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Catholic Dogma Expresses the Genius of Hate Toward the Public Schools and All Works of the Modern World

In the Pope's Letter on Schools We See Clearly That Roman Catholic Church Represents an Uncompromising Conflict of Medievalism Versus Modernism

By E. Haldeman-Julius

sonous breath; its voice is trained only to utter the words of grotesque superstition. It is a foul splotch, a dirty and loathsome sore, a putrid and poisonous infection upon the body of civilization.

Must we justify these words more explicitly? What is wholesome and fair to look upon in our civilization? Its attainments of knowledge—its acknowledgement of human reason and human interests in the affairs of life—its toleration of ideas and its humane attitude, its realistic attitude toward education and the solution of social problems—its sanity, directness, and alert variety of worldliness in an outlook that encompasses critically all of the past and prophetically the main hopes of the future. These are the fair, decent, hopeful, strong things in our civilization; and upon these things is not Catholic superstition, Catholic intolerance, Catholic medievalism a foul splotch? Culture and science and liberalism are the healthy, attractive, life-sustaining influences of our civilization—and is not Catholicism, unwholesomely in contrast, a vast sore mottled with the malignant disease stuff of the past and a sight which we must loathe in the very degree that we are attracted by the aspects of civilized social health and progress? Are not the beliefs of the Roman Catholic Church putrid?—beliefs that stink with the effluvia of the dead past?—and is not the propaganda of this monstrous congeries of superstitions a scattering of poisonous, infectious mental degradation throughout our civilization?

Catholicism is degradation of the mind; it is degradation of life, wherever it touches life: it is a fateful palsy upon the faculties of men, rendering them incapable of dealing in a sane manner with life. Between man and the real interests of man's life Catholicism interposes a barrier of sordid superstition: it hides from its believers the true face of life, and thus Catholicism is tremendously a propaganda—a conspiracy—of lying about life: it is a despicable fraud with regard to thought, with regard to the understanding of nature, with regard to social and political forms, with regard to principles of behavior, with regard to every feature of man's life. Catholic "education," such as that suggested in a general but unmistakably dogmatic way by the Pope's letter, is a system of lying about life and a system of violating the fundamental integrity of reasonable, sane, beneficently worldly living.

God, the False Image of All Catholic Lies

As an illuminating instance of what Catholicism really is—of what an active, not merely theoretical, evil it is—we need only refer to its position on marriage and divorce and birth control. Birth control is plainly a great, scientific, humane measure of modern times: it is a vital principle in the program of human welfare; and the Roman Catholic Church, which recognizes anything that is civilized in order to oppose it, upholds the cruel, pernicious doctrine of unlimited breeding and thus condemns its millions of believers to senseless burdens and miseries and a code of behavior which, affecting more than them, is widely anti-social. And this vicious attitude of the Roman Catholic Church is promulgated as a "law of God"—the chimerical God of Catholic idolatry, who is said to have made the Church of Rome the divine ruler over all mankind—the false God which is the image at the bottom of every Catholic lie and which is stamped as a seal of absurdity and arrogance upon this latest pronouncement by the Pope. Over marriage and divorce Catholicism similarly claims a tyrannical sway, denouncing the civil policy of modern times and branding as infamous any departure from its despicably lying, restricting and degrading code. The Catholic opposition to divorce (for the millions who have not great influence nor wealth) has been directly responsible for untold woe and torture and sordidness: here, as in everything else, Catholicism violates nature and sense: one would say that in Catholicism is expressed all the genius of hate toward mankind, for assuredly the worst hater could not inflict more terrible injuries upon the object of his hate.

Because marriage and divorce and birth control are not mentioned in specific terms in the Pope's latest very en-sickly-cal belch, we should not be deceived: for Catholic "education" means, undoubtedly, the inculcation and enforcement of the whole Catholic attitude toward life: it is a kind of "education" which naturally, or as the expression of a nature trained in every species of corruption, oppression and obscurantism, opposes itself to the liberal ideas of modernism. Insofar as the Pope's "educational" influence extends, insofar as Roman Catholic "education" operates among men, it is unrelentingly hostile to birth control: it is unrelentingly hostile to divorce and to the sanely secular idea of marriage: it is unrelentingly hostile to freedom of thought: it is unrelentingly hostile to a free and dignified and clean and brave and onward-marching social life.

So it is that when we discuss the Pope's letter on education we must discuss Catholicism in its main, significant features. We must discuss Catholic belief, Catholic policy, and Catholic history. We must discuss not only what the Pope specially says in this letter, but the astounding implications of what he says, the related meaning of other things which he does not say, the entire design of Catholic "education" keyed by its menacing major claim of supernatural origin, revelation, and authority.

Every Bigot Only Waits To Become a Tyrant

We must recognize that the Pope's letter, while having an obvious tone of arrogance in repeating the Catholic dogma of this Church's peculiarly divine mission and right, has also its diplomatic obscurities and omissions, for the most part dealing in generalizations (which are sinister even so) and not stating fully without the present power to enforce. The Pope's letter must be judged, then, in the light of what we know from many other sources as well as this single source, concerning the real beliefs and aims and will-to-power of the Roman Catholic Church. Civil powers, for example, which the Pope admits to be justifiable happen to be powers, which he cannot now successfully challenge; but, even so, he contradicts his seeming recognition of civil authority by proclaiming repeatedly the "supernatural rights" of the Church: and it is clear that the Pope would allow only a limited right and usefulness to civil forms, which should in the Catholic view be in agreement with or subservient to the dogmatic dictates of the Church.

The Pope says that he speaks for God: the Pope holds that the Roman Catholic Church is the divinely instituted government of God: and the Pope therefore believes (and this belief is scarcely disguised in the present encyclical) that Catholic authority, being God-given (as he claims), is supreme. But the Pope, bearing in mind non-Catholic sentiment in America and other countries, indulges in a pretense of fair-mindedness—a vague and treacherous pretense—which is seen clearly enough to be the most literal and inflexible narrow-mindedness. He is at once arrogant, sanctimonious and deceitful.

Does the Pope seem to grant temporarily certain rights of secular education which he has not the power to withhold? But he does not call them "rights": they are "duties," and it is chiefly the duty of the State to see that education is maintained in a religious form: governments which do not maintain the Catholic brand of "education" are unfaithful and are violating the "law of God" or (the same thing) the "law of Rome." This is the meaning which anyone who reads at all intelligently will perceive to be fundamental in the Pope's letter. Yet if in some passages he is vague (and, let us say, the Pope has a wretched and windy and laborious style), in others he assumes the position of omnipotence. He quotes the words of St. Augustine: "God Himself made the Church participate in His divine educative mission, rendering it by divine intervention immune from error. Hence the Church is the supreme teacher of men and her right to teach is inherent and inviolable."

