

What Did General Grant, Mrs. Grant, and the Rest of His Party Live on, When in China, Japan and India?

(CONTINUED FROM PAGE ONE.)

Boards and their missionaries have come under fire, that they resort to the unworthy, dishonest subterfuge of pretending that the foodstuffs of China, Japan, and India are not fit for a missionary to live on.

Let me lay before you some evidence which "exposes" Dr. Smith, Dr. Harris, and Rev. J. T. Myers—evidence which I challenge them to refute.

You will remember that after General Grant's last Presidential term expired, he went on a grand tour around the world. He was given a kingly welcome in every country he visited.

His tour carried him to India, Japan, Cochin China, Siam, the Malay peninsula, Java, Egypt, Turkey, etc.

Everywhere that the General and his party went, they were feasted on native food; and, in giving banquets in return, General Grant invariably used the products of the country.

The history of the tour was written by John Russell Young, an eminent journalist, and the title of the work is "Around the World with General Grant."

As a specimen of the banquets spread by natives in honor of the great American, I will quote from pages 338-9 of Volume II, which describe the State-dinner, at Canton, China.

Mr. Young says by way of preliminary that "The dinner was entirely Chinese, with the exception of the knives, forks, and glasses."

"The dinner began with sweetmeats of mountain-cake and fruit rolls."

Of course, a consecrated martyr not wishing to tempt the Devil, might excuse himself from commencing his dinner in this way. He could wait for the next eight courses, consisting of—

"Ham with bamboo sprouts, smoked duck and cucumbers, pickled chicken and beans, red shrimps with leeks, spiced sausage with celery, fried fish with flour sauce, mutton chops with vegetables, and fish with fir-tree cones and sweet pickle."

Now, Brethren, don't you think a missionary martyr, the most unselfish of men, might pick around among those dishes, and fish up something that wouldn't endanger his precious life?

The bamboo sprouts in the East are as tender as asparagus shoots in this country; but you are not obliged to swallow the sprouts with the ham.

"Smoked duck" sounds good, and you could let the cucumbers alone.

"Pickled chicken," we could pass up.

Red shrimps we would relish, I am sure.

"Spiced sausage with celery"—what could be the missionary objection? Sausage is sausage, the world over, and you eat it on faith, you know.

"Fried fish," we could pass up, until supper, or breakfast.

"Mutton chops with vegetables"—what's the matter with them?

"Chops is chops," East, West, North, and South.

Another dish of fish, this time with the piquant reish fir-tree cones and sweet pickle: you can shunt the pickle and the cones, while you eat the fish.

But the dinner has only just begun: we find that fruits were served, consisted preserved peaches, fresh fruits, pears, pomegranates, coolie oranges, and mandarin oranges.

Then came fruits dried in honey, chest-

nuts, oranges, crab-apples with honey gold-cake, &c.

Then came delicious soups, and roast duck! Dear me! A roast duck, and a plate of soup make a pretty good meal, by themselves.

The duck "was followed by mushrooms and pigeons' eggs, after which we had sharks' fins and sea-crabs."

We could let the shark fins pass, but the sea-crabs and the pigeon eggs with the mushrooms, make a meal fit for royalty.

Then came the following dishes as set down by John Russell Young:

"Steamed cakes, ham pie, vermicelli, stewed sharks' fins, baked white pigeons, stewed chicken, pea-soup, ham in honey, radish-cakes, date-cakes a sucking pig served whole, a fat duck, ham, perch, meat pies, confectionery the bellies of fat fish, roast mutton, peas in honey, wild ducks, egg-balls, steamed white rolls, roast chicken, fried egg-plant, salted shrimps, orange tarts, crystal cakes, fresh ham with white sauce, fresh ham with red sauce, ham with squash, and almonds with bean curd."

Mind you, Mr. Young asserted that every bit of the food was Chinese.

The objection to this bill of fare, from our point of view is, that it has too much sweetmeat—even the peaches are preserved in honey—for the Chinese are like children as to sweetmeats.

But, as you readily perceive, there is every imaginable article of food which a reasonable man could ask, even for luxurious living.

Steamed rolls, ham, fish, poultry, eggs, soup, crabs, pigeons, roast pig, wild duck, mutton, fruits, nuts—what more could a martyr-missionary want?

As the press dispatches told us, a few days ago, eggs can be had in the big cities of China for 3 cents a dozen, and a frying size chicken for 6 cents.

