 23d.

A few seats on each floor will be reserved for gentlemen with ladies, for which tickets may be procured any day except Sunday, from 9 a. m. till 5 p. m., at room 240 Unity Building.

All reserved seats unoccupied by 7:45 on the evening of the meeting will be thrown open at that hour.