The Pope Says Too Much—and Not Enough

Does that mean simply the right to teach Catholicism to Catholics? Does it mean only the right to maintain Catholic schools, freely existing side by side with non-Catholic, secular schools? We know what St. Augustine meant: he meant the imposition of Catholic dogma and Catholic rule upon all men, damning and destroying as heretics all who might resist that rule. The present Pope, whatever he may say diplomatically (with a blundering and il-

concealing diplomacy) about civil rights, means no less than St. Augustine. In other statements, official statements of Catholic "law," the claim is made fully that Catholicism is the only religion that represents the truth and that should rightfully exist: that Catholicism is the embodiment of supreme power conferred by God upon this Church: that Church and State should be one, meaning of course that the Catholic Church should rule the State or that, in the last frightfully revealing analysis, it should be the State.

The Pope could scarcely deny the vicious "logic" of his position as set forth in this letter. He holds that the Catholic Church is "immune from error"; that it is the infallible, supreme agency of "God's law"; that the Catholic Church is the "supreme teacher" (i. e., the supreme bigot)—and then? It follows severely that in the view of the Roman Catholic Church all non-Catholic education, secular in character and unsubmitive to the dictates of the Church, is impious, heretical, and contrary to God-inspired Catholic "law." Can anyone be so childishly devoid of realistic insight as to believe that a Church declaring such a bigoted conviction of its sole divinity and infallibility would permit the existence of our modern secular education, if for a moment it had the power to suppress this education? Can it be doubted that the real theory of Catholicism is that of complete, intolerant rule over human thought and life?

If a man says that he has complete truth and complete right and the complete inspiration and authority of God on his side, we know that man requires only complete power to become a complete tyrant. And when a Church proclaims itself in this bigoted "divine" role, what else should we expect from that Church, granted the power, but the completest inexorable sway of tyranny?

It is impossible to put together a dozen words defending or expounding Catholicism without revealing the medievalism which lies cancerously at the heart of everything Catholic: or rather we should say that Catholicism is completely cancerous in every fiber of its faith, dogma and policy.

After quoting St. Augustine, the Pope emphasizes the nature of Catholic bigotry in his own words, which might have been written by St. Augustine (even as the present Pope might have composed his letter most agreeably in the fetid atmosphere of the early Church): "The Church, therefore, has the independent right to judge whether any other system or method of education is helpful or harmful to Christian education. And this is so both because the Church, being a perfect society, has independent rights on all means to its end, and because every system of teaching, just like any action, has certain relations with the ultimate aim of man, and cannot therefore escape the rules of divine law of which the Church is the infallible custodian, interpreter and teacher."

"Rome's" Right to Rule Is Real Text of Pope

Is it possible that there can exist in anyone's mind even a tiny cloud of obscurity as to the significance of this claim and the meaning which, in the light of this claim, must be ascribed to the Pope's letter? In those few powerful words—for they are powerful words, that is to say words of power, in their intention—we have what essentially is the text of the Pope's letter. In other parts of his letter the Pope may seem to acknowledge fairly—but vaguely, always vaguely—that civil governments have certain rights (or "duties") in the eye of the Church) to certain secular activities: though it is in itself an admission of rare and ironical edginess that the Pope should presume to say what civil governments, what non-Catholic governments, may or may not do: who is the Pope to say to the governments of the world and to the peoples of the world, "Thou shalt!" or "Thou shalt not!" And elsewhere in his letter the Pope may argue and merely scold and plead for a standard of "righteousness" which is very confused excepting for the one clear principle, positively speaking, that Roman Catholic dogma is the criterion of "righteousness"; and the Pope may pretend with the slimy hypocritical unctious of his worthless office that he is concerned for the dear children of Catholics (and non-Catholics?)—concerned that he may be able with the greater ease to fill their veins with the hypodermic

"education" of Catholic dope. But we repeat that the text of the Pope's letter is his statement that "every system of teaching, just like any action, has certain relations with the ultimate aim of man, and cannot therefore escape the rules of divine law of which the Church is the infallible custodian, interpreter and teacher." It is the Roman Catholic Church, then, which presumes to judge and to decree what is "the ultimate aim of man." It is the Roman Catholic Church which tells what are "the rules of divine law" and which, as certainly as a tiger leaps upon its prey, seeks only the power to enforce cruelly upon mankind these "rules of divine law" that are, in fact, nothing but the dogmatic, ignorant, malignant opinions of the Roman Catholic hierarchy.

Observe that the Pope (and this is a sinister point!) upholds with literal and power-seeking spirit the old, medieval, man-crushing superstition of "divine law." He means that there are actually "rules of divine law," not in any metaphysical or poetic sense, not in any vague sense of something which the inward conscience of man must discover and obey, but in the explicit, mandatory sense of human laws—only, of course, the Pope proclaims these "divine laws" as superior to human laws. The Catholic Church is unique and singular and distinctly set apart in an ominous, vicious role in that it maintains this damnable dogma, this dogma which goes back to the barbaric times of medievalism. The Pope (and he speaks for his Church, as other high and mighty Catholics have spoken in the same tone) believes—or pretends to believe, which is no less dangerous—that a God somewhere has decreed certain laws and that this God has delivered these laws into the keeping of the Roman Catholic Church and that the Roman Catholic Church is therefore divinely commissioned to secure the enforcement of these laws, given to itself the power, given to itself the wealth and wicked force, given to itself the chance by might or treachery to establish itself once more as the God-decreed and the God-damning agency of earthly rule.

One Central Meaning—All Power in the Name of God

Of course the Pope has not today the power to enforce "these rules of divine law." He knows this only too well; he is crafty with all his arrogance; he knows, too, that the claims and designs of Catholicism are clearly enough stated in Catholic "law" and are familiar to Catholic leaders. But the amazingly bigoted pretensions of the Roman Catholic Church have not been modified—ah, moderation is the one thing which the Catholic Church at heart is incapable of! The medieval claim to be God's chosen instrument of rule upon earth is still the centrally significant claim of the Roman Catholic Church. No judgment of Catholicism is worth the paper it is written on which does not take carefully and far-seeing into consideration this central significance of Catholicism, emphasized as it is with terrible impressiveness by Catholic history.

For wherever the Church of Rome has had real power it has left a trail of blood and crime and vice. The power of the Church has meant with deadly correlation and crucifying effect the enslavement of man. Who would be so foolish as to trust this tiger? Tigers, being tigers, are not trustworthy—one look at the animal, identifying it, and we know absolutely what its action will be if it is free to act according to its nature. And then we can see how the teeth of this tiger, the Roman Catholic Church, have torn at the vitals of humanity. We can read in huge crimson letters, traced in the actual blood of its victims, precisely and fully what was the meaning and what at heart IS the meaning, would with lethal literalness AGAIN BE the meaning of Catholic supremacy.

The lesson of Catholic tyranny is written in blood and it is written in the debased minds and the crushed feelings of mankind when under the sway of savage beasts predatory on a Papal throne. The worst crime of Catholicism is not that men have been killed for its power and profit: no—its infinitely greater crime is that it throttled and stamped upon the incentives, the hopes, the efforts of civilization. Pretending with the mockery of the most staggering, silly, and sinister lie ever told that it was enforcing "the rules of divine law," the Roman Catholic Church kicked brutally in the face all the things that meant

the rebirth of civilization. It hated and feared and with profound malice and relentless use of knowledge; it hated and fought science, the supreme and accurate and enlightening knowledge; it fought bloodily against all the brave, glorious impulses of political liberty; it struggled without vision and without decency against the dawning recognition of the social rights of man; it denounced bitterly and punished severely the expressions of free thought. In the name of God (and in the interests of the Pope-headed hierarchy of greed and ambition) the Roman Catholic Church has wielded the most terrible power. And its claim to power stands brazenly the same today.