In the smaller towns and villages, the price is much lower.

And don't forget that our own martyr-missionary, Sister Emma Lester, told us in The Voice, that she paid Chinese women \$1.75 a month for their labor, and that the Chinese woman supported herself and family upon that munificent mission wage, and "never ceases to be grateful for the opportunity to earn so much."

Now, Brethren, I put it to you as sensible men—Don't you think that the Chinese food which was good enough for General and Mrs. Grant, is good enough for Emma Lester, J. T. Myers, and T. W. Ayres?

General Grant and party, travelling for pleasure, were perfectly satisfied with the food put before them in the East: don't you think that missionaries, consecrating themselves to duty, might be satisfied to adapt themselves to the native foods?

"Pigs is pigs," the world over: ham is the same wherever you find it: a pullet is a pullet whether in China or America: rice is rice, bread-rolls are bread-rolls; roast duck is good in all places; and fish, eggs, pigeons and mutton are succulent enough for any man.

Brethren, away with cant and subterfuge! Let's have the truth, even though the present Board system does fall.

These foreign missionaries are the most pampered and selfish of all the church workers, and it is a shame that the salaried Secretaries of the Boards continue to impose upon our churches, the fiction, that the missionaries are self-sacrificing martyrs.

It is a fiction!

Bro. Carlton Harris, in his list of questions to J. T. Myers, put this one—"How many servants do you keep?"

Notice the evasive, disingenuous reply of Martyr Myers—

What About it, Socialists! Editors?

Dear Sir: In last issue I read the W. G. Westbrook ticket question for 1916. I am a Confederate soldier, and quit too old parties at closing of the war and started out for reform; and on February 13, 1880, I joined the Trade Card Union of St. Louis, Mo., then the Grange, then the Populist Party, then the Socialist Party, August 7, 1911, and from my heart I would advise this to be the only party in the field that means to give justice to the farmers and laboring people. We hope you will advocate the same. We are strictly against Pope rule and are for free schools, more and better, and for free press and free speech. I note what you say of the Socialist papers being against Mary Phagan. I never saw that, and I was for her, as I told you. I would help on a monument to her for protecting her virtue. I am sending what you said about the Socialist papers to The Appeal to Reason to find out what papers were upholding Frank, and I shall work to oust or change them by their different apologies. I have been a member of the First Christian Church here for 20 years, and now a member of the Knights of Luther; and aim to fight the Pope all my life.

Yours truly,
Texas. JOSEPH McCLURE.

(ANSWER.)

Practically all of the Socialist papers and magazines sided with Mary Phagan's lustful and murderous employer, against the little \$5.00-a-week working girl, who died rather than surrender her virtue.

I was amazed at the ferocious abuse heaped upon the State of Georgia and the whole South, because of our refusal to have one law for rich employers and another for poor employees!

It was astounding. The Socialist editors of St. Louis, Girard, Milwaukee, Chicago and New York seemed to go crazy, in behalf of the capitalistic sodomist and murderer, Leo Frank; and they expressed no sympathy whatever for his "wage-slave" victim.

The Socialist papers and magazines were even more rabid than the "Puck" magazine of millionaire Straus; and instead of giving me aid and comfort in my long, hard fight for one law for the Rich and the same for the Poor, they stood right in with the infamous Burns, the rotten Haas Finance Committee, the Jew Advertising Association, the Atlanta Chamber of Commerce, and the various capitalistic influences which muzzled the daily papers.

It was a strange spectacle: I, who have always fairly and squarely combatted Socialism, fought the battle of the Laboring class in the Frank case; whereas the Socialist editors championed Capital, in its heartless and murderous exploitation of Labor.

How do you explain it? How can the Socialist editors explain it?

I hope that such "comrades" of the rank and file as Joseph McClure will demand explanations of these Socialist editors.

Surely they were not bought up, with Jew money!

T. E. W.

"We kept two. On our return, we shall probably keep one."

Myers was in this country at that time, on a vacation—his salary rambling right along, like "the little old Ford."

Myers had to admit that up to the very day he left China, he had been keeping two servants.

But he crawfished a little by saying that on his return to China, he would probably keep only one!

Write to the Martyr, Bro. Harris, and find out whether his "probably," materialized into "actually."

Bethany, by Thos. E. Watson. A Romance of the Civil War, with vivid pen pictures of plantation life, before the war. Bound in cloth. Price, \$1.00, postpaid. The Jeffersonian Publishing Company, Thomson, Ga.

