

## Current Comment on Public Events

### GOING A TRIFLE TOO FAR.

Love knows no law.

Religious restraints cannot be successfully imposed against marriage.

Spiritual authority, by whatever name it be called, or known, may succeed in producing a temporary check, but when two hearts have been touched by the flame of Hymen's torch and a union is desired, priests and prayers, church or creed, are futile to prevent.

Quite a tempest in a teapot has been created in the Jewish Temple Emanu—El, of New York, by reason of the marriage of a Jewish girl with a male Roman Catholic, the marriage being denounced by Rabbi Magnes as inimical to the best interests of the Jewish race and prejudicial to the racial preservation.

Love knows no law.

\*How cynically and solemnly true.

Cupid stops not to inquire into or concerning the religious predilections, but strikes all alike with unerring aim. Parental objection, where restraint might appear of greater force, has been laughed to scorn, but for a preacher of any denomination to rail at interdenominational marriages, or inter-marriages between races or congregations is as futile as the fabled command of King Canute to the waters of old ocean.

But a short time ago, it will be recalled, Miss May Stern, daughter of Louis Stern, was married to Baron de Graffenried. The lady in the case was a Jewess. Her husband is a Roman Catholic. Rabbi Magnes, in a Sunday sermon, denounced the marriage, and the girl's father promptly resigned as president of the Board of Trustees, preferring charges against the Rabbi. The latter was upheld by the church and Louis Sterns quit it altogether. Since that time the incident has been discussed by Jew and Gentile press and various comments have been made.

The Jewish press complains that inter-marriages tends towards the disintegration of Jewish communities, as such. The Gentile press insists upon the right of expatriation. Persons who are indifferent to all religions can well afford to look with pity upon both.

History proves that exclusive race marriages tends to a rapid decay. New blood puts new life into the being and this is as true of nations as it is of individuals. The intellectual development of the American republic and its rapid growth as a world power has been largely, if not almost altogether, due to the cosmopolitan character of our people, the commingling of the different races, with intermarriage. On the other hand the

national decadence of the Orient has come from its exclusion.

In the present case the Jewish claim is that it has lost a member in that a woman loses her nationality by marriage with one of another nation, assuming that of her husband. The complaint, however, has been made on religious grounds only, but it is barely possible that Miss Stern, being educated to womanhood in Jewish thought, will ever become a sincere Roman Catholic. She may for the sake of domestic peace, profess an outward toleration of Catholicism, but in her heart she will have nothing better than a contemptuous indifference for it. On the other hand it is equally true that her husband will never be inclined to celebrate any of the Jewish festivals. For that same domestic peace, if he loves his wife more than his wife's money, he may profess some regard for the rights of religions other than his own, but he will never turn Jew. Then what will be the result? This religious indifference will in all probability pass by inheritance to their progeny and, reaching maturity, assert an independence of all religious faith.

Both Jew and Gentile may continue to rave at such marriages but the business will flourish in spite of them.

### WHAT NEXT?

Christian Socialism or social Christianity. Which is it to be?

Even at its best the modern orthodox Christian church presents no clear notion or arrangement of ideas, save in a few non-essential fundamentals, and for the most part is a mere heterogenic body formed by absorption.

Borrowing its precepts from the pagan nations by which its founders were surrounded, and assimilating social and political customs wherever it went, the Christian church, from the very day of its inception down to the present, has been but an eclectic faith, one made up of many older faiths and parts of new faiths that were calculated to aid in its propaganda. Every Christian sect is a propagandic sect. Each sect will as readily proselyte among the members of other sects as they will work upon and against the advancing intelligence.

The aptitude, the church has ever displayed for assimilation has been the cause of its undoing the most potent factor in its present deterioration and ultimate decay. Its readiness to pounce upon and seize and take possession of different movements within organized society, producing one anachron-

ism after another, has led to another later movement having for its ultimate the absorption of socialism as a means of strengthening its hold upon the people.

According a modern English writer, Richard Whiteing, there must ultimately come what he terms a "religion of socialism" and he proceeds to argue that socialism will never be able to realize much of a success until it develops a religion of its own. In a further discussion he declares that in order to get its full driving force, Socialism must "have a faith of its own."

The Blade is not an advocate of socialism because it does not assume to know that it offers the best remedy for existing social evils. The Blade does know, however, that many good and well meaning men and women are open advocates of socialism, and whether it is capable of proving a remedy or not, these advocates are earnest in their belief that it will, and their honesty of purpose is sufficient to inspire one with the elementary justice of their cause. On the other hand the Blade does oppose the Christian church. It opposes the church because it has been given abundant opportunities to prove its capabilities and it has proven itself a failure, a fatal error. Its priests are paid to keep people quiet, to allay the feeling of public unrest to keep the multitude in subjection to the ruling classes or those in authority. As we understand socialism it is a protest against such conditions and as such protest it cannot be in harmony with the church. If the church ever expects and hopes to appeal to the masses again, it must lay aside its jewels, its splendor, its wealth, its symbolism, and hie back to the crown of thorns. The abortive message of charity which the church carries to mankind fails to attract. Men clamor for justice and when justice reigns charity will disappear for lack of cause or need.

There is, however, one view of the situation that contains much of promise. If the church should embrace and absorb the socialist movement there is a strong probability that socialism would, ere long, become the whole religion. Socialistic ideals are not in accord with any of the principles of the orthodox religion. Were such the case Socialism would have found birth in the church instead of outside. The movement contains more Free-thinkers, more infidels, than believers, and to them the principles of Socialism have become a religious faith stronger than any built upon theological platform. There is little danger that Socialism will fall under the dominion of the priesthood. As a rule Socialists are given to too much thought ever to retrace their steps and move backwards into the grasp of the orthodox church. The church's first concern is for the glory of god. The only concern of Socialism, we take it, is the happiness of man. The church strives for a show of piety and holiness. Socialism, as we understand it, aims