A Plain Statement of Facts Concerning a Jew Socialist of the First Century of Importance to Workingmen of the 20th Century

BY C. STUART BARNES, DAWSON, YUKON TERRITORY

Flavius Josephus, the historian, was born in Palestine, A. D. 36, and lived up to the end of that century. In A. D. 71 he was removed to Rome as the personal friend of the emperors Vespasian, Titus, Domitian. He occupied the private house of Vespasian; and with the use of the temple books, saved from the destruction of Jerusalem and committed into his custody by Titus, he devoted the rest of his life to writing the history of 24s own nation, the Jews. Out of 857 pages, searly 300 are devoted entirely to the first seventy-odd years of our first century. In those pages he holds up for our judgment a picture, painted by a bitter opponent, of a new teacher for Jews teaching a new teacher for Jews teacher for Jews teacher for Jews teaching a new teacher for Jews tea

Public Characters Found in Josephus Amongst the notable Jews, who arose as leaders for and against a movement for referm arising from that new teaching for Jews, are the following Biblical characters contained in Christian literature.

Judas, the Galilean, the teacher and the author of the new life-outlook, the "New Philosophy." (Josephus).

Simon, son of Judas the Galilean, the new teacher. This Simon was crucified in A. D. 46.

James, son of the new teacher.

D. 46.

James, son of the new teacher. This

James was crucified in A. D. 46.

James and John, brothers, leaders of the

Idumean Jews in the war with Rome,

Simon, the son of Gathlas, an Jdumean

commander.

John, son of Levi, the Jew leader.

Captured by the Romans and sent into perpetual banishment, A. D. 70.

Simon the Zealot. Captured by the Romans and crucified in Rome, A. D. 71.

Jairus, who supplies two sons. This Jairus, who supplies the Galilean

Judas, son of Judas the Galilean

Judas, son of Jairus. Killed in battle A.D.

71.

Lazarus (Eleazar), leader of one faction amongst the reform factions in Jerusa-

lem.

Lazarus (Eleazar), son of Jairus.
in A. D. 71.
Fhilip, a leader of the King's faction
(Herodians).
Judas, a traitor to the cause of the
Reformers.

Judas, a traitor to the cause of the Reformers.
Tholomy, a leader of another faction.
Manahem, a son of Judas the Galilean.
This leader was tormented to death by the priests' party about A. D. 64.
Saul, a member of the Herod Family. This Saul was the leader of a reform faction. He refused to join in the revolt against Rome, and was finally sent to Nero at his own request, in A. D. 65.
Silas, notable Jew from Babylon.
Miger, a notable Jew of Perea.
Stephen, associated with a notable riot.
Timotheus, named Kenedeus in the Roman form.

Barnabazus, of the Chaldaic family of

Barnabazus. of the Chaldaic family of Nobazus.
Mary, daughter of a Lazarus (Eleazar). A mad woman who is reported as having eaten her own infant.

In the same pages of the same historian, Josephus, in the same century, are: Cyrenius, governor of Syria; Archelaus; Herod the Tetrarch; Herod Philip; Salome, the daughter of Herodias; Pilate; Annas; Caiaphas; John the Baptist; Theudas; Simon the Magician, an Egyptian Impostor; Herod Agrippa; Bernice; Felix the Procurator; Herod Agrippa, Junior; Festus the Procurator.

Such are the personages of common interest Such are the personages of common interest to Christian readers, amongst many others. From Judas the Galilean himself to Festus the Procurator, they gaze at us of today out of those pages as men of flesh and blood and spirit, who did their work, each to the best of his own ability as a man amongst men. They are not the creations of imagination; they are not the haloed saints of dreamers; they are not the miracle workers of unhealthy minds, honest and ignorant. They are men as we are men, laborers as we are laborers, honest toilers at honest work. It is we, not they, who are the slaves to our imaginations. It is the honest Jew historian who gives us his honest picture of that century drawn by his vehement, honestly bitter pen. He tells us facts we dare not face. He tells us of men we dare not meet. For we have condemied One we love and those who loved Him and His teaching.

Christ Must be Rediscovered Like Buddha

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Let Christendom of today gaze straight at the life of Judas the Galilean, the man of whom an honest enemy has said: "This man was not at all like the rest of those who succeeded him." Let Christendom of today gaze straight at the Galilean's new teaching for us of today.

In that life and that teaching we of Christendom are gazing at our "Buddha's" life, at our "Buddha's" teaching. Let 'hristendom gaze straight at our Buddha's hothers of today. Those brothers are setting their own house in order in a spirit of love and toleration for one another. Let not the verdict of our children be that our "Buddha's sacrificed in vain for us his life, his honor, his glory, his need of recognition. He guarded his secret in picture words. His serret lies there yet. The reasons why he refused to publish his secret are obvious to anyone who recognizes the truth and justice in that secret. "My Gospel of Love must first be accepted the wide world through before my secret can be harmlessly revealed." "Let our Lazarus brother be cared for first of all."