Schools of Superstition Are the Pope's Ideal

Let it be repeated, again and again: Historically the Roman Catholic Church is seen to have wielded intolerant power and it is seen to have directed that power crushingly toward the suppression of ideas not favorable to Catholic theology and Catholic power. And the Roman Catholic Church, in its essential and intended nature today, is traditionally spirited in its greed for power and is traditionally intolerant in its conception of the use of power and in its attitude toward non-Catholic ideas. The huge irony of the Pope's letter on education—of all subjects—is that the Roman Catholic Church has never believed and does not now believe in what can reasonably, fairly be called education.

Faithful to another tradition of his Church, that of lying, the Pope says that "the school, considered also in its historical origins, is by its very nature subsidiary and complementary to the family and the church." The truth is that education grew in opposition to the Church, and that it never could have advanced to a point of real effectiveness and security without throwing off—as it did throw off—the odious rule of Catholicism from the social and intellectual life of mankind. Consider the whole progress of mankind, in social justice, in political liberty, in educational enlightenment, in scientific creativeness—and it will be seen that this progress has been uniformly a rejection in full and measured terms of the principles of Catholicism, a denial of the pretensions of Catholicism, a movement of supreme revolution away from all the features of Catholic history.

It is the very essence of hypocrisy—or, if anyone prefers to express it thus, of sheer wilful perversity in refusing to see things as they really are—when the Pope intimates that the Church was the inspirer and protector and guide of education. The catch is, of course, that he willfully misuses the term "education." What he means by "education" is, first and last, the inculcation of the Roman Catholic dogma and the Procrustean forcing of every branch of knowledge into conformity with Catholic dogma: which would mean, indeed, that knowledge in any true definition and use would decline and disappear relatively to a rise of Catholic control over education. In other words, the moment the Roman Catholic Church has the power to define education, then the whole meaning and promise of education as we know it in the modern world will be destroyed. What is education? according to the Pope. He tells us in this remarkable, yet traditionally characteristic, encyclical what a good Catholic school is—what the Catholic ideal of education is—and we may be warned thereby. The Pope says: "For a school to be considered it is necessary that the whole teaching and organization of the school, namely the teachers, the curriculum and the books, be governed by the Christian spirit under the maternal direction and vigilance of the Church. That religion should be really the foundation and crown of all instruction in all grades, not only in elementary, but also in all others."

"The World Is Wrong," Say Catholic Bigots

Although in its immediate application this is a statement of the policy which must prevail in Catholic schools, we cannot escape its obvious significance as the intolerant (and, for us, intolerably controlling) policy of Catholicism insofar as its control may extend. Religion—and the dogmatic religion of the Roman Catholic Church—should tyrannize completely over education:

(Please turn to page 2.)

A strange document, for all that it is a typical production setting forth the familiar claims of Catholicism, is the encyclical letter to the world from Pope Pius on the subject of education. We should be very much surprised if an intelligent communication were made by the Pope on this or any other subject; therefore this latest encyclical, astonishing as it is when placed in contrast with modern ideas, amazing as it is when we reflect that it is the pronouncement of the head of an immense organization committed to the crude, horrible doctrines of medievalism, nevertheless impresses us with that recognition of something expected which has happened precisely according to our expectation.

The Pope speaks, and he utters the nonsense of rotten old dogmas. The Pope speaks, and he reveals a point of view which is entirely untouched by the intellectual progress of centuries. The Pope speaks, and he repeats doctrines and assumptions and claims which are preposterous—which in their very face are marked by the gargoylish lines of absurdity—which are false in reason, impossible in nature, and intolerable with regard to government and social life. And we could not imagine the Pope expressing himself in any other way. He is the spokesman of Catholic bigotry and superstition, and his Church is utterly antagonistic to the great features of liberalism and humanism which set the modern age brilliantly above the Dark Ages when Catholic faith and dogma and power were supreme. So a letter from the Pope on any subject—though particularly on the subject of education—invariably reveals itself as a document of implacable and complete hostility to modernism.

There is one thing which is, not perhaps more surprising, but no less obviously absurd than the Pope's letter. We refer to its respectful treatment by the American press. Certainly the American newspapers could not do otherwise than disagree in the main from the Pope's statements on education, conflicting as they do with the American theory and system of public secular schools. But these newspapers discuss politely an attitude which is worthy of nothing but contempt, ridicule, and severe repudiation. They have failed to characterize this foolish and presumptuous document in plain, uncompromising terms as a mess of medieval brewing, as a concoction of Catholic barbarism which has the rank smell of the most unclean and corrupt and noxious atmosphere known to human history. The Roman Catholic Church is a very powerful, very imposing, very respectable organization; Roman Catholics are numerous and influential; Roman Catholics are a large body of the newspaper readers—therefore the newspapers treat Catholicism with a respectfulness which is misleading and which is inconsistent with a full, truthful view of this organization and its doctrines and its aims.

Hold Your Noses But Keep Your Eyes Open

Truth before politeness—the Pope is an old bigot, a conceited and purblind ass, a superstition-monger of the most revolting type. The Roman Catholic Church is an institution which reeks with vapors of vile nonsense, which gibbers in ghoulish darkness, which is poisonously hostile to the decent program of civilization—a program which established itself only after a long and bloody opposition to Catholic tyranny. Catholicism is wholly evil and wholly idiotic. This is the truth about the Pope and his Church. It is treachery to the cause of civilization when this truth is obscured out of deference to the power and prestige of that slaughterhouse of human values, that structure of medieval ofal,

that channel of medieval excretions—the Roman Catholic Church.

We shall analyze the Pope's letter on education without regard to treacherous forms of politeness. We shall treat the Pope's "ideas"—bad use of a good word—without the slightest respect. We shall define candidly the Catholic menace, obscenely driving and foul and evil, to modernism.

Naturally the Pope's letter begins with a lie: "The representative on earth of our Divine Master . . ." The Pope represents nothing divine nor does he represent anything decently human. "The Divine Master" is a myth, which no one with the least trace of intellectual awareness and self-respect can pretend to take seriously in this modern day. It was of course never deserving of serious intellectual regard; but we can allow for the ignorance of earlier times, when men were not only without scientific knowledge but when even the simplest light of sane worldliness and realism was absent, when culture even in its most elementary features was unknown, when men lived darkly in a condition scarcely better than death under the rule of Catholicism. Fairly level of intelligence preceded the Greek reign of Catholicism. The Greeks and Romans had a wise culture that was superior to such myths as are repeated today by the Pope. A realistic style of thought was well known to the cultivated, skeptical Pagans, who would have hooted at the Pope's letter.

