

**REJECTED OF MEN;
A STORY
OF TO-DAY**

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Rejected of men; a story of to-day by Howard Pyle

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HOWARD PYLE

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A STORY
OF TO-DAY**

Rejected of Men

A Story of To-day

By

Howard Pyle



UNIV. OF
CALIFORNIA

New York and London

Harper & Brothers Publishers

1903

TO MY
FATHER

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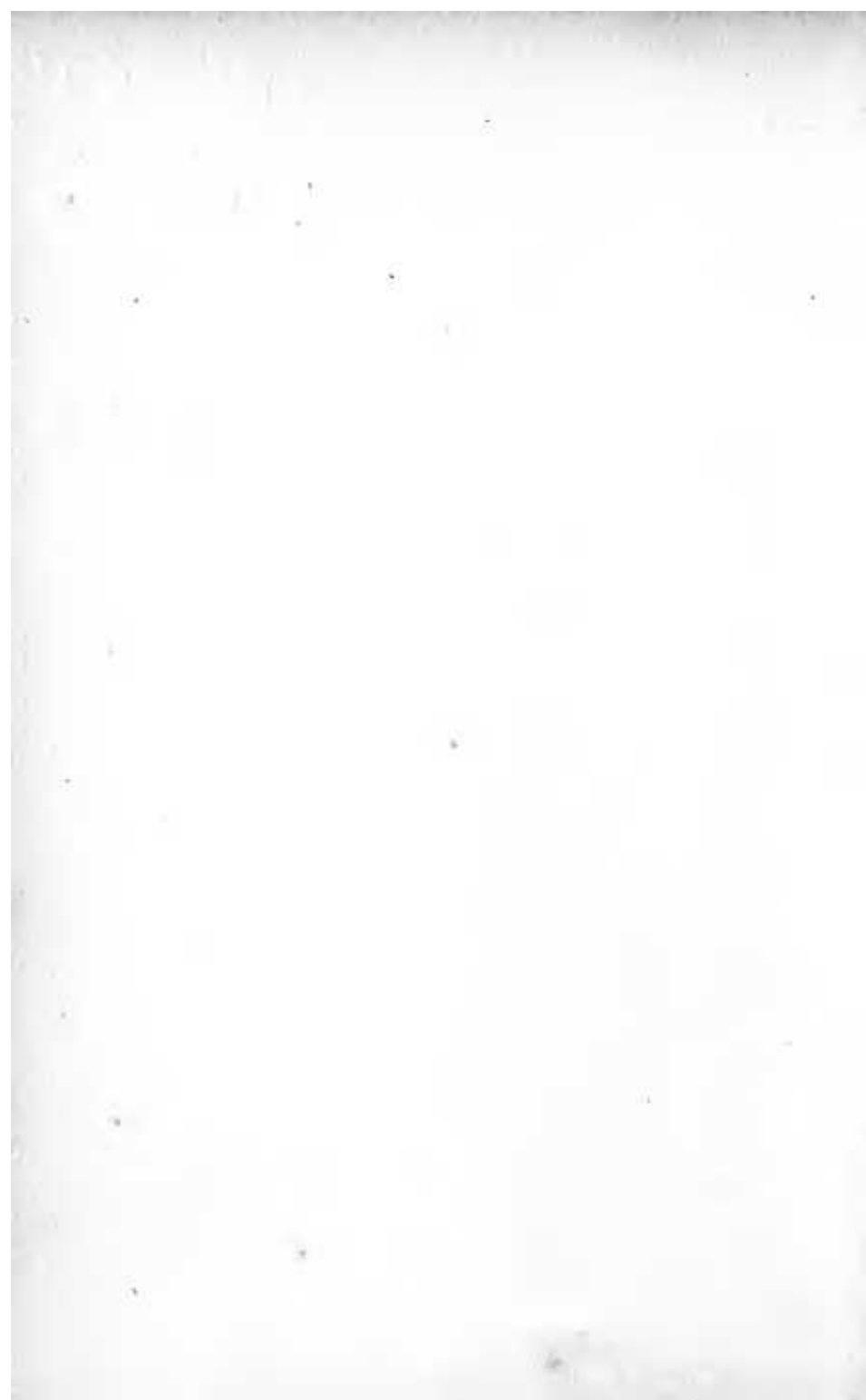
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PROEM

THIS is the story of the scribes, pharisees, priests, and Levites, and of certain Romans. It is intended as a phase of that divine history already told to the world, but now told from another stand-point and translated from the ancient Hebrew habits of life into modern American, so that the reader may more readily understand the circumstances that directed our actions. If it has been told aright, he may see why it was that we crucified the Truth.

We—scribes and pharisees—have been vilified and abused for nineteen hundred years because we acted as the circumstances of our lives compelled us. The fact seems to be overlooked that we were not born publicans and sinners, but upright and virtuous citizens, and that it was out of the question for us to desert our own class and to ally ourselves with those whose only recommendation appeared to lie in the fact that they were poor and lowly, or else that they were social outcasts and sinners. We could hardly be held to

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have been more worthy of respect if we had violated our traditions of order and of virtue to accept an entirely new code of ethics supported by such advocates; which code, if carried out, meant the overthrow of all that we held most sacred and worthy of preservation.

The integrity of the very Church itself—the foundation of our entire system of social order—was threatened with destruction, and it was only in the extremity of our need and after all other courses of action were closed to us that we resorted to the last and sternest measure to save human society from destruction.

Surely the truth is so unanswerable as to be axiomatic, that it is better that one man should die rather than that the very laws that bind human society together should be annihilated.

Yet for nineteen hundred years we have borne the odium of having wantonly and callously performed a cruel and unjustifiable act.

Everything is in the view-point. The whole aspect of creation depends upon where the observer stands to look at it.

Heretofore these great events of sacred history have been looked upon from the point of view of that central and dominant Figure, and the great plain of the world of mankind has been seen revolving dimly and remotely around it. Our point

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of view—the point of view of the scribes and the pharisees, the priests and the Levites, and certain of the Romans—has never been considered and weighed in the balance.

This is intended as a history of those affairs as we saw them, and from that view-point the divine Figure that shaped a new system that was to dominate all other systems is beheld—when seen at all—not as the pivot upon which everything swings, but as a single integer of society at large—a centre of fermentation, very distant from us—disturbing and dangerous, but remote.

For while we now and then saw Him near by, for the more part He hardly entered our lives to disturb our daily affairs until towards the last of His career.

This story that follows is intended by way of a vindication, and we challenge all scribes and pharisees of this day who read it to say if they themselves would have acted differently under the same circumstances.

The world is the world and is a very mixed quantity, being composed of good and bad in such a manner as to maintain the perfect mundane balance that God has ordained. If Herod was an unscrupulous politician, Caiaphas was a good priest; if Pilate, sitting in a high place of authority, temporized to his own advantage, the