

Christianity in Government

1- What is Christianity?

- (1) - A method of salvation, that is a means by which man seeks for happiness in a future state of existence.
- (2) - A system of philosophy by which the relations of man to his fellow are prescribed.
- (3) - The Christian Church, or the body of persons who believe in Christianity as a means of future happiness in a future state.
- (4) - That portion of the world in which ~~Christianity~~ the generally accepted religious ideal is that of the attainment of a condition of the individual in a future state of existence is dependent on

Each of these things are often called Christianity. Some times two or more of them are referred to under this term. It is impossible for anyone at this time to avoid using the word in several distinct

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~~A means by which men expect to~~

- 1- A religious ^{system} ~~belief~~ by which men expect to secure happiness in a future state of existence.
- 2- A system of philosophy by which the relations and duties of man to man are prescribed.
- 3- The Christian Church, or the body of believers in ~~salvation~~ ^{through} the religious ~~theology~~ ^{theology} promulgated by those professing to expound the system of salvation through Jesus of Nazareth.
- 4- That portion of the world's population, ^{among} or those portions of human society, ^{by} whom the ~~the~~ idea of salvation through Christ, or the relation of Christian belief to a future state of existence is generally prevalent.

sciences. Often in one sentence it has one meaning and in the next another.

It is a curious fact that while the system of philosophy for a theory of human relations promulgated by Jesus of Nazareth, is often referred to as "Christianity", the man who believes and practices it is not, therefore, regarded as a "Christian" but is as often spoken of as an "in-believer" or an "infidel" as otherwise. In other words, "Christianity" as a rule of human conduct, is held to be entirely separable from and distinct from "Christianity" as a method of salvation; so that a man who believes and practices the former but rejects the latter is not entitled to the name of Christian, while the man who accepts the latter but ignores the former ~~is entitled to be called~~ of right so designated. This curious distinction has produced no little confusion, the religious cult, having claimed in government and society, as Christian all those influences and

consequences which have flowed from the application of the philosophical or ethical principles of the Christ, while denying to those by whom such results were mainly produced the name of Christian, and even when as a matter of fact the great body of believers in salvation through Jesus of Nazareth were openly opposed to such applications of Christian the Christ-philosophy of life on human relation. Christianity as a religious cult has often been at open war with Christianity, considered as a philosophy of life and still more frequently oblivious to the application of the Christ-philosophy to the whole field of human relation.

In perusing these pages, therefore, it be-
comes necessary always to keep in mind
the distinction between Christianity as
a ~~religions~~ religious cult and Christianity
as an ethical system. Sometimes
the two are practically synonymous
as social or political forces, some-
times in absolute antagonism and
sometimes the one is an active and
the other a ^{practically} dormant sentiment. This
difficulty is greatly enhanced by the fact
that the Christian-religionist and the Chris-
tian-philosopher often represent the extremes
of a controversial antagonism which
seems irreconcilable except by the
sweeping condemnation of the one or

the other while each lays claim to the
fruits of the other as evidence of its influence
on human occurrence. So far as the study
of human conditions is concerned, and a
true apprehension of the underlying causes
of human progress, it is unfortunate that
the name 'identified' with the religions
and ~~the~~ ethical systems is the same,
but a careful study of the past will
show, that though generally more
or less closely connected, they
are in many cases, entirely dis-
associated and in a few per-
cents actually antagonized, in
the great struggles which have

most affected human destiny.

These facts are most forcibly illustrated by ^{the} two most important epochs in our American history.

Probably no event of history has been more persistently claimed by the Christian Church as ^a ~~the~~ consequence and example of the beneficent effects of Christianity than the American Revolution. Yet it is an undeniable fact that the weight of organized church influence ~~the~~ ^{exercised} ~~authority~~ of Christianity as

a religious cult, was opposed to the cause of the colonies. This was not universally true, but taking the whole organized Christianity of the day, it is undoubtedly true that a great majority of the churches were on the side of the King.

On the other hand, the leading Christian philosopher of that time was Thomas Paine. His appeals to the people of the colonies were the very echoes of Olivet. His

sole insistence was for the application
of the fundamental principle of the Christ
philosophy to governmental affairs.
~~For~~ He was the main spring of that
wonderful impulse which fired the
hearts and sustained the energies of
the American people. He no doubt did
more to secure the ~~not~~ acceptance of
the fundamental principle of Christian
philosophy, "Do unto others as ye would
that they should do to you" than
any other man who ever lived.
With him were Franklin and Jefferson,
who if they believed in Christianity,

as a means of salvation, did so only
formally and vaguely. To these men
more than to all others, we owe the
fact that the Christ-philosophy was
so deeply implanted in the very
essence of the American Republic. Yet
Paine to this for a hundred years
been the object of the fiercest attack
by the whole Christian religious
cult and the pulpit has been
very shy of approval of the
other two.