And Christendom's war lords seend the

secret can be harmlessly revealed." "Let our Lazarus brother be cared for first of all."

And Christendom's war lords spend the widows' mites in building bigger guns as their answer to his plea for peace on earth. Little they dream of the steel beneath love's velvet glove. "From him who hath not shall be taken away even that which 'e hath."

No man can accept, against his own will, any truth at which he gazes as an opponent. Either his blindness persists, or his will succumbs to the dictates of his faculty of judgment, and he, in his turn, gazes at that truth with a will friendly towards it.

Christians who study the origins of Buddhism take to that task a mind free from worry, from fear, from selfconsequences, from self, for they recognize that truth is no-respector of persons. Any other attitude but this un-selfish attitude obviously is but a hindering of yourself in your whole-hearted pursuit of truth.

To get a clear recognition of the simple and true origins of the religion known as Buddhism, the men of the East have accepted willingly and followed trustfully this spirit of liberty for themselves, the seekers of truth. In correcting the mistaken judgments of their fathers they have but increased their own willing homage to the labors of honest truth-seekers striving to uplift men into a more and more ardent and earnest and trustful spirit of liberty for men, the born seekers of truth.

Christ-lovers who devote their attention to

of truth.

Christ-lovers who devote their attention to the obtaining a clear recognition today of the simple and true origins of the religion known as Christianity would do well to recognize frankly that no Buddha-lover of today but own a warmer love and a respect for Buddha, the man, than ever he owned for Buddha, the God of his honest fathers' limitations.

Buddha, the God of his honest fathers' limited outlook on truth.

Buddha the man, and Christ the man, both stand for us of today as exponents and examples of brotherhood and one-fatherhood; and it is for Christians to recognize with tenderly true comprehension, in correcting the honest mistakes of their Christ-loving fathers, the living verity: "As you do to the least of these my brothers, so you do to me."

Gibbons Almost Discovered the Truth

As is well known, the origins of Christian-ity have puzzled men of all ages of the past. Gibbon, the historias, frankly allowed it as an insolvable mystery to him, and it is

doubtful whether any one man will ever again so patiently and exhaustively ransack all possible sources of information in the methodical manner pursued by Gibbon. And yet this titanic historical researcher did place his key in the very door of the house where truth lay awaiting a seeker's arrival. "Nero's victims, in my own judgment." he declares, "WERE NOT CHRISTIANS, BUT WERE SIMPLY THOSE 'ENEMIES TO GOD AND MAN', THE JEWISH ADHERENTS TO THE DOCTRINES OF JUDAS THE GALILEAN." He perceived that Tacitus, writing about A. D. 110, was mistaken in so naming the innovating Jews of Nero's reign as "Christians."

It is impossible not to heartily sympathize with Gibbon, who, in his turn, made the mistake of adopting the judgment of Josephus the historican regarding "Those enemies to God and Man," the followers of the doctrines of Judas, the Galilean. For Gibbon was undergoing the strain of watchfully reviewing the writings of fervid religionists, with a clear recognition that such writers do allow their imaginations to carry them to extremes in their judgments on men and events. But Josephus, the prosaic historian, was also a fervidly orthodox, Pharisee, Jew priest, writing of the "Blasphemous Hereties" of his own acquaintance.

Josephus gives the Pharisee point of View

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One can readily imagine the relief of Gib-bon at turning from religious Christian writ-ers to a historian like Josephus, who dis-tinctly declares that he followed the dictates tinctly declares that he followed the dictatesof reason in his narrations concerning men
and events. It is the very sincerity of Josephus in his own judgments, so mistaken as
they are, which baffled Gibbon, and equally
so all his readers since his books were published, A. D. 75. He, as an orthodox Judaiser, hated "Innovations," otherwise called
"Reforms" by the "Innovators" themselves.
Therefore, he wrote his own honest enough
opinions of "Heretics" as "Enemies to God
and HIMSELF."

If you accept his judgements as correct,

Therefore, he wrote his own honest enough opinions of "Heretics" as "Enemies to God and HIMSELF."

If you accept his judgements as correct, how can you blame his silence regarding "those heretics" from your own desired point of view as "Friends to God and yourself"?

He gave the whole world of his day his portraits of heretics, as "robbers, tyrants, assassins, seditious, innovators, scum of our nation," who ate unlawful food, and omitted purifications as ordained to our Fathers. And the world of "Gentiles" has ever since then read the history of Josephus through the eyes of Josephus himself.

If a Christendom of the twentieth century's riches of enlightenment cannot read the books of Josephus and realize the presence in those books of men to honor and love, who will dare to throw the first stone at the men of those darker years, who labored and sweated blood in their herculean task of overcoming the silence, iron silence, of Josephus, Philo of Alexandria, Pliny the Elder, Lucan, Quintilian, Plutarch, Nicolaus of Damascus, Justus of Tiberias—and of every book then written INSIDE the First century—regarding themselves, their doctrines, their churches, their Divine Son of God, their Saviour Anointed, their Heart's Love? Their Jesus (Saviour) Christ (Anointed)? Who will dare?