Two thousand years ago there was a real civilization, and the outlook of a greater civilization, upon the earth: then civilization disappeared, and the lot of mankind was degraded to the sewers of Catholicism: civilization had a rebirth, and it was forcibly recognized as the prerequisite of a decent and tolerable life that Catholicism must be expelled from power. Yet Catholicism maintained, even so, a very considerable strength, wealth, and influence; no longer all-powerful, it succeeded in maintaining itself side by side—yet even in a treacherous, hostile attitude—with modernism which represented its full and eloquent antithesis. Catholicism upheld in their worst and most vilely superstitious form the myths which were discredited by the advancing, free intelligence of men. While reborn civilization grew toward the truth, Catholicism stubbornly repeated its wretched lies; men went forward to wider liberty, and Catholicism spoke insistently with the old accents of arrogant tyranny; knowledge was obtained through secular activities and research, and Catholicism despised the meaning of this knowledge.

Catholicism Is a System of Lying About Life

Resisting the growth of enlightenment, the Roman Catholic Church not only maintained, without a sign of susceptibility to good sense, its barbaric superstition of a God and its monstrous dogmas of supernaturalism and its theology equally silly and hateful; but it continued its claim to be the divinely authorized interpreter and enforcer of the will of its mythical God: it claimed, and it claims today, falsely the authority of a supernatural power which is said to be greater than all natural powers.

It is important to dwell thus deliberately upon the opening phrase, the opening claim, the initially defining tone of the Pope's letter: for it emphasizes at once what we shall make continually emphatic throughout this analysis—namely, that the Roman Catholic Church is based upon and composed of the most brazen, ugly and stinking superstition that defiled the ages before civilization (and specifically the ages between the ancient and the modern civilization). Its hands today, hands not possibly to be cleaned, are defiling hands; its breath is a poi-

sonous breath; its voice is trained only to utter the words of grotesque superstition. It is a foul splotch, a dirty and loathsome sore, a putrid and poisonous infection upon the body of civilization.

Around the Table

Chats Among the Editor and His Readers

By E. Haldeman-Julius

ONE HUNDRED MEN WHO MOVED THE WORLD

This is the title of the great work which I have just commissioned Joseph McCabe to write for Haldeman-Julius readers. Its sub-title is: A Biographical History of Civilization. It will be published in a hundred small volumes of 7,500 words each. When I mentioned this idea to McCabe, in Kansas City a few weeks ago, he was immediately enthusiastic. He visualized at once the thrilling magnitude of the subject. One Hundred Men Who Moved the World—that is to say, an intimate scholarly record of the great deeds, thoughts, ambitions, movements that have made civilization. It will be in truth a dramatic, coherent story of the significant life of mankind. And it is clear that truly and effectively to write the history of civilization is to relate this progress to the central figures of men of power, men of thought, men of vision.

Not that McCabe will interpret civilization all too simply or superficially in the light of a Carlylean "great man" and "hero worship" theory. The factors of social evolution will be given careful place in the narrative. Each of these hundred men will be revealed against the broad background of his age. It will be shown of course that great men are not in an impossible sense the creators of conditions, ideas, movements—but that they are necessarily influenced by their environment and that they react upon their environment.

Great men, however, carry in themselves the highest proof and meaning of human achievements. Great men have moved the world of human affairs. Great men represent in a large, eloquent, summary way the history of the age in which they live. Thus we refer to the Age of Pericles, the Age of Voltaire, the Age of Shakespeare, and so on.

What is important now is that McCabe has a vivid picture of this work and, upon his return to England, will set about doing it with his usual scholarly industry and thoroughness. My readers are so well acquainted with McCabe by now that I need not repeat encomiums on his swift, incisive, complete style and his scholarship which is as broad and many-sided as the intellectual world. It is enough to say

that McCabe will appear at his very best in these hundred books telling of One Hundred Men Who Moved the World.

And it was characteristic of McCabe that, once the idea was presented to him, he rapidly brought it into shape in his mind. A few days after I had talked with him in Kansas City I received the following tentative outline of the figures, grouped in relation to their various historical ages, that should make up this tremendous story of civilization:

King Hammurabi (Babylon), Kung-fu-tse (Confucius), Buddha, Mengtse (Mencius), Cyrus (Persia), Asoka (India).

Pericles, Pheidias, Plato, Aristotle, Zeno (Stoics), Epicurus, Galen, Ptolemy (Alexandria).

Emperor Hadrian, St. Augustine, Theodor the Goth, Pope Gregory I, Emperor Tai-Tsung (China), Mohammed.

Charlemagne, King Didier (Lombards), Caliph al Hakim (Spanish Moors), Peter Abelard, Hildebrand (Pope Gregory VII), Saladin, Frederic II, Dante, Roger Bacon.

Renzo de Medici, Giotto (artistic revolution), Boccaccio (classical rebirth), Da Vinci, Michael Angelo, Wycliff, Hus, Erasmus, Luther, Rabelais, Galileo, Shakespeare, Francis Bacon, Richelieu, Moliere.

Montaigne, Cromwell, Milton, Cervantes, Newton, Pascal, Peter the Great, Frederic the Great, Voltaire, Rousseau, Pestalozzi (education).

Diderot, Mirabeau, Franklin, Washington, Paine, Goethe, Schiller, Kant, Gibbon, Adam Smith, Napoleon.

Byron, Shelley, Lincoln, Froebel (education), Robert Owen, Mazzini, Victor Hugo, Karl Marx, Bakunin, Dostoevsky, Heine, Darwin, Herbert Spencer.

Nietzsche, Wagner, Tolstoy, Emerson, Lester Ward, Walt Whitman, Ibsen, Pasteur, Haecel, Edison, Burbank, Zola, D'Annunzio, Hauptmann, Tagore, Wells, Shaw, Havelock Ellis, Georg Brandes.

As I say, this is only the first suggested list of characters that will be recalled to magnificent life, the life of thoughtful and dramatic evaluation, in McCabe's One Hundred Men Who Moved the World. Obviously the list is right in the main—superior and representative. Here and there a change may be made. One thing is as certain now as it will be when the last word of this 750,000-word job is written—namely,

that Joseph McCabe, in One Hundred Men Who Moved the World, will produce a thrilling masterpiece. Here will be something unique in literature, nothing quite like it ever having been attempted.

And let me emphasize again that the outstanding quality of this work will be its sheer, sparkling readability. It will really be a great story in a hundred magnificent, expansive chapters. Action will characterize it from first to last. Great figures in a moving world, and moving that world—great figures in a series of daring thoughts, experiments, conflicts of vast proportions—great figures in whose stories we relive the most important life of humanity—such, remarkably, will be this immense new work by McCabe. I shall let my readers know about the further progress of this work.

Don't think I am forgetful of you in another respect—I know that you are eager to hear about the McCabe lectures in Kansas City and about McCabe personally.

Unless the Pope or the Christian Science Board of Directors or the Kansas Anti-Saloon League or the Daughters of the American Revolution suppress this paper before another issue can appear, you will read next week in The American Freeman an interesting pen picture of Joseph McCabe on the platform and an account of the excitement—the intellectual excitement—he has stirred in Kansas City, "the Heart of America."

Those who fortunately are also readers of The Debunker will be privileged to read an extra fine story about McCabe which Marcelet will contribute to an early issue of that magazine.