In like manner Chris-
teanity, as a religious cult, was

an active force in instituting and
maintaining that climactic crime
against humanity, American Slavery.

As a writer of fiction I am a book maker rather than a feuilletonist (5). As a writer of ~~fiction~~ ~~work~~ works of fiction I have my definite and distinct following the value of which may be estimated almost to a dollar. It is such that I cannot afford to publish a novel ~~seriously~~ serially for any price that would be considered reasonable because such serial publication would impair the freshness of demand for the book. This is my observation and I may say experience. In this I am the very antipode of many authors who rely upon the serial publication of a novel as the real source of income. I suppose the difference lies

partly in the character of the work and partly
in the fact of a well established following. This
applies to long works of fiction long enough
to be regarded distinctively as novels. The
short story is an altogether different style of
work. Its elements and ^{limitations} conditions are entirely
distinct. A modern critic says it is "either a
dwarfed or an embryonic novel." In my opinion
it is neither. There is ^{hardly} no more relation be-
tween them than between a ^{bonfire} conflagration and
a rocket. What is the best of material for the
one would be ^{nearly} useless for the other.

Especially is this true of unusual or improbable
incidents. The novelist must use it very
sparingly since his effects depend almost entirely

upon producing the impression of probability, reality. Such incident the short-story teller is not only at liberty to use but finds almost a necessity. His pictures, whether grave or gay must be somewhat intensified — as a photographer would say, "a little out of focus." Such material the novel-writer of experience accumulates in his search for incident in more or less profusion, and is compelled to ~~write~~ throw away or ~~write~~ to work up into short stories, and publish either separately or in some collective form.

In fifteen years of story-writing I have been
~~was~~ a collector of ^{each} curious incidents many
of which, almost without ~~my~~ ^{any} conscious
purpose in my parts took on the form of
short stories, and were blocked out and
more or less completed - Sometimes these
have become the ~~frameworks~~ ^{of larger} frame
work of ~~larger~~ more pretentious tales and
sometimes have been of that character
which is excluded from such use by the
fact of its startling and apparently incredi-
ble character - ~~for it is always~~ for it is
always the truth that is too strange and startling to
be used in fiction, of especially of the realistic

sort.

I have stubbornly resisted all ~~in-~~
fortunity to publish these separately because
a man who wants a good market for his
wares cannot afford to cheapen his name
by making it too common. I write ^{fiction} because
I cannot help it - I work with my pen
and rest with my pen. But I publish ^{it} only
as a matter of business and in my opin-
ion a man who writes books of fiction
cannot, if he has a ^{well-} good established clientele,
afford to have his name appear indiscrim-
inately in periodicals as ~~the~~ ^{a writer of separ-} author
rate short stories. ^{So too,} ~~For this~~ ~~same~~ reason
he cannot afford to have it appear, even

in a series, week by week. A series
like the one ^{we have in hand} ~~proposed~~, coming month
by month for a year, produces a
continuous impression ^{similar to} a book

especially if under a general heading.
This gives the publishers the force of my reputation as a writer of
fiction and saves me from detriment as a book-writer.

The idea ^{of the series} is unique in our country.

Indeed, I do not know of any para-
^{unless it be} ~~all~~ to it except in the remarkable series
of country tales which Gautier wrote, one
every two weeks, for a Parisian journal with
such splendid success. I could not,
without seeming to boast tell you how
consistent I have been in my adherence

to this principle. I think you are aware
that I have refused to name any price
for a single short story and I have
more than once refused to write on
a carte blanche. In my own maga-
zine but one short story appeared
over my own name. I believe that
much of the value of the name in this
direction is due to the fact that it
has not been overworked. It is for
this reason, too, that I should have to
decline your proposition for a serial
to appear about the same time with this
group of short stories. No reasonable

price could compensate me for the depreciation of my name thereby. If people wish to read fiction of mine during that time they must seek it in the papers publishing this group of stories. This is fair to ~~them~~ ^{the papers} and I cannot afford to compete with myself. I have a partly finished boy's story which may appear in a youth's magazine, but will not at any price put out any other periodical fiction during that time.

As to the character of the stories, I must say that I have never been able to describe a story and never find

ished a manuscript until it had been
set up and ~~corrected~~ ^{revised} and re-revised
in proof + If I should send you the
manuscripts of those newest completion
you would not know them when you
came to get the printed slips. I do not
write slowly but I have to re-write
so many times that it amounts to the
same thing. At the same time, I am
always on time with matter. In more
than ~~two~~ ^{four} years writing for a weekly pe-
riodical I have never failed to send
my matter at the regular time, and only

once or twice how I mailed it a day
earlier. I wish to make this, if I can, a
notable series and can only do it, ^{by working} in
my ~~usual~~ ^{own} way. It may seem odd to
some of your patrons, but if you will
consult my publishers you will learn
that they never saw a manuscript
of mine except as the printer needed
it and they would not hesitate to begin
to print with only the first chapter
written. Indeed, I think they would be
glad to announce to the trade, ^{today} a book
of ~~certains~~ mine of a specific number

of pages ~~and~~ of which not a word
except the title had been written ~~for~~
^{in perfect confidence}
~~fully confident~~ that on the day
named it would be "out!"