It is a simple enough matter, with the aid of the books of Josephus, to review the period lying between B. C. 4 and A. D. 70 or later, and to place, each in their rightful work, place and time, the Biblical characters, so well known to readers of today as New Testament men. It needs but patience and common intelligence. One by one these historical men move out of the niches assigned them by tradition into their true historical miches. But, after that work is done there comes to the worker a bolt from the blue, a staggering blow in its absolutely sudden descent on a Christian by heredity and environment. The reader who receives that blow, unheralded, is confronted with this truth:

The Origin of Paul

Paul the apostle of Christianity to the gentiles, was the "Idealized Missionary," constructed in the heart and mind of the writer of the "Acts of the Apostles" himself.

For Paul has no existence inside the books of Josephus, though his Biblical companions do occupy their logical time, place and work. Saul, as a Reform leader amongst the Reformers' various parties, does occupy the time attributed to Paul of the 'Acts.' Josephus himself was an active participant in the events occurring while this Saul worked; and it is not easy to follow the share taken by this Saul, for the historian himself' changes sides so often from self-interest that his allies of one time resolve themselves into his own enemies of another time.

The existence in "Acts" of a Paul, the great

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The existence in "Acts" of a Paul, the great Apostle of Christianity to the Gentiles, is not able to be understood until the origin of the Christian CHURCHES is first understood.

INSIDE THE FIRST CENTURY HISTORY IS TIANS. Outside that century, even on the first pages of the second century, Christians appear spread over the Roman Empire; and history states, through Pliny the Younger that a suspected Christian, on arrest, about A. D. 112, declared that he had not been a Christian for twenty years—which, if true, would make Christians on arrest, about a suspected Christians in the would make Christians existent in A. D. 92 and earlier.

For a reader of history, there lies between Jews to cross over. The Jewish nation stands today as ever it stood in history, a nation too far enlightened to be able to pay divine honours to any man, prophet, king or rabbit A reading of Josephus but confirms that firmly. The straight question confronting us of today who recognize the presence of our Biblical Christ-Figure in these books of Josephus is a question difficult for us as Christians to patiently ask of ourselves: DID OUR CHRISTIAN CHURCH RELIGION ORIGIFNATE IN JEWISH MINDS AND HEARTS?

Jew and Gentile

Jew and Gentile

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A fundamental difference did exist between Jews and Gentiles in the first century. No Jew could or would allow divine honours to a man. Gentiles could and did. But while the upper classes amongst gentiles regarded such a matter with indifference and contempt, the gentile masses regarded the idea with a genuine respect. Given, then, gentile proselytes to Judaism; given an unsettled reforming Judaism struggling to free itself from the tyranny of outward ceremonial worship to a truer within outlook and ideals for life purposes—given but these two conditionals and you can perceive a new cleavage opening between Jewish Judaisers and their gentile proselytes amongst the masses of the life purposes—given but these two conditionals and you can perceive a new cleavage opening between Jewish Judaisers and their gentile proselytes amongst the masses of the gentiles. History does clearly and emphatically picture for us both these conditionals. Also, the destruction of the Temple at Jerusalem, the forcible closing of the Temple in Egypt, the ruthless searching out of the Innovating Jews throughout the Roman Empire—all these causes would but increase a new cleavage between gentile proselytes to Judaism and their new despised and persecuted Jewish religionists. The reforming Jew with a clear, to his own mind, forward movement in monotheistic religious thought, would but leave his late polytheistic neighbor and proselyte behind him, bereft of any base for himself. The Semitic Jew, on fire with a madness of enthusiasm, (according to the indignant Pharisee historian) for his new liberty under a sole, sole master of his destiny. Almighty God, was everywhere defying earthly rulers to their faces—"these men place no value on death, either for themselves, their children, their relations, or their friends," is the indignant verdict of the historian. He acknowledges his own amazement at their ability to smile at death "under every concivable form of torment.", "The truth had set them free," these men, women and children whom Christendom has agreed for 18 centuries were "Assassins" (Sicarii). "And Rome, with her iron heel stamped them into unheard by the world of today. But to ears that can hear, it rings elear and true, as a consciousness of "safety," in daring of exploits in Life's Next House.

The keypnote to their madness is still a not unheard by the world of today. But to ears that can hear, it rings elear and true, as a consciousness of "safety," in daring of exploits motived on the common "good of the free children of a sole ruler, God.

To be continued.)

WORLD WIDE NOTES

Native women of South Africa under the British law are compelled always to carry a pass with them the city in the city with the c

Th bottom drops out of the newspaper business during the summer months. Advertising falls off, subscriptions fall off, every paper los

	August 21st., 1913		
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E	540	365	278

Loss for week.—175
Total edition for week.—31,600

"Greatest power is truth,
Greatest truth is wisdom,
Greatest wisdom is kindliness."
Therein is expressed a great deal of sound philosophy of life and conduct. We all agree, that truth MUST be told, but as Ruskin says, HOW tell it! That's where wisdom comes in, "common sense." And if we lack kindliness we shall not

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