

The Christian Sun.

IN ESSENTIALS—UNITY, IN NON-ESSENTIALS—LIBERTY, IN ALL THINGS—CHARITY.

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All communications, whether for publication or pertaining to matters of business, should be sent to the Editor, J. O. Atkinson, Elon College, N. C.

EDITORIAL COMMENT.

Fatal Fanaticism.—You may put it down that all religious fanaticism finally fails, but before doing so prove itself faithless, foul and fatal. Fanaticism always runs to seed, but many of the seed are always bitter and deadly.

From the Dowieites and divine healers of Zion City have sprung several factions, since the death of Dowie. One of these factions is known as the Parhamites, founded by Charles F. Parham, he and his 200 followers all having been members of Dowie's church. Of this number, five are now under arrest for manslaughter, accused of having tortured to death Mrs. Letitia Greensaugh, sixty years old. Two of the accused are the son and daughter of the deceased. Mrs. Greensaugh had suffered greatly with rheumatism and paralysis for twenty years. The five accused, after prayer by the old lady's bedside, jerked and twisted her arms about that the devils might be driven out. The tortured and suffering woman cried and shrieked, but the cries were considered those of an evil spirit. When she became helpless they twisted her neck. The five thus tortured the suffering soul till she died. They then said she "sleepeth" and would soon come to life and eat supper with them—the death was about noon.

When the fanatical son, who had assisted in torturing his mother to death, realized that death had really resulted he broke down and confessed all. The police did not hear of the murder until about 36 hours after the occurrence and then ordered an investigation which brought out the above facts and resulted in the arrest of the five for manslaughter. We have been told by one who knew Alexander Dowie in his earlier days that beyond question he was a good, pious and devout man, but that his burning zeal for sensation and fame led him into a fatal fanaticism. And the ambition to be noted, famous and much talked of has led more than one man astray even in the religious world. It is always dangerous to distract thought and speech and public opinion from higher and holier things and get them, or endeavor to get them, centered on Self. Fact is our religion in the good old way has been tried a long time, and has stood many, many tests through the changes of time—and it stands, it abides, it remains. Better hold to it yet awhile, we trow.

Railroads and Newspapers.—Mr. John C. Drewry, President of the Raleigh Evening Times Publishing Company admits that he and his paper accepted \$6,000.00 within a period of ten months last year "for advertising, special notices, etc," which were to be inserted from time to time in said paper. The facts came out in the investigation by the State of the Southern's books at Washington last week. The matter appears all the worse because Mr. Drewry was State Senator from Wake County in the last Legislature and because the paper in the State receiving the next highest amount for advertising received less than three hundred dollars, and the Washington Post, at the Southern's headquarters, Washington, received less than two thousand for the same period and purpose. With the exception that Senator Drewry declares that he did not use a cent of the six thousand in his campaign for the senatorship, and, that while in the Senate he returned \$2,000 to the Southern, the matter is in as bad plight as enemies accused and asserted. It is all a pity, a great, grave pity. It is discredit alike to Mr. Drewry, to the Southern Ry. and to the newspaper. It is not a railroad's business to subsidize, or with money purchase or control the pages of newspapers whose pages and policy are, or should be for the dissemination of news and impartial information. The newspaper thus influenced will not be respected by the public, or relied upon for

fairness and facts. The railroad that spends its money like that can hardly hope for the sympathy and co-operation of the public it is to serve. And here is deep and sincere regret that among our North Carolina publishers and public men there is one who drives bargains like this.

At this time of heated feeling and disturbed public opinion about rates and railroads, it is indeed deplorable, or to exclaim with The Charlotte Observer, It is tragedy, such as makes the heart sick.

Russia in The Throes.—Russia's ignoble failure in her conflict with Japan two years ago was not the end, but the beginning of her deeper and more desperate trouble. The people of that vast empire—an empire having the enormous population of 129,562,718 and embracing one-sixth of the land surface of the earth, or an area of 8,650,000 square miles, thus being three times as large as the United States, exclusive of Alaska, and is the largest continuous area of any realm in the world—are restless, angry and determined. They want political freedom and many of them are determined to secure it at all hazards. The struggle is internal, the warfare within. The outside world does not know what an upheaval is even now taking place in distraught Russia.

