

upon others by the work which he accomplished and the fervor with which he advocated what he had fully and justly recognized as truth and right. At the same time he was possessed of a fervid sentiment and the warmth of his heart must have often carried him away against common prudence; it is only surprising that his good nature was not taken advantage of by imposters.

When the writer of these lines met him for the second time at his office in the Mowbray House, London, on the evening of the arrival of the boat, Mr. Stead was at once willing to extend to him an unlimited credit. On hearing that his guest had not as yet been able to draw English money, Mr. Stead took a handful of sovereigns and offered it without any restriction except that it be paid back whenever convenient.

An amusing misunderstanding arose at a public peace meeting at the Hague at which Mr. Stead was one of the speakers. Referring in his address to the Boer war he said that being an Englishman he felt inclined to ask the indulgence of the audience for the wrongs committed by his country. The papers at once took up his words, mangling them into the construction that he begged the audience's pardon for being an Englishman; and thus they ridiculed his position throughout Great Britain.

At the time when Mr. Stead was most attacked, not only by the Tories and the leaders of fashionable society to whom his appearance in the field of reform was very inconvenient, but also among the vulgar masses whose national passion and mistaken patriotism he had boldly denounced, one of his clairvoyant friends prophesied that his end would come to him by being "kicked to death in the streets of London." This prophecy was not fulfilled, and we know now that he met his untimely death in the cold waves of the Atlantic. The fruits of his life, however, will continue and will exercise a beneficial influence upon the communities wherever he sojourned, especially on his home London.

The photograph presented to the writer of these lines by Mr. Stead in 1900 when he was in his prime, bears as inscription the motto which he proposed for a repetition of the Religious Parliament in these words:

"For the union of all who love  
In the service of all who suffer."

P. C.

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### A PROTEST DIRECTED TO PROF. W. B. SMITH.

BY A. KAMPMEIER.

In the article on "Christ's First Word on the Cross" (*Open Court*, April) Prof. Smith, without any real connection with the matter discussed, has again thrust into the foreground the non-existence of Jesus as an historical person with the words: "No shred of evidence yet produced indicates clearly his (Jesus's) humanity, while volumes of uncontroverted evidence indicate his pure divinity and non-humanity." I protest against such unwarranted assertions, not in favor of any Jesus cult with the slogan "Back to Jesus," but in the name of pure science and truth, for there are too many who are captured by every latest idea simply because it is asserted boldly. I am informed that *Das freie Wort* of Frankfort, Germany, lately declared that the non-existence of Jesus as an historical person is a settled fact. These are hasty assertions.

But all are not so gullible as to be caught by such declarations, and this on purely scientific and historical grounds. They know that there are quite a number of "shreds of evidence" which "clearly indicate the humanity" of Jesus. I have mentioned some in previous discussions with Dr. Smith in *The Open Court* and *Mouist* and incidentally in other articles in the first periodical and in my review of *The Christ Myth* of Drews based to a great extent on the theory of Professor Smith. I do not intend to repeat those things here again, but would only appeal to Dr. Smith in regard to one of those shreds already brought forward, to make an attempt to treat the relationship of James and his brothers to Jesus in a serious way. If Dr. Smith will give me a clear evidence that these were not brothers of Jesus in the common way we understand this family relation, I will confess my error and accept his standpoint.

In order not to unroll the whole question again, I would only mention here one more point, which I think has not yet been dwelt upon in this question. I would ask Professor Smith how, if Jesus is nothing but God adored among the early Christians under the attributes *Saviour—Protector*, can Paul, who in all his authentic letters, as far as I can remember, everywhere describes Jesus as a human being, in whom the divine sonship (a purely personified metaphysical term, in fact mythical, though of course something perfectly real with Paul) has become incarnate without assuming a miraculous birth, speak of a final cessation of Christ's reign? He says (1 Corinthians xv. 28): "And when all things have been subjected to him, then shall the son also himself be subjected to him, who subjected all things to him, in order that God be all in all." In these words the purely Jewish idea of the Messiah, or the Christ, who never was considered as God by the Jews but only as his anointed chosen from among his people, clearly peeps out again. Paul, though separating Christianity from its mother Judaism, is in spite of his Hellenism thoroughly Jewish in this respect as in many others, and he could never have imagined and assumed a Messiah who was not of human descent but purely God. Here is the cardinal distinction, as far as I can see, between the saviour gods of Paganism, who were purely gods, and that of Christianity. The Saviour of Christianity springing out of Judaism had naturally and inevitably to be connected with a human personality.

It cannot be objected against this that Judaism knew nothing of a human suffering and dying Messiah, but only of a victorious one. Besides other proofs in Jewish literature, we also have the ancient tradition mentioned in the Talmud (Tract Succah) of a twofold Messiah, the suffering Messiah ben Joseph, i. e., of the ten tribes, who is to be followed by the victorious Messiah ben David. Regarding the former, the words of Zech. xii. 10, were cited exactly in the same way in Jewish literature as the thoroughly Jewish-Christian Revelation of John refers them to Christ (Rev. i. 7) who according to the same Apocalypse is finally to conquer as the "Lion of Judah." The nationalistic element has undoubtedly played a rôle in primitive Jewish Christian circles previous to Paul, and this could only have been done in connection with a human personality. Even Paul, who transformed the Jewish-Christian Messiah into a universal Saviour is not rid of it, in that he expects the final salvation of his whole people, after "the fulness of the heathen" have been saved, and all this in the near future, when the reign of Christ is to cease after it has accomplished its object.