The twelve stories will be select-
ed from more than a hundred such
skeletons — more or less articulated —
as I have described. I shall take the
best and leave the others to time and
fate and the fire.

They are, of course, not political.
This will probably surprise some of your
patrons who do not know that I have
written political stories largely because

I found there a very fertile field for
unique romantic narrative. Two or
three of them may probably be ^{based on} incidents
connected with slavery, simply because there
were more inscrutable murders connected
with that than any other form of human
society. One of these will be entitled
"Missionary Joe" ~~the~~ a true story of a slave
who owned a missionary. Another will
be "In Honor Bound" the story of a
secret trust ~~to~~ to perform which a Southern
gentleman stripped himself of fortune ~~to perform~~.
One will probably be the story of a father who
stood his trial for a murder committed by
his son, and one the story of a man tried and

counceled on his own confession for the
murder of a brother who was still alive;
both true yet ^{so} full of improbability that
I would not dare use them as incidents
of a full-grown novel.

I would prefer that the series should
be published under ^a general style, with
a number and sub-head for each story,

thus: "Too True for Fiction"

By Albion W. Tourgee

Author of *etc.*

No. 1 -

The True Story of The Drinkwater Cure.

No. 2 -

Missionary Joe

etc. etc.

I will complete the set of titles in time to be published with the first number in September or October, as may be desired. I am particular about titles and must give ~~some~~ time to devising and arranging them so as to secure the best effect. I have great faith in and most continuous effect.

The fact that they are intended to appear in book-form simultaneously with the last of the series may or may not be a matter of interest to your patrons. Considering my literary characteristics, it ought to be a guarantee of good work — or at least my best efforts.

I do not know of anything more
that I can say to give an idea of this
series of tales except that they will
~~not be like anything that I know of~~
~~be so far as I know~~ actual exempli &
fictions of the title.

As to the value of the name
with such a series, you and your patrons
are of course the best judges. It has
~~always commended readers~~ I know
what it is worth on the back of a
book and am not sure that I am
not making a mistake in allowing
it to be used elsewhere.

I will furnish before it begins matter

for preliminary notices and advertising.

Yours truly

W. W. Bourque

P.S. - You are at liberty to use any thing
in this with your patrons but I would
think it inadvisable for them to publish
it - yrs

1.

Your proposition in regards to the short stories is entirely acceptable to me, and I enclose you duplicate contracts between you and Mrs. Towzie in regards to them. In order

My dear Sir: Your proposition in regards to the short stories is entirely acceptable. I am under contract with Mrs. Towzie to write only for her benefit. Besides being my wife, she happens to be my largest creditor and I elect to give her the benefit of my brain sweat

rather than others - especially as I cannot satisfy all and some of them seem quite willing to take all and leave my family nothing to live upon. I prefer that the series shall run

monthly rather than oftener for two reasons:

- (1) - I never wish to touch them again and so want time to work each one over to suit my notion, ready to put into the book about the time the serial publication ends.

(2^d) - A series of twelve stories coming along week after week would have to be little less than miracles if they did not produce a surplus, while if printed monthly each whets the appetite for more.

(3^d) - They are worth more to each paper monthly, than in any other form. They can then advertise "a story every month for twelve months from, &c, &c." This being a unique arrangement acts as a permanent plaster drawing all the year. It is a continuing force and is worth fully twice as much to a paper no matter what its character, as if they came in week after week. Remember they are not continued or related but an intermitting series.

I enclose letter to you on the subject of
these stories from which you can use what-
ever you choose desire.

As to the Letters - would it suit you as
to pub them on a similar basis? Say \$500 -
each to Mrs. J. - until \$1,000. is reached. Then
\$500 to you and the excess ~~is~~ divided $\frac{2}{3}$ to her
and $\frac{1}{3}$ - to you? - I think the proportion on
the letters ought to be greater than on the
stories and so say 38 per cent rather than 25
per cent.

You can guarantee if you desire, that I
no other fiction will appear ~~under~~ under my name
will publish no other ~~short~~ stories or serial
~~fiction~~ ~~during~~ in any periodical during the run of
the short stories in the syndicate.

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I have left blank the time before publi-
cation at which printed slips are to be
furnished for your use. Please state the time
for each and you will have them on the stroke.

The payments I arranged as I supposed might
be convenient, if not it can be changed.

You say you charge different prices. I sup-
posed you must and can perhaps give you a
hint where by which you can get a bit
more from one. I saw the Buffalo Express about
\$200 which Mrs. J. will accept as cash if you
can turn it as as to enhance the amount. They
would perhaps give more in that way.
