

The Bible and Progress.

(Concluded from 1st page.) necessarily come through the rejection of their teachings.

In the same way our political progress has come. The practical acceptance of the Bible as the measure and standard of man's political rights would have held mankind in perpetual submission to the rule of tyranny. The Bible teaches that kings rule by divine right, and that resistance to them on the part of the people is sin. It says: "The powers that be are ordained of God. Whosoever, therefore, resisteth the power, resisteth the ordinance of God; and they that resist shall receive to themselves damnation." Every uprising of a people to free themselves from a tyrant's yoke, every act of resistance to the oppressions of a despotic ruler, has been a practical denial of the authority of this Scripture, and, therefore, heretical. The English barons were heretics when they demanded the great charter from King John at Runnymede. The sturdy sons of Switzerland were heretics when they met on the Rutli meadows and resolved to expel the Austrian bailiffs from their country. The immortal Henry uttered heresy when he stood up in the Virginia House of Burgesses and fearlessly said: "Cæsar had his Brutus, Charles I. his Cromwell, and George III. may profit by their example"; Thomas Jefferson indited heresy when he penned the Declaration of Independence; the Colonists were guilty of heresy when they resisted the power and authority of Great Britain; the American Republic was born of heresy, nourished by heresy and lives today as a triumph of heresy. Every struggle against tyranny and oppression has been made; every battle for the political rights of man has been fought; every victory for human freedom has been won by men who have rejected the Scripture doctrine that the powers that be are ordained of God and must not be resisted.

Thus it appears that the advantages and blessings of what is called Christian civilization are due, not to the acceptance, but to the rejection of the Bible as an authoritative rule of faith and practice. Heretics have been the great benefactors of mankind—the world's redeemers and saviors, leading mankind out of bondage to ignorance, and out of social and political despotism into larger knowledge, and liberty, and life.— [Medical Brief.

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"Dog in the Manger."

(Continued from 5th page.)

This I take it to be your position, Mr. Hosmer. The majority of the people have decreed that certain amounts of the public funds shall be devoted to educational purposes, and although you have been opposed, and that rightly, to any or all of these funds being used for the benefit of sectarian institutions, your opposition and that of your co-laborers has been effective in so far that no line of distinction has been drawn excluding heterodox institutions from the benefit conferred, so that you are strictly entitled to come in for your share of them. If there is any inconsistency in your applying for an appropriation designed to elevate mankind, while opposing every attempt to lower it, I fail to see it.

Where is the inconsistency in Proudhon not surrendering his property rights, contending that to hold them is robbery? The state ignored his contention and protected him in these rights, nolens volens, and he had to submit to its decrees. Where does Herr Most's inconsistency come in, in wearing patent leather shoes and other "gear" to match, seeing that society ignores his teachings, refusing to evolve out of its dude state? (I trust no one will infer from these illustrations that my mind is imbued with anarchistical doctrines.) If there is no inconsistency in these cases, there is certainly none in your contention that the public funds shall not be misappropriated for sectarian purposes, but shall be used only for the advancement of the race.

Now, although it may appear at a superficial glance that it is inconsistent to ask for aid in one case and object to it in another, it is nothing but deliberate perversion that makes it appear so. Why! Because our good friend and critic must admit that in the one case state aid is asked for in a righteous cause, and in the other case for an unrighteous one. Can he, as a Liberal, deny this? If not, then what was his motive in making a "kick" against what his better judgment must tell him was right? What but an excess of "human nature" can account for it? But to the credit of Liberals, be it said, that he has as yet found few, if any, to sustain him in his protest, and that he voices only his own sordid sentiments. I am pleased to see the different spirit manifested toward your project by the Freethought Magazine, a spirit which our good friend and critic would do well to emulate. How the bare thought galls him that you would have accepted an appropriation if it had been tendered you! I presume it caused him many a sleepless night.

HERMAN WETTSTEIN. Fitzgerald, Ga., May 8, 1899.

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