But if we allow for Baptist effort, Presbyterian effort, and seventh-day Adventist effort, we may reduce the length of time proportionally, by assuming that all four of these missionary agencies will be equally effective; therefore it will require only 20,000 years to Christianize China.

Men and Brethren, think of it!

The Gospel plan of missions had converted practically the whole Roman world, in less than 100 years after Christ; and, in 300 years, the entire Western world had bowed to the Cross.

Contrast that system, and those wonderful results, with this modern William-Carey system, where so energetic an organization as the Methodist Church, South, labors for 69 years in China and has almost nothing but a lot of fine houses, hospitals and colleges to show for it!

As to the difference between State, Home and Foreign Missions, it seems to me it is vital.

Mr. Brown might just as well argue that he has no special responsibility for his own children—supposing him to be a man of family—and that the neglected children of his own State, and County are not in a sense, the members of his own household.

Christ and the disciples certainly paid *first attention* to their own race and country, leaving the outsiders to come *next*.

And it may jolt Mr. Brown a little to learn that the verses of Mark from which he quotes are spurious. Let him ask any Biblical scholar, and he will be told that the last few verses are marked as "doubtful," and are regarded as a later *interpolation*.

Christ never told anybody that snakes wouldn't bite members of the church; and that faith was an antidote to deadly poison; and that people sick of Pneumonia, Typhoid, Small-pox, Rheumatism, Etc., could be cured by the laying on of hands.

Nor did Christ ever say that those who believe in Him will be given the knowledge of Latin, Greek, French, German, Spanish, Russian and other "new tongues."

Whenever a man learns to speak a different language from his native tongue, he has to dig for it by hard study; and whenever a Christian is fool-enough to risk rattle-snake bite, he'd better be certain he's ready to go to glory.

The 18th verse of the last chapter of Mark is so manifestly a forgery that no sane minister of the Gospel can be induced to preach a sermon on that text.

Let Mr. Brown try to get one to do it.

In this connection, it may be of interest to Mr. Brown and others to read the following item, which appeared in the press dispatches last year:

NEW VERSES IN ST. MARK

Are Included in Freer Manuscript Discovered in Egypt Six Years Ago.

London.—Some long-missing verses in the New Testament are included in the manuscripts of the Gospels discovered in Egypt six years ago and purchased by Charles L. Freer, of Detroit, Mich., according to a study made of the Freer manuscripts.

A facsimile of the manuscripts has been presented to the British Museum by the University of Michigan, to which Mr. Freer assigned the task of publication, and there have been found in the Gospel of St. Mark several verses which occur in no other known manuscript of the New Testament, although they were known to St. Jerome, who quotes part of them.

In the Freer manuscript, after the passage in which it is said that Jesus upbraided His disciples for their unbelief, the text continues as follows:

"And they excused themselves, saying that this age of lawlessness and unbelief is under Satan, who, through the agency of unclean spirits, suffers not the true power of God to be apprehended.

"For the cause, said they unto Christ, reveal now at once Thy righteousness.

"And Christ said unto them, the limit of the years of the powers of Satan is (not) fulfilled,

"Non-observance of the Law."

Sunday-School Address by Samuel W. Adams.

IN The Savannah Press, November 4, 1915, appeared the following notice:

Judge Samuel B. Adams will deliver a lecture in the Sunday School room of the Independent Presbyterian Church on Tuesday, November 16, upon "The Non-Observance of the Law." The men of the church have the lecture in charge and it is expected the men's organizations of other Presbyterian churches will be invited to hear it.

If my old-time antagonist at the bar, Judge Twigg, doesn't turn out, and hear Sam Adams lecture on "Non-Observance of the Law," he will miss a good thing.

I don't know anyone more capable of flooring such a theme, than Sam Adams.

His hide is thick and tough: his feet have made tracks in many doubtful paths; his mind is kaleidoscopic in its changes, and his respectability is warranted by the Powers that be.

He sits at the head of the self-perpetuating clique which rules the Chatham County Schools, and he blandly violates the highest law of Georgia, every year of his most blessed life.

How? By giving the Public School funds to the Italian Pope's church-schools.

There is no law plainer than that which says, that no religious denomination shall be given public money.

There is no law more essential to that separation of Church and State which is the fundamental principle of our form of government.