According to police statistics 309 persons were assassinated in Russia during the month of August, of whom 107 were government officials and 202 were citizens. Out of the number of those committing the crimes only 31 sentenced to death were executed. That is to say, about one in ten who now commit murder in Russia are brought to trial and executed. This means that government officials are faithless, police officers wink at crime, and constables have turned cowards. Russia is in the throes and nothing less than a bloody and desperate internal struggle is going on there to-day. The history of Russia that is being recorded now is being written in blood.

Catholic Strength and Folly.—Rome's strength has always been in its exclusiveness. It is Rome or nothing, Catholicism or iniquity. It was built, and yet abides, more upon what it denounces and denies than upon what it proclaims and promulgates. It is rule or ruin, reign or resign always with Rome.

Among the latest from the Pope and Roman authority is this pronouncement: "After Easter next, marriage between Catholics and Protestants in Protestant churches or in registry offices, or with a Protestant minister officiating will not only be sinful but invalid, and persons contracting such marriages will have gone through an empty ceremony and are no more man and wife than before." That may hold good in exclusive Italy or France or Spain, but in this land where men think some for themselves and where the government is not Catholic altogether we fancy such marriages will be valid and so held by the State, Pope or no Pope, Rome or no Rome. We agree that such marriages should be avoided—those with Rome directly under Roman authority, for the children born to those thus wedded are claimed by Rome to belong to the Catholic church.

To "see some one off" from the railway platform in Spain you have to pay a penny. If this were the rule in America maybe so many loafers would not crowd our railway stations and platforms on the arrival and departure of trains—especially on Sundays.

The corner stone of the Episcopal Cathedral of St. Peter and Paul at Mount St. Albans, Washington, D. C., was laid last Sunday, President Roosevelt and the Bishop of London, with other distinguished guests delivering addresses. In architecture and outlay this cathedral is to equal the most magnificent in the world.

President Roosevelt was scheduled to speak as follows this week: Monday at Canton, Ohio; Tuesday at Keokuk, Iowa; Wednesday at St. Louis; Thursday at Cairo, Ill.; Friday at Memphis, Tenn.—and then Saturday to disappear in the Louisiana cane breaks for a 17-day camping and hunting trip.

*A DESTRUCTIVE CRITIC OF 2907.

(To the Reader of 1907.

Dear Brother: Although interested in the able writings of the higher critics of 1907, especially in their assumption of having discovered something valuable, as if the "historical method" were new in studying the Bible, I confess I became somewhat drowsy under their monotonous efforts to make the sacred writings seem to abound in misstatements. But I gradually absorbed their genius and spirit, and seemed to become a destructive critic, though calling myself a higher critic.

While in this state of mind, sleepy though I was, I seemed to live rapidly through the centuries, century after century, until I found myself moving among scholars who dated their letters with the numerals, 2, 9, 0, 7.

On seeming to be roused from a semi-consciousness, and supposing that a thousand years had passed from the time I fell asleep under the dreary chanting about the mistakes of the Bible, I seemed to be walking among the fancied alcoves of my library, now increased by the additions of a thousand years, and coming across the following correspondence I give you the letters, believing that it may be interesting to the reader to observe how the reasoning of the future destructive critic (writing in 2907 of our times in the spirit in which the destructive critic of 1907 writes of Bible times) will make the conditions of our generation to appear.

If we of the year 1907 know something of the conclusions of the learned gentleman of 2907 to be false, whose letters I now reveal, or if his modes of reasoning are absurd, or if he lays stress on insufficient data in his logic, or, especially, if he is ludicrously given to denying the statements of eye-witnesses to the facts which we of our time know to be true, these faults must not be attributed to me: for I copy the letters and publish them exactly as I found them a thousand years before they were written.

J. J. Summerbell.)

Dayton, Ohio.

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TENTH LETTER.

Kinkade, New Zealand, 30, 11, 2907.

My Dear Grandson,

In this letter I must continue to state some of the forms of corruption and vice prevailing in America in the year 1907.

But it seems to have been the custom of all so-called civilized nations, in that year, when an innocent person had been accused and tried for some crime, if he was finally found "not guilty," to allow him to bear all his expenses. You can readily see the wickedness of the governments. They would stain a man's name with the indictment for a crime, deprive him of his liberty for months and sometimes for years, and finally discharge him as innocent, but ruined financially. This was so common, that no one considered it anything to be changed: the masses and rulers were so depraved.

In America the kidnapping of children was practiced by criminals. Sometimes it was very profitable to the kidnapers. One butcher, by the name of Cudahy, paid the kidnapers \$25,000 for the return of his son. This practice of kidnapping must have made much suffering: for even barbarous people and animals love their young.

But the bloodthirstiness of the United States appears from one custom so incontestible that the very thought that the people of 1907 were called civilized may excite roars of laughter. You will remember, my dear grandson, that in ancient Rome, in the amphitheater, lions, tigers and other wild animals were slaughtered, sometimes by gladiators, and sometimes by each other. The Romans looked on by thousands, enjoying the bloodshed.

It is now pretty well proved that the United States was a country adapted to the raising of stock; cattle, horses, and other kinds. The stockyards of a city called Chicago were said to be the wonder of the world. The farmers of the west raised cattle, hogs and sheep for these stockyards. These facts must be borne in mind when considering the barbarous custom I now describe:

In a city called New York there were great contests of bulls and bears on what was called the stock exchange. I discovered no journals, in my researches, that described

the species to which the bulls belonged, nor the bears. But that makes little difference, although the conflicts seem to have been chiefly between the bulls and the bears; although I have sometimes found sentences speaking of "great slaughter of lambs." You will observe, my dear grandson, that the ancient Romans were not so brutal as to set lambs to fighting bulls and bears. This one practice of the Americans shows their barbarism.

And yet the lower critics of our generation are so foolish as to reason, from the name of the scene of the fights, that the stock exchange was not a place for bloody battle, but a place for the exchange of the stock: bulls for bears, and bears for bulls; that the owners traded these animals. They exchanged the stock. But this interpretation, though seeming plausible, cannot be accepted: for the "slaughter of the lambs" is often referred to. Also, we have found a few allusions to running the bears to cover, and stampeding the bulls. Such language refers evidently to combats between the animals.

It is amazing how the Americans could practice such things. Whether bull fights, cock fights and dog fights also prevailed in that republic is not now known. But it is certain that a combat called the prize fight was largely popular. This seems to have taken place between selected citizens, in the presence of thousands of spectators. It is apparent that gloves were used, probably to protect the hands of the fighters, for it is certain that edged weapons were used, on account of our finding the expression "undercut" in the fragments which still remains to us of the accounts of these battles.

Whether the chief magistrate of the republic willingly engaged, or was compelled to engage, in these battles is not clearly revealed; but it is probable that he attained to his eminence by success in them: for the historical fragments that remain to us distinctly mention that experts of these battles were received by him with distinguished honor, and he is represented in several historical pictures of that time as carrying a big stick. This may have been the weapon with which he defeated his antagonist in his final battle for the presidential honor. But it must be admitted that this point has not yet been fully settled: for the chief magistrate is always represented in these pictures as having a fierce expression of countenance; which would be inappropriate, if he had just gained a glorious victory.

But notwithstanding uncertainty on some unimportant points, you can easily see, my dear grandson, that "the historical method" as used by us higher critics is an invaluable way of discovering the truth of the past. We call it "historical," because we usually discard the direct history given by witnesses of any event, if it is unusual or remarkable, and always if it is miraculous, and then reason about what occurred, by applying our own knowledge, prejudice, observation and experience to isolated words, fragments of monuments, cotemporaneous history or absence of history, and names of the past. The key to success in the use of this method is to reject the plain meaning of the history, wherever desirable, and show how the historian was prejudiced or mistaken, or that the historian in question never wrote it, or that the history was written by another person of the same name. This usually so confuses the victim of our logic that he surrenders some of his faith, and in turn becomes a critic.

This system always attracts attention to the critic as an independent thinker. Our opponents, however, sometimes assert that our style of reasoning can be worked in any age to overthrow belief in well known facts of that very time; facts well known by all to be true. But our opponents only show their own ignorance and cruelty, in making such statements.

Your affectionate grandfather,
Higher Critic.

There have been fourteen arrests in connection with the Pennsylvania capitol "graft"—and the bond of each accused placed at \$60,000.