EVERYMAN'S UNIVERSITY

Next to the direct experiences of living, which are fundamental but limited, books are the great educators of mankind. Read and you shall become wise: there is no bunk about that. True, it is very important what you read and how you read. Reading should be done in a fine, honest spirit of mental curiosity. The desire to know should be superior to all suggested, respectable desires of falling in with conventions or supporting this sacred or that patriotic institution. Free thought should be more thrilling than any form of faith or emotionalism: and it is more thrilling, once a man is embarked upon a liberating course of reading and thinking.

Believing these things, feeling and knowing them in my own life, I am prepared to accept quite naturally and in a temper neither of modesty nor immodesty what is said about the educational importance of the Little Blue Books and other Haldeman-Julius Publications. For in-

stance, I know that J. V. Nash (Chicago) is not exaggerating when he states the simple truth when he writes me:

Let me congratulate you upon the Jubilee Catalog, a copy of which I received the other day. In thumbing its pages, I am amazed at the wealth of good things it contains.

In bringing not only science, but the cream of the world's best thought in every field within the reach of the common people, you have inaugurated a most far-reaching educational work, more significant in its potentialities than anything of the kind previously undertaken in this or any other country. Its results will become more and more apparent with the passage of the years. How enthusiastic Huxley would have been over this Jubilee Catalog!

On the basis of Carlyle's dictum that a true university is a collection of books, your enterprise deserves to be called The Haldeman-Julius Popular University.

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Again I say: Read widely and be widely wise.

Catholic Dogma and the Modern World

Continued from page one) that is what the Pope means and that is what would necessarily follow upon the growth of Catholicism to a major, powerful, effective position. To be specific and to cite the most familiar illustration, our American system of public schools would not survive a return to power of Catholicism. The Church of Rome absolutely condemns this system of education: it has always condemned our public school system, and the Pope repeats now what is the historic, bigoted view of his Church.

With his limited power, and having an effective control only over his Catholic "subjects" (as we may not unfairly describe them), the Pope's words have a direct bearing upon schools that are maintained by Catholics. The hierarchy of the Roman Catholic Church can decree what "education" shall be allowed in the various schools under the management of the Church. But it is not only in the school system of the Church that the Catholic hierarchy and the Pope in his present letter are interested. This Church is hostile to every principle and feature and achievement of education which is not in harmony with the scheme of Catholic dogmatism.

There is only one realistic way of reading the Pope's letter, and that is to understand that the theory of "education" which it pompously lays down for the guidance of Catholics is at the same time a rebuke and a challenge to the world and—this is the principal point—is a statement of belief which the Roman Catholic Church regards as strictly applicable to all the world. The theory of "education" which we behold in all its crude unrelieved superstition in the Pope's letter is a theory which, in the conviction of the Catholic hierarchy, should be universally and absolutely in practice. Does not the Pope repeat that his Church has a divine commission to reveal and enforce the truth? The world is disobeying God when it refuses to conduct its education in severe submission to Catholic principles. Non-Catholic education is heretical—it is a defiance of God—it is not right that it should exist, according to the viewpoint set forth clearly enough in the Pope's letter.

Of course, the impiety of the world, its anarchic rebellion against "the laws of God," has a much broader meaning and one that is implied, naturally, by its heretical insistence upon secular, non-Catholic education. What is basically and broadly the offense of the non-Catholic world is that it rejects Catholicism as the absolute, all-ruling religion. It is not Catholic, and therefore it is in a condition of sin and rebellion. "All power to the Church" is actually the vision that is "divine" to the Pope and his gang. Our education, our laws, our literature, our social life—all would be changed terribly beyond our recognition if the Roman Catholic Church should regain the power to enforce its beliefs with complete, cruel consistency. Ridiculously inconsistent in its arguments, in its

boasts and sophistries and lies, the Roman Catholic Church is ominously consistent in its desire to enjoy the intoxication of mad, hateful power—a craving that is at once mad and deliberate.

Catholicism Is Deadly Foe of Education

What could "education" conceivably be under Catholic domination? It needs only a moment's reflection to perceive that real education would be impossible with (as the Pope says) religion as "the foundation and crown of all instruction." What the Pope means by religion is, of course, the disgusting medley of lies, dogmas and superstitions that is known as Catholicism. Thus the kind of "education" which the Pope would endorse—which, given the power, he would enforce—would be an insult to our minds, an assault upon our liberties, a travesty of all that we decently, sensibly mean by education.

What sort of knowledge could be imparted in our schools (our common and high schools, and our universities as well, for the Pope includes all the grades of education in his Catholic dictum) and yet keep the teaching consistent with the brand of medieval superstition which is upheld by the Church of Rome? At every point Catholic superstition not merely conflicts with the truth about life, but degrades life and makes it ugly and ridiculous.

True history and Catholic superstition cannot be reconciled in sense and amity: each is the deadly enemy of the other; and we can easily imagine what kind of history would be the universal teaching if the Catholic ideal of "education" were triumphant—it would be even more damnably false than the present teaching of Catholic history, for in the imagined case there would be no free secular teaching of history to correct the Catholic fabricators.

Science, too, is incompatible in every branch, in its facts and in its implications, which Catholic superstition. For science is the understanding of life; and Catholicism is a system of lying about life. Science has no dogmas to uphold, but is dedicated to the search for truth; while Catholicism consists in a set of dogmas which are held to be superior to all knowledge, all criticism, all discoveries and values of truth.

Again, with respect to social and political institutions there is no disputing that Catholic "education" would be a teaching of medieval submission to the "laws of God" which are identified by the Catholic hierarchy with the laws and dogmas of the Roman Catholic Church. Un-

doubtedly Catholicism would "educate" men to be slaves (even as good Catholics today are in their beliefs and in many aspects of their behavior the slaves of this Church) and would train them to a spirit of blind, abject obedience. It would destroy the great educational work of freedom.

In truth, a culture worthy of the name would be impossible under the dominant theory of Catholic "education." A free social life would be impossible. Civilization values would be impossible. Progress would be impossible. It is a mockery, to speak of Catholicism and education in the same breath: for Catholicism adds to passive ignorance the greater evil of active superstition.

"Magic" Is the Pope's View of Education

The Pope shows us the farcical nature of his ideal of "education" when he describes the Church as an actual present influence for enlightenment and uplift. Yes, we are told seriously—the Pope does not intend it as a joke—that the idiotic and fraudulent show of Catholicism performs the functions of a perfect "divine school." Here is a stunning glimpse of what the Pope regards as "education" in the Catholic corruption of the word and its meaning: "The educative environment of the Church includes not only its sacraments, a divinely efficacious means of grace, and its rites, 'all in a marvelous way educative, nor does it include only the material enclosure of the Christian temple, which also is admirably educative in the wisdom of liturgy and art, but also a great abundance and variety of scholars, associating religious piety together with the study of literature and sciences, with recreation and physical culture."