Yet Samuel W. Adams, a sworn official of the State, deliberately and continuously tramples upon this law, and has been doing so, for years.

Will he mention this fact in his lecture on "Non-Observance of the Law?"

No, indeed! He belongs to that sacred upper class which regards the law as having been made for the rabble.

Sam Adams is a railroad lawyer: will he, in his Sunday-School speech, draw attention to the official reports of Railroad Managers in which they confess to their systematic non-observance of law?

As to Sunday freight-trains and public crossings, they habitually non-observe the law: will Sam Adams discuss the fact?

Not he: corporation lawyers are too prone to see with corporation eyes.

The law says that white convicts shall not be made to work along with negroes, on terms of association and equality: I have, with my own eyes, seen that law trampled under foot; and a *real* investigation would develop a scandalous disregard of several laws, in our penitentiary system.

but it draweth near. (The text here and elsewhere is corrupt.)

"For the sake of those that have sinned was I given up unto death, that they may return unto the truth and sin no more, but may inherit the spiritual and incorruptible glory of righteousness in Heaven."

A large number of variations in other portions of the New Testament are also pointed out in the Freer manuscripts.

By way of explanation, I will state that the manuscript which Mr. Freer purchased had been discovered in Egypt, and was pronounced to be older than any known *original* Gospels.

The next oldest *original*, is the Greek Catholic manuscript Bible which Tischendorf discovered in the Sinai monastery, some score of years ago.

My information is, that neither one of these *original* manuscripts contain the last few verses of our Mark, or the 21st chapter of John, or the passage about Peter and the rock.

Will Sam Adams give us ten minutes of his time, on that?

The Constitution of Georgia says that "Lobbying is a crime," and directs that the Legislature shall make laws to punish it.

Instead, the Legislature made a law to encourage it, requiring only that those men who had been hired to commit the crime, *should register*.

A finer example of "non-observance of law," Sam Adams could not want: will he use it?

Let's wait and see: you never can tell. Perhaps Samuel will vent much scorn upon a Legislature which licensed the crime of Lobbying.

Descending from the general to the particular, I will call Sam Adams' attention to a sad case of non-observance of the law, in Sam's own town.

A man named Jerry Walsh had two sisters teaching in the Catholic School, which Sam Adams et al. supports, in violation of law, on the public money paid into the State treasury.

Jerry Walsh, one fine day, had an epileptic fit—or some other sort of fit—and he went into Bishop Ben Keiley's palace, into which he had seen "Father" Schadewell go.

Father Schadewell had a cane in his holy hand, but Jerry Walsh irreverently snatched it from him, hit him over the head with it, knocked him down, and beat him in a truly Protestant manner, although Jerry himself is a Catholic.

Here was a pretty kettle of fish, in Keiley's palace; and it created a great noise, for a few hours.

Jerry was clubbed by a policeman and locked up, and seemed headed toward a criminal prosecution for assault with intent to murder.

What happened? *Nothing*.

By a most mysterious "Non-observance of the law" no case was made against Walsh.

The police-court made none; the City-court made none; the Grand-jury made none; Schadewell made none; and the Bishop made none.

Hoity, toity! Here's a splendid illustration for Sam Adams' lecture.

A crime is committed within the sacred precincts of a private residence, a Bishop's palace; and the blood of a man who can create God out of a pan-cake, is shed, as though he were a mere ordinary mortal, and yet the law takes no cognizance of the bloody event.

The Savannah papers did not dare to even mention the assault and battery: the courts shirked their duties, the criminal was quietly released, the victim was noiselessly "transferred" to another pasture, and the whole thing hushed up.

What better illustration could Sam Adams ask for his forthcoming lecture on "Non-Observance of the Law?"

Of course, I might refer to Sam's own recent spectacular activities, in trying to bring the law into contempt, in the Frank case.

Immediately after the Law has used all its resources to ascertain the guilt of Leo Frank, this Apostle of law-enforcement appeared in Atlanta clamoring for "Non-observance of the law."

That he failed in his efforts to trample upon the courts and the law, was not his fault.

He did all he could in behalf of judicially-ascertained guilt, in behalf of the lawless Rich against the victimized Poor.

Was he paid by the Haas Committee? Rumor says that he got \$2,000. I don't know, or charge, that he got a cent.

But I do say that he made an exhibition of himself which will not soon be forgotten, and that he is one of the last men in Georgia who should lecture on "Non-Observance of the Law."