

PEARSON'S PAPER

(Formerly The Fool-Killer)

Volume XII.

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Pearson's Paper

PUBLISHED MONTHLY

BY

THE JOYCRAFTERS
BOOMER, NORTH CAROLINA

James Larkin Pearson - - - Editor

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INSTRUCTIONS

When you send in clubs it is not
necessary to write long letters. A
correct list of names and addresses,
with money order or check to cover
same, is enough. It is best to use my
printed order blanks, a supply of which
will be sent on request.

If you have something important to
say, condense it all you can and write
it on a separate sheet of paper.
Remember I am very busy, and it
takes lots of time to read long let-
ters, to say nothing of answering
them. I would like to write personal
letters to all of you friends every lit-
tle bit, but it is impossible.

If you fail to get the paper within
a reasonable time, let me know, but
do it in a friendly way. Don't kick
and raise a fuss, for I am doing the
very best I can.

JAMES LARKIN PEARSON
Boomer, - - - North Carolina.

CUFFS

'Tis very sad when any man must feel
The clanging hand-cuffs on submis-
sive hands;

The heavy weight of strong resisting
steel,
The cruel clutch of cold confining
bands.

But hand-cuffs cannot hinder soaring
minds;

There's something worse that holds
the race in thrall;

It is not steel, but ignorance, that
binds;

The brain-cuff is the very worst
of all.

—James Larkin Pearson.

NEXT ISSUE !!!

The next issue of this paper—the
March issue—will be given over al-
most entirely to one big subject:
THE FALL AND THE RANSOM.
What did the human race LOSE by
the fall of Adam? What did it GAIN
by the Ransom Sacrifice of Jesus? In
other words, what was the object or
purpose of Jesus Christ's coming into
the world?

This is a live subject, and the March
issue will create a sensation. It will
have all the preachers backed up in a
corner. Don't miss it, and don't let
any of your friends mis- it. Go after
the folks and get everybody to sub-
scribe. Let the big clubs roll in.

JUST TALK

Just as a starter for this is-
sue, maybe I might as well tell
you how the new paper has been
received so far. Here are the
two first letters that reached me
with an expression of opinion
on the change:

I enclose money order for \$1.00 for
some copies of the January issue of
"Pearson's Paper." I want to dis-
tribute them among Friends and
Brothers in the Truth, and I am pret-
ty sure they will bring you new sub-
scribers. I had read your article,
"My Letter to You," only half through
when I got down on my knees and
thanked God for the new weapon He
was giving us through you. You
will have an interest in the prayers
of most of the Truth people who
read that article.

AVERY BRISTOW, Route 1,
Wilsonville, Nebraska.

As I have received one copy of
"Pearson's Paper," and as you stat-
ed that The Fool-Killer died Dec-
ember 31st, 1922, and you put out
your paper, and as you claim that
you have quit being a monkey and
have turned to being a man, all that
we want is our money, so send it in
at once—\$1.35 which I sent you for
a list of subscriptions to The Fool-
Killer. Now, Mr. Pearson, we mean
business, and I am going to see if
there is any remedy if you don't send
it in, as I have the check for a re-
ceipt.

LESTER COCHRAN, Route 1,
Ashland, Georgia.

That's the first reaction to the
change in name and style of the
paper. Pretty well balanced, I
will say. One man thanking God
for the change and the other
man mad about it. One sending
me a dollar for a bundle of that
issue, and the other calling for
his money back and threatening
to do something terrible to me
if I don't send it. Well, of
course I would like to please ev-
erybody, but knowing that to be
impossible, I suppose there is no
use to shed any briny tears over
one man's disapproval. He is
the only one so far, and there
have been several of the other
kind. So I am perfectly happy.
My wife has volunteered to write
Mr. Cochran a very nice letter
in which she expressed her re-
grets that he liked me better as
a monkey than as a man. Them's
my sentiments too, and I some-
how attach more importance to
the position taken by my friend
Bristow and others of his kind
that I have heard from. The
letters of approval make me feel
so good that one little kick don't

matter much. But I feel sorry
for a man who can't enjoy any-
thing more elevating and refined
than the monkey-shines I used
to cut in The Fool-Killer. Of
course when I was younger and
wilder than I am now I enjoy-
ed being a monkey and liked to
have the folks laugh at my cap-
ers. But I am getting more
civilized in my old age and think
it is time to look at life's prob-
lems in a more serious light.
Especially is this true since I
came into possession of a Light
that I didn't know anything
about at first. I will probably
not make such a big noise now
as I made while being a monkey,
but the chances are I will do
more good and get more real
satisfaction out of it. And I
shall hope to keep all the more
intelligent of my old readers and
get others like them. If I weed
out a few of the shallow-mind-
ed, unthinking kind, perhaps it
will be just as well. I don't
want to be tiresome to anybody,
and there isn't any law to make
people read this paper if they
don't want to.

If my newspaper career causes
me to be known and remember-
ed at all, I would like to be
known as a sane and level-head-
ed thinker and reasoner. I
would like to have it said of me
that I applied every test of rea-
son and common sense to all
questions that came to my at-
tention for settlement. Not that
I am certain to be exactly right
every time. Of course not. I
am no more certain to be always
right than other thinking men.
We all make mistakes. But the
difference between a thinker and
one who does not think is this—
the thinker uses his mind and
reaches his conclusions by a pro-
cess of reasoning. He is always
able to give a reason for what
he believes. To be sure, his rea-
son may not always satisfy oth-
ers, but it does at least satisfy
himself. If, at some later time,
he gets more light on the sub-
ject and finds it necessary to
change or modify his views, all
right. He is still a thinker, and
he is advancing step by step as
the light is given. Which is
the proper way. But the man
who has not trained himself to
think and reason about things
—what does he do? Why, he
just takes whatever happens to
be nearest at hand, and lets it go
at that. If he is born into a Dem-
ocratic family he is a Democrat,
and all the arguments in forty

states couldn't change him. He
can't give any reason for be-
ing a Democrat except that he
just is, and that settles it. If
he happens to be born into a Re-
publican family, or into a Bap-
tist or Methodist family, it is
the same—always the same.
Never any change, and never
any reason for staying where
he is. Just a fixed habit, and
not enough mental vitality to
break away from it. He is born
in a rut and stays there to the
end of his days. And he will
fight anybody that dares to sug-
gest that he ought to get out
of his mental rut and look around
some.

As a general rule the man who
sometimes changes his views is
more of a thinker than the man
who never changes. Not al-
ways, but generally speaking
it does sometimes happen that
men of good sound reasoning
powers get through life without
much visible change in their
mental outlook. I hardly know
whether such people are fortu-
nate or not. Maybe they are.
But they probably miss a good
deal of the joy that comes only
from discovering new roads to
travel.

On the other hand, the mere
fact that a man does change his
views is not sufficient proof of
his smartness. That old saying
to the effect that a fool never
changes his mind is not true.
Some fools do change very often.
There are people who haven't
stability enough to stick to any-
thing long at a time. They just
drift, and never get safely an-
chored anywhere. That kind of
a fool cannot give you any more
reason for changing than the
other kind can give for not
changing. I like to see a man
stand pat when he has good rea-
son for it, and I like to see him
change when there is sufficient
cause for change. But in either
case, I want him to give me
a good reason for it. There is
the test. Give a reason. And
that's what I always try to do.
When it comes to the pass that
I can't give a good sensible rea-
son for the faith that is in me,
I shall get out of the newspaper
business and try to remain very
quiet.

I wonder what we mean when
we talk about reason, anyhow?
What is reason? Each man has
his private understanding of
something that he calls reason,
and he always interprets it to