Thus we are asked to regard it as "educational" when Catholics chant their hymns of wretched and gloomy nonsense, when they go through their preposterous rigmarole of submission to the priests, when they engage in rites that are barbaric in their significance and origin, when they join in the celebration of beliefs which belong to the dark ages of the human mind. With a stupid unconsciousness of the paradox, the Pope offers, himself as a holy authority on "education," and then illustrates his wisdom by his drooling assurance that the Church sacraments are "a divinely efficacious means of grace." He associates "education" and magic, does this Pope of the medievalists. When Catholics believe that they are eating the body and drinking the blood of Jesus their Christ, then they are performing an "educative" act—that is the kind of sickening, albeit

hugely ludicrous, absurdity which the Pope brings forward in support of his claim that the Church is really educational.

He is unconscious also, we suppose, of his salient irony in speaking of superstitious magic and then of "sciences" in the same breath. Catholic "science" is ghost "science." It doesn't exist. It is a misnomer. Catholicism and science are as far apart as the wide world of reality. Can the interests of science be supposed safe under the guidance of the forces of superstition? Can any sound, wise ideal of education be looked for in this Roman Catholic Church which has stood aside from the light and movement of progress, which has fought man's discovery of truth and man's assertion of liberty, and which keeps alive and even impudently offers as "educative" the worst superstitions that ever befouled the human mind!

The Pope's reminder of the Church's "educational work" serves well as a criticism of his pretension, which is both lying and stupid, that the Church is the rightful arbiter—or, to use a stronger word which fits such bigotry, the dictator—of education. As we see it in operation, we recognize plainly that Catholicism is the very crazy opposite of education. It is not possible in the bloody, vile superstitions of Catholicism to trace the slightest semblance of a sane, decent, tolerable conception of education. Catholicism is not even intelligible unless one throws aside the standards of intelligence. Its "education" is a degradation of civilization and a corruption of native, honest, innocent savagery.

Darkest Theology Without One Glean of Sense

Feeling so infallible that he is egotistically unsuspecting of his own asininity, the Pope entertains us with a further glimpse of the "educational" thought which inspires Catholicism. In the very tone of brainlessness characteristic of an ignorant monk of a thousand years ago, this Catholic spokesman of superstition says: "In fact, we must never lose sight of the fact that the subject of Christian education is man or spirit, joined to body in natural unity with all his faculties, natural and supernatural, such as we know him through reason and revelation. Man fallen from his original state, redeemed by Christ and reinstated in supernatural condition of Christ's adoptive child, but not in the prenatal privileges of immortality of body and integrity or equilibrium of his inclinations. There, therefore, remain in human nature effects of original sin, espe-

[Please turn to page three



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In the World of Books Weekly Reviews and Other Literary Ruminations Isaac Goldberg

All of us (You as well as I. And you, more particularly than I) Are typographical errors In the Book of Life. But I demand the right To correct My own proofs.

SEWAGE AND "BASE INSTINCTS" A Bostonian relates this story of an eminent lawyer in the capital of Massachusetts. The legal luminary, rising to the defense of censorship, said that in the Hub "we admit certain biological truths, as any sane person must, but that such an acceptance of facts does not necessarily make their portrayal in books and play justified. . . . We in Boston run our sewers underground."

Well, here's one Bostonian who doesn't applaud. There is something filthy in conceiving of sex as a sewage system. Did the eminent lawyer ever hear of open plumbing? Did he ever hear of sparkling waters flowing down the mountainsides? Did he ever hear of sunlight and fresh air? The legal mind may be legal, but sometimes it ceases to be a mind. We shall make little progress toward sexual enlightenment until the association of filth and sex is forever obliterated.

Because pure water may become stagnant and foul, are we justified in condemning all water? Because men and women may make of sex a disease, are we justified in seeing nothing but disease in sex? Sex is like a mirror; we look in it, and we behold an image of ourselves. It is what we make it; what we are. Keep sex underground and you make a sewer of it. Set it in the sun, where it belongs, and it irradiates, energizes, beautifies, glorifies the totality of living. The man or woman who condemns sex is sex-ridden, sex-obsessed. It has become a monster to be excoriated.

"We run our sewers underground." Translate that into English and it means: "We fear sex; we are the dupes of the ancient notions that made of it a terror instead of a glory; we are perverted by theological dogma."

If you wish to behold the result of running sewers underground, read Mr. Liggett's article on "Bawdy Boston," in a recent issue of Rascoe and Eaton's magazine, Plain Talk. It is high time that something else besides sewers was run underground. Another phrase, too, should receive some corrective notice: The one that refers to sexual feelings as "base instincts." What a stupid phrase! Let it designate robbery, grafting, profiteering, political chicanery, or what you will. But let it not describe sexual appetite, which is a normal desire and nothing to be ashamed of. There is something base, indeed, in the mind that could so describe the instinct that populates the world. The instinct may be perverted to base uses. True. But in itself, how can it be base? And, as Bertrand Russell has pointed out in Education and the Good Life, consider the terrible psychological injury being done to children by indoctrinating them with

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the conviction that the process which brought them into the world, a process inevitably linked with their feelings toward their parents, is base. A foul conception! ON YOUR GUARD! Confidences Crooks and Blackmailers. Their Ways and Methods. By Basil Tozer. (Author of The Story of a Terrible Life.) Boston. The Stratford Company. \$2.50.

Mr. Tozer's new book is really an anecdotal dictionary of tricksters. If you are of the gullible gentry, who believe every hard-luck story that they hear; who hold mothers' babies for them while the pseudo-mother leaves for a far, far country; who collaborate with Spanish prisoners to rescue the family fortune from the clutches of vile sharks—then you had better read through Mr. Tozer's vade-mecum of "con" men and be prepared for the wiles of the wicked. Some of these tricks are so obvious that one fairly sympathizes with the man who pulls them off. Others are such as we could easily succumb to, unless forewarned. I shouldn't be surprised if the book would pay for itself inside of six months, considering the general gullibility of the populace.

ONE FROZEN EAR TO ANOTHER Mr. Gunn's account of his frozen ear, printed a short while ago in these family pages, brought to my mind a similar experience that I had in my high school days. I have, over Gunn, the advantage of a lustrium in years. (Why do I say lustrium? In my high school days, during the Latin periods, that word, somehow, was drummed into our unfrozen ears. It means a five-year span, and gives us the English word luster. Well, enough of that.)

The school was a two-mile walk from where I lived. Much of the walk lay along the banks of the historic Charles River. In those days there was no Esplanade, and the view from the Boston bank to the Cambridge shore was not the classical outline that makes the spot so beautiful now, especially in the twilight. It was a cold morning, but I noticed nothing unusual. We had a mathematics examination that day. The warmth of the schoolroom seemed very pleasant as I bent over the blank sheet and began to fill it with algebraic formulas. (Another digression: I was a horrible mathematician, but I maintain that at least half the trouble lay with the teachers. For, later, when I simply had to know the subject in order to pass the Harvard entrance examinations, I taught it to myself in the few months of summer vacation. Mathematics is, when properly considered, a fascinating occupation.)

Well, as I hovered x-y-z-y over my work, something kept flapping over my right cheek. It might have been my hair, which, though thinner than it was in my high school days, still has a habit of falling across my right eye or cheek. Then, it seemed to me, something was touching my examination sheet. I placed my hand to my face, and lo! My ear was about three times its natural size. For that astounded moment it seemed to be as big as an elephant's. Worse still, I could barely feel it. The teacher saw my plight.

"See here, Goldberg, you'd better run down to the yard and rub some snow on that ear." I can still feel the pain of the ear returning to consciousness, as it were. Nor did it go down in size for some time. Ever since that day—it was surely twenty-five years ago—my right ear is much more sensitive to the cold than is my left. It serves as a sort of thermometer and barometer in one. I can't quite predict storms in the West, or subtle changes in the weather, yet it's as good for those purposes as a corn is.

SLIPPING The scientists are not, some of them, keeping their heads. Look at the spectacle Haldane makes of himself in his latest book, The Sciences and Philosophy. (Doubleday, Doran & Co. \$3.75.) Believe it or not, he tells us that the true God is the God of Christianity. And he has some beautiful rationalizations that should comfort even Dr. Cadman. Haldane, a masterly biologist, leaves the laboratory and falls right into the arms of his grandmother. It is sad. But it also marks a trend of the times that must be fought to the last ditch. If a Haldane's intellect yields, in the end, to the comforting creed in which he was suckled, what is to become of the lesser fry?

Lifts In the Fog BY MARCET HALDEMAN-JULIUS. A group of us went a few evenings ago to a very dull talk. The news reel that preceded it was, if possible, even duller. We left when the picture was half finished, quite sure of the fate that awaited hero and heroine after the story had created its tedious way to a well-worn ending. But as we drove toward home, we discovered that one scene in the news reel had lingered with us.

"You might use it in your department," suggested John Gunn helpfully. And at once ideas and phrases flashed in happy vividness across my mind. Happy I was having fun with it. Then—no chance to get to the typewriter. Guests. Children's lessons (Alice is going to be in a spelling contest). Long confabs with my farmer. At last when I sat down, with relieved pleasure, to write I couldn't remember one single thing I had intended to say.

John looked at the finished product in poorly concealed disapproval. "It doesn't sparkle," he announced in a tone of kindly regret. "It isn't the way I'd handle it." "What would you do with it?" I countered. "I'll show you," he exclaimed. And the next moment he was actually tapping away at the typewriter. "There!" he said as he handed his draft to me and watched me read it. "I'll tell you what," I suggested, "I'll combine our two lucubrations and we'll let the readers see if they can tell which is which."

THE INNER LIFE OF TAXICABS A hundred battered, disheveled, old city taxicabs going up in flames! Although featured in a movietone news reel, that was scarcely news in view of the natural law, applying to taxicabs no less than to human beings and customs and ideas, that all things which run around indefinitely must at last stop at a definite end. Good or bad, taxicabs must "die." They are denied even the provisional "immortality" of memory—a slightly lengthened life in the reminiscences of their transient occupants—for we don't identify our taxicabs personally, so to speak.

Of course the taxicabs might argue (granting them a hypothetical talkativeness) that if they have a short life they have a life of full and dashing variety. Monotony does not weigh upon them as a curse—and human beings, for that matter, have some of their liveliest moments in these swift-moving theaters, which have served as kaleidoscopic reflection for many sad spectacles, romantic comedietas, humorous dramas and tragic incidents with endings as unexpected as any of O. Henry's twists. Nothing is stranger to a taxicab—assuming, again, that these cabs have awareness to know whether things are strange or not. Taxicabs—well, why not taxicab drivers and end the uncertainty?—are sophisticated. They see human nature at its best and at its worst, and that is a very large course of rough-and-ready and occasionally sublime culture. They must be tolerant too—taxis and their drivers. They know that life is short and it must be—or will be, which is much the same—lived in many more ways than one; and that things are not necessarily as terrible as feverish imaginations yearn to paint them. In fact, what stimulates the imagination of moralists (of the fussy rather than the really tolerant and discriminating kind) and what excites their resentment is that they can't see all that happens in taxicabs. It may be laid down almost as an axiom that privacy is per se immoral to the mummy maze of moral-mindedness. What the moralists can't see is pictured in their thoughts as terrible—and it is significant that moralists always have fairly accurate images with which to deck out immorality in circumstantial garb. Ah, no doubt these moralists have also ridden in taxicabs.

Well, well, Horatio, the taxicabs are ashes—perhaps the fleeting immoralities they have sheltered have an ashy taste in memories we cannot identify—and, good or bad or indifferent (in nine cases out of ten indifferent), human nature can outlive the comings and goings of as many taxicabs as, placed end to end, would reach from any given place to somewhere else. Human nature! It has always (and that of course means long before the era of taxicabs) been familiarly involved in comedies and tragedies and in episodes of many shifting hues and angles which could not be thus dignified. Probably there were few if any of those hundred taxicabs (their history, I daresay, not materially altered by the circumstance that they were Philadelphia taxicabs) which had not sheltered embracing lovers; which had not been amused and sympathetic over young couples on their way to be married; which had not overheard the quarreling harlequines of those long since tired of each other. In some of those taxis suicide had been committed, in others robbery, and perhaps in a few murder. Many of them must at one time or another have carried artists hurrying to concert or theater, men

(and women) in different stages of drunkenness, those facing business disaster or jubilant at having just rounded the turn of success, criminals under sentence. In each and all hearts have been torn at parting as they journeyed from the station, and have glowed with hope as they hurried to meet friends not seen for many a day. In some of the cabs men just coming from a doctor have tried to face courageously the fact that death was about to overtake them, in others women have sought, with equal courage, to face the first certainty of new life. And how many a boy and girl must have received through one or another of these taxi windows a first impression of the city that was to crush them, or lift them, or merely grind them to dull usefulness. Life has marched in and out of these taxicab doors in a tragic-comic pageant!

And yet how triumphantly the tonic quality in old human nature emerges through all these varied scenes. Love-making may be a little easier for the young people behind the closed blinds of the taxi than in the old-fashioned buggy, but they seem to steady down into the same substantial and conscientious if blundering fathers and mothers. Drunkenness may be more comfortable in one of these cabs as it rolls along on the asphalt than in the old-fashioned hansom jolting over the rough pavements, but those who have the courage and stamina still get themselves in hand and become sober enough citizens. And if by the possibility of a quick getaway the automobile makes crime easier, this fact is coming to be nullified by the skilful use of the radio through which bank bandits are surrounded before they leave the banks they are robbing, and burglars are caught in the act.

In a word, while these old cabs symbolize how life has speeded up and in looking at them one thinks almost inevitably of the talkie, the radio, the airplane and all the modern inventions that have helped to do away with time and space, one reflects that whether people ride in coaches, cars or planes, they remain impressively unaltered throughout the centuries. The settings change, and the costumes—but not the actors.

Catholic Dogma and the Modern World

[Concluded from page two.

Here we may gaze in extreme amazement and disgust at an illustration of Catholic "science." It is obviously the old, medieval theology untouched by a gleam of modern intelligence. The meaning of evolution, the scientific history of human nature, the rational understanding of the ways of life—none of this intelligence appears in the dark and rotten body of Catholic superstition. The Catholic ideal of "education" still includes the silly old myth of "original sin." It is loaded with puerile nonsense about Christ the Redeemer and about man having been "reinstated in supernatural condition of Christ's adoptive child"—whatever that is, beyond a string of words which the Pope might as well have written backward for all the meaning they have.

And let us remind ourselves that this kind of stuff is presented as the Catholic pronouncement of wisdom upon the great subject of education! Notoriously the Pope could not have chosen a subject which emphasizes in more severe terms the contrast between education, in its very simplest intelligible meaning, and the mess of revolting lies and dogmas which is Roman Catholic superstition. It is pathetic that millions of Catholics actually look to the Pope as a father of wisdom; and it is anything but reassuring, when we think of the number of these Papal dupes (15,000,000 in the United States and 200,000,000 in the world) who are pledged devoutly and credulously to this wretched, this treacherous, this inhumanly uncivilized medievalism.

But it is possible that non-Catholics can be misled as to the real character of the Roman Catholic attitude toward education? Because the Pope is the chief of an eminent, world-wide, powerful organization, shall they (emulating the newspapers) listen respectfully and politely while he utters such nonsense? And shall they permit themselves to be confused as to the significance of the Pope's letter, being persuaded that it is, after all, only a fine, dignified, well-intentioned statement of faith which has no meaning save for the guidance of Catholics? It is even more unintelligent if the Pope's encyclical is regarded as a praiseworthy effort to "save education" from the dangers of secular impiety.

The New World Flood—the Sewers of Catholicism

It may seem incredible, but it is a fact that one newspaper, the Buffalo (N. Y.) Evening News, carried this headline across the page which it gave to the Pope's letter: "Higher Educational Standard Urged by Pope in Encyclical." And yet the text of this encyclical shows flagrant, shows in every line, that the Pope's "standard of education" is that of idiotic, unintelligible superstition. Far from seeking to elevate education, the Pope and his Church would degrade it to the vile level

of medievalism. To say that the Roman Catholic Church would destroy education would more nearly express the truth. For under Roman Catholic domination, we repeat, nothing which we know as education, nothing which has the features of educational reality, could survive. The foundation and crown of all teaching, says the Pope, should be religion. That is warning enough to all who place an intelligent, realistic value upon education.

Education would be utterly ruined and made a miserable mockery by the triumph of the Catholic "ideal." The natural foundation and leading of knowledge would be (supposing that any knowledge would be permitted dubiously to survive) obscured by the diligently pumped fumes of stinking, stifling Catholic superstition. Free thought, which is necessary as a constant stimulant to the widening of educational research, would of course be crushed by such a Catholic control. The most despicable and corrupting lies ever invented by cracked or malicious brains would be deliberately made the dominating "principles" of "education." We repeat that the Catholic "educational-ideal" is a vast, hateful system of hypodermic injections of thought-killing and altogether corrupting dope. We can have no doubt as to what Catholic "education" for the world would be. It would mean flooding the world with the befouling sewers of Catholicism. It would mean the supremacy of Catholic bigotry and superstition, the nature of which we may observe in the Roman Catholic hierarchy and in the record of vicious medievalism, barbaric medievalism, ignorant medievalism when this Church really had the power which it has never ceased to claim as its "divine right."

And what some non-Catholics, indifferent or unwary, may not realize is that the scheme of superstition which the Pope represents is regarded in Catholic theory as the rightful scheme to be enforced upon all the world. Dishonestly, yet not at all deceptively in a clever way, the Pope pretends in his encyclical that existing systems of secular education are not endangered by the Catholic theory. We say this is not a clever deception, because the Pope in this same letter is at pains to indicate frequently the real significance of Catholic bigotry. His pretended admissions of secular educational rights are undone by his typically Catholic qualifications in other passages.

Catholic Words Are Snares of Sophistry

The Pope says, for instance, that science and scientific methods "have nothing to fear" (from Catholic superstition and magic-mongering and bigoted hatred of free thought or research!) and immediately he contradicts his own lie by saying: "This rule of scientific freedom is at the same time an inviolable rule of properly interpreted didactic freedom or freedom of teaching. It must be observed in all doctrinal relations with others, but especially in teaching youth, because all teachers, whether public or private, have over youth not absolute but relative educational rights. This is because every Christian child or adolescent has the right to be taught according to the doctrine of the Church, which is the column and foundation of truth, while he would be suffering a grave injustice if anyone disturbed his faith by taking advantage of the confidence the young have in their teachers and of their natural inexperience and disordered inclination toward absolute, false and illusory freedom."

In other words, it is "the inviolable rule" of the Church which should in the last analysis determine the "duties" as well as the mockingly designated "rights" of education. The Pope's expressions are a sinister revelation of his actual, controlling point of view— . . . properly interpreted didactic freedom . . . must be observed in all doctrinal relations . . . not absolute but relative educational rights . . . the right to be taught according to the doctrine of the Church . . . the column and foundation of truth . . . false and illusory freedom."

The Roman Catholic Church does not use such words as "freedom" and "education" and "truth" and "rights" in the fairly, intelligently accepted meaning. In the vocabulary of this Church, "freedom" means the privilege of being subject to the dictation of the Catholic definers of "freedom"; and when Catholicism is through defining "freedom," there is no real freedom left to define. And "education," as the Roman Catholic Church uses the word, means that all teaching shall narrowly and falsely conform to Catholic superstition. "Truth" signifies what Catholic dogma pronounces to be the truth—and no criticism or contrary view has a legitimate right to be considered in the determination of truth. Similarly, the Catholic conception of "rights" is that they are the specific items of permission, in thought or in conduct, which are granted by the tyrannical wisdom and authority of the Roman Catholic hierarchy. The great features of modern life which represent freedom, truth, education and rights (social or personal) are condemned, in the full accents of hate, by Catholic bigotry. And the hate of Catholicism is aroused by the fact that the world has risen to higher standards of

education, of social life, of culture and behavior and general outlook. Most significantly, of course, the hatred of Catholicism is explained by the fact that modernism and all the influences that have gone into the making of modernism are traceable primarily to the freedom which came after the necessary dislodgment of the Roman Catholic hierarchy from its medieval power.

Sex Ideas Belonging to Bedlam of Theology

What the Pope says about sex and coeducation is but one phase, agreeing in Catholic perversity with the rest, of his Church's antagonism to all that bears the sane and civilized and brightly progressive identity of modernism. It is quite in character that the Pope should rail against the modern attitude of frankness toward sex; against the modern recognition of sex as a wholesome, natural side of life which needs to be cultivated with intelligence; against the modern emphasis upon the mutual, freely associated elements of humanity, the realization of the wisdom of a familiar equality between the sexes; against a broad educational humanism, in a word, which is removing the sad folly of the old unscientific barriers which the Roman Catholic Church today defends along with all the other dogmas and stupidities of medievalism.

We should not expect the Pope to speak sensibly about sex. He, as a faithful reflector of Catholic nonsense, looks upon sex as part of a theological scheme of depravity and "original sin" and punishment. He regards sex as inherently evil and only to be tolerated under the "blessing" and command and harsh, punishing tyranny of the Church. And the Roman Catholic Church proves, so to speak, its consistency in the belief that sex is a punishment for man's fallen, