

**Jesus of Nazareth.**

There is no historical proof that such a person as Jesus, ever had an existence; but that there might have been a person by that name we will not deny. The name is synonymous with Joshua and like James and John might have been very common in Judea 1900 years ago, as it is in Mexico at the present day. Nothing else in the way of proof now remains except the disjointed, imperfect and conflicting narrative ascribed to Matthew, Mark, Luke and John, though by whom written, where, or when, whether in the first or second century no man knows. Candor and truth compel us to admit, that the proof that Jesus ever existed, is defective and very doubtful. And now as regards the divine paternity of Jesus, are the facts sufficient, as related in four gospels, to induce the world to believe that he was anything more than any ordinary human being? He was supposed by some to be the son of Mary and Joseph, but that there are good reasons for supposing that Joseph was not his father will be shown in the course of this writing. Jesus frequently speaks of himself as the son of man, and although he denied his mother, we must still for want of further proof, believe him human.

During the 2000 years preceding the time of Jesus the Pagan nations had believed in demi-gods, sons of Gods, and Saviours; among these may be named Crite of Chaldea, Mithra of Persia, Baal of Phoenicia etc, in all about sixteen, who had all been crucified. The theory of the divine paternity of Jesus, rests entirely upon a dream that Matthew says Joseph had, and a vision which Luke says Mary witnessed. One or the other of these accounts must be wrong. But why the silence of Mark and John on this important subject? They probably knew Matthew and Luke too well. Which is the more probable theory, that Jesus, if he ever existed, came into this world in a natural way, or that Matthew and Luke merely gave a new version of the ancient fables of celestial birth? The story current in Celsus' time viz: That Jesus was the son of the wife of the carpenter Joseph, and a Roman soldier named Panther, who served in the fourteenth legion, is considerably confirmed by the fact, that the name of Panther was given in the genealogy of Jesus by the christians in the 4th century. Saint Epiphanius, who wrote against heresies, at the end of the 4th century, was forced to put the name of Jacob, called Panther, into the pedigree of Jesus.

And now as to the manner of the selection of the gospels, upon which so stately an edifice as christianity has been built. Papias, the Christian father, informs us as to the

manner of that selection at the Council of Nice in 325 A. D. in the following words: "This was done by placing all the books under a communion table, and upon the prayers of the council the inspired books jumped upon the table, while the false ones remained under." A pretty story indeed and a fit companion to Matthew and Luke's dream and vision account. However about the year 363 A. D. another council was called at Laodicea to make a more perfect selection. This plan adopted was by vote; when the books now accepted as canonical with the exception of Hebrews and Revelations were adopted. Luke's gospel was admitted by one vote so nearly did it meet rejection. After this other councils were held; one was held in 406 A. D. and another in 680 A. D. The first rejected some of the books which had been accepted in 363, which afterward the council of 680 again restored. In the councils, in the language of a writer upon the subject. "The sacred writings—the word God—was tossed like a battledere from sect to sect, and altered as the spirit of faction dictated. The utmost turbulence and disorder often marked the actions of the councils, and the bitterest quarrels between bishops and priests raged when the truth or falsehood of the several books was under discussion." The christian writer Tyndal describes the scene also. Who can say that this contentious rabble decided correctly? It is thus seen, that it was six centuries after the supposed birth of Jesus before the representatives of the church were able to settle the matter as to which books were true and which false.

H. D. BURROWS.

**Popular Hypocrisy.**

"At midnight last night," said the old man, in a solemn voice, as he looked up and down the aisle—"at midnight last night de speerit of Brudler Charles Climox Gosport, a local member ob dis club, passed from y'arth to de unknown. Only a week ago he sat in dis hall; to-night he am dressed for the grave. What ackshun will de club take?"

"I 'spose, sah," said Rev. Penstock, as he rose up, "dat it am in order to present resolushuns to de effect dat he was a man ob de highest integrity, liberal-hearted, high-minded, and dat his loss am a sad blow to de hull city." "Yes, such a resolushun am in order, Brudder Penstock; can you remember dat you took Brudder Gosport by de hand an' gin him one word of praise for his hard work an' honest ways?" "I-I-doan' remember dat I eber did, sah." "Am dar a pusson in dis hall who kin remember dat he eber put himself out to favor Brudder Gosport?" "Not a man answered. "Kin any

one ob you remember dat you took any pertickeler interes' in how he got along?"

Nota word was heard in reply. "To be a little plainer," continued the president, "am dar one single pusson in dis hall who eber put five cents' worth ob anxiety for Brudder Gosports' wordly or spiritual welfare?" The hall was so quiet that the sound of Elder Toots rubbing his back on the sharp edge of a window-casing gave everybody a start. "Not a man in dis hull club, not a man in dis hull city, so far as we know, eber put hisself out to do a favo' for or speak a word in praise ob our lamented brudder, and yet we have the cheek to talk of a resolushun settin' forth his many virtues and our heartfelt sorrow. No sir! We doan pass no sich biznes heah! I should be ashamed to look his widder in de face if we did. It am de way ob de world to let men alone jest when a leetle help would give 'em a broad an' easy road. We h'ar of dis man or dat man havin' won de gratitude of de people, but we doan' hear of it until he am dead. When a man has gone from y'arth de papers an' de public suddenly diskiver how honest he was, what a big heart he had, how much good he was allus doin', and what a loss to de world his death will prove.

"De time to praise a man is when he am a livin' besides us. Praise hurts nobody, but many a good man has grown weary fur de want of appreciashun. Here am seventy-two of us in dis hall tonight, an' we have to own up that not one of us eber went outer our way to prove to our brudder that his gentle ways, his squar' dealin' an' his upright life war any mo' 'preciated by us dan as if he had been a hoss thief! An' to pass a resolushun would be to brand ourselves hypocrites. Let no man dare offer one."

W.

**University Notes.**

Tomorrow is a holiday with us as it is Thomas Paine's birthday. We hope that the students will use the day in practicing his religion. He said: "The world is my country, to do good is my religion" and he practiced what he preached.

Six new members joined the Young People's Social Science Club last Friday evening. A very interesting and instructive program was rendered. The debate was decided in favor of the negative.

"Let your light shine" is a good motto but the chemistry students find that there is danger of an explosion sometimes if they let it shine too much.

We have adopted the American system of verticle penmanship in our school.

Our students appreciate the lib-

erty they have in school and are very gentlemanly and ladylike.

Our free reading room is highly appreciated by a number of earnest students.

We will soon start a new building. Never say fail.

Don't forget to keep the library growing. Let every Secularist who reads this send us a book and become a member of the association. Quite a number has been added this week.

One of the best books in our library is Susan Wixon's "Right Living." This grand little book has been adopted in California schools as supplementary reading, and we think we can do no better than to do the same in our university.

Mr. E. N. Ford, of McMinnville, Ore., has promised \$50 to the Liberal University building fund provided the building is erected prior to November 30, this year, and Mr. John Diamond, of Coburg, Ore., promised \$50 provided the building is erected by November 20. That these men will have to pay over this money, is a settled fact for the building will soon be begun and completed as soon as possible. Notice how the building fund has grown the last week.

**Secular News.**

An entertainment will be given at Liberal Hall, Silverton, Ore., Sunday eve, January 31, in honor of the birth of Thomas Paine. A splendid program will be rendered, consisting of songs, recitations, music by the Silverton Marine Band orchestra, and an address by J. E. Hosmer. All are invited to be present. No admission will be charged.

A Secular Sunday school is soon to be started at Wamic, Ore. That is right; start them in every village in the land. It only takes a trial to convince people of the usefulness and importance of Secular Sunday schools.

The Silverton Marine Band orchestra will give a concert Friday evening January 29 at Liberal Hall. An excellent program has been arranged and the boys deserve a liberal patronage.

Our business manager was sick with a severe cold a few days and now our editor is taking a turn at it, or in fact the sickness is taking a turn at him. No doubt he will be confined to his room for a few days.

The Silverton artist photographed the students and members of the faculty the first day of the Liberal University. The pictures are very good and will be interesting to refer to in after years. Any one wishing one or more of the pictures may obtain them at this office at 50 cents each.