

ments of the Gospel According to St. Peter, which are very important in determining our opinion concerning that lost document.

While Judge Waite tries to be as impartial as a historian as he was in his capacity as United States Judge of Utah, we see plainly that the tendency of his book is to reveal the worthlessness of the ancient Christian writers, their lack of education as well as their dishonesty.

Judge Waite says: "Their credulity was unbounded. They had a sublime disregard for truth; not so much from perversity, as from carelessness, and indifference to its sacred character. Their unscrupulousness when seeking for arguments to enforce their positions, is notorious; as well as the prevalence among them of what are known as pious frauds. Jones, himself a zealous Christian writer, says that Justin Martyr, Clemens Alexandrinus, and Lactantius made use of testimonies out of forgeries and spurious books, to prove the very foundation of the Christian Revelation; and it is believed, on good grounds, that Irenæus was no better. This father, while engaged in the introduction of gospels which show that the ministry of Christ lasted from one to three years, not longer than three and a half, himself declares that it lasted about twenty years, and that he had the tradition from the elders of Asia who had obtained it from John and the other apostles.

"In conclusion, as the result of this investigation, it may be repeated that no evidence is found of the existence, in the first century, of either of the following doctrines: the immaculate conception—the miracles of Christ—his material resurrection. No one of these doctrines is to be found in the epistles of the New Testament, nor have we been able to find them in any other writings of the first century.

"As to the four gospels, in coming to the conclusion that they were not written in the first century, we have but recorded the conviction of the more advanced scholars of the present day, irrespective of their religious views in other respects.

"All that is of any value—all that is in harmony with the immutable laws of the universe—all that is in accord with the eternal principles of right and justice, still remains. All else is fast passing away, and is destined to pass away forever."

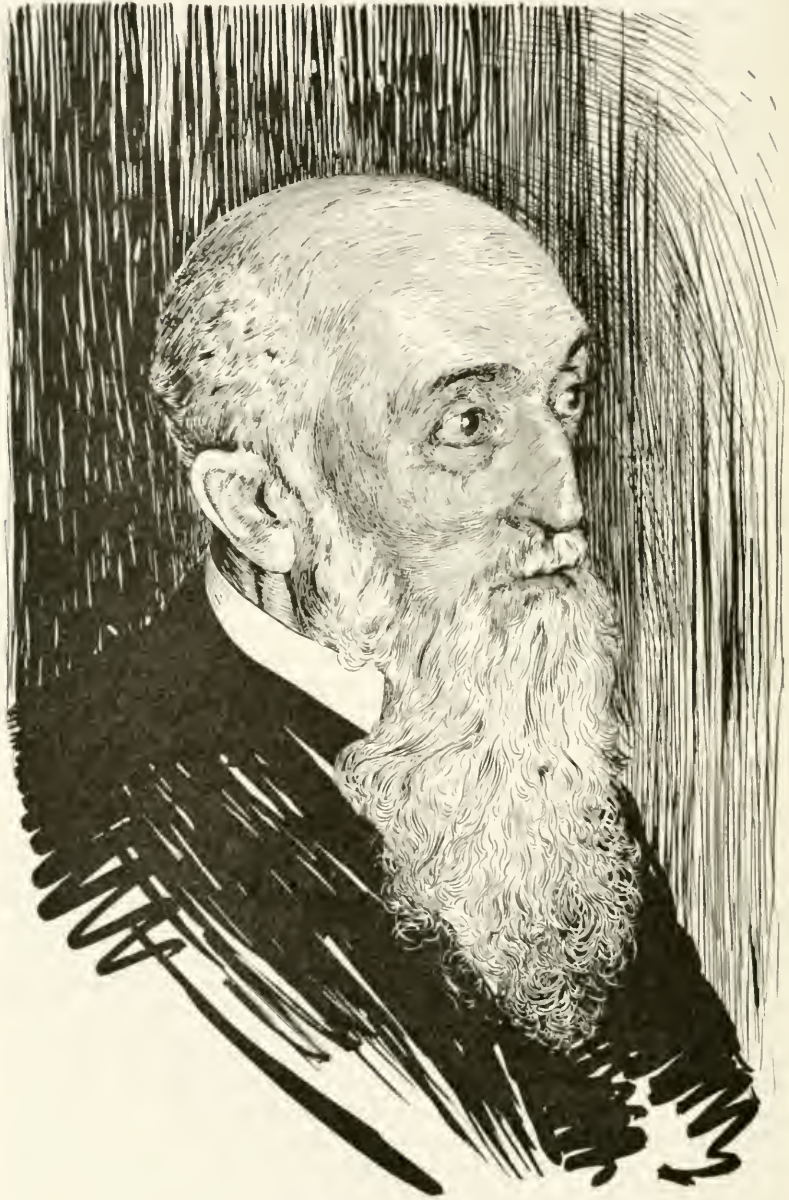
P. C.

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#### THE HON. CHARLES CARROLL BONNEY.

Though a lawyer by profession, the well-known President of the World's Fair Auxiliary Congresses of 1893, the Hon. C. C. Bonney, is a poet of more than average ability. It was a happy event that when the last vacancy in the Chief Justiceship of the U. S. Supreme Court was filled, Judge Fuller was preferred to Mr. Bonney, the names of both being presented in the last choice; for Mr. Bonney was thus spared for other work, not less important than even the paramount influence which is wielded by the members of the highest court in the country, viz., the realisation of his life's dream—of a great scheme of World's Congresses, culminating in the marvellous achievement of a successful Religious Parliament. Mr. Bonney partakes of the nature of a prophet, and a prophet is naturally possessed of a poetic vein. We publish in the present number of *The Open Court* a poem by Mr. Bonney which characterises the high strain of his Muse and gives expression to the noble sentiments which ensoul his patriotism. Some of the lines, especially those in the end, summarising the whole, breathe the true Miltonian spirit. It is to be expected that in some of the passages in the middle of the poem the reader is apt to flag; but even they are not without significance, for they convey the author's

convictions concerning the geological periods of the formation of the continent and the prehistoric development of the Indians, which may not be shared by many,



but which could not be omitted without doing violence to the underlying conception of the whole.

The poem was written some time ago; but so far it has circulated in type-written form only among the most intimate friends of the author, and is here published for the first time. The pen and ink drawing of Mr. Bonney which accompanies this note was made by Eduard Biedermann, the same artist who illustrated *The Chief's Daughter* and *The Crown of Thorns*.

Mr. Bonney has deposited in the Chicago Public Library his collection of World's Congress papers and publications embracing nearly a hundred printed volumes relating to the proceeding and including such historic works as Appleton's *History of the World's Fair* and Dr. Barrows's *History of the Parliament of Religions*.

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#### TOLSTOI ON INDIA.

Mr. A. Ramaseshan publishes in a late number of the *Arya* of Madras (Vol. I., No. 5, August 1901) a monthly magazine of India devoted to "Aryan religion," exhibiting a tendency toward Theosophy and kindred subjects, a letter from Count Leo Tolstoi, written by the great Russian author in reply to a letter of sympathy and expressing his opinion on the evils of India as well as recommending a cure for them. Tolstoi's letter is characteristic of his deepest religious convictions, and we republish it without any further comment:

"DEAR SIR:—I thank you for your very interesting letter. I quite agree with you that your nation cannot accept the solution of the social problem which is proposed by Europe, and which is no solution at all. A society or community kept together by force is not only in a provisory state, but in a very dangerous one. The bonds that keep together such a society are always in danger of being broken, and the society itself liable to experience the greatest evils. In such a position are all the European States. The only solution of the social problem for reasonable beings endowed with the capacity of love is the abolition of violence and the organisation of society based on mutual love and reasonable principles voluntarily accepted by all. Such a state can be attained only by the development of true religion. By the words 'true religion' I mean the fundamental principles of all religions, which are:

"1. The consciousness of the divine essence of the human soul, and

"Respect for its manifestation,—human life.

"Your religion is very old and very profound in its metaphysical definition of the relation of man to the Spiritual All,—to the Atman; but I think it was maimed in its moral, i. e., practical application by the existence of caste. This practical application, so far as Lucknow, has been made only by Jainism, Buddhism, and some of your sect, such as Kabir Panthis, in which the fundamental principle is the sacredness of life and consequently the prohibition to take the life of any living being, especially of man.

"All the evils that you experience—the famine, and what is still more important, the depravement of your people by factory-life—will last as long as your people consent to kill their fellow-men and to be soldiers (Sepoys). Parasites feed only on unclean bodies. Your people must try to be morally clean.

"I quite agree with you that you ought to be thankful for all that has been done by the English for your well-being, and should help them in all things tending to the civilisation of your people.

"I think the duty of all civilised Indians is:

"1. To try to destroy all old superstitions which hide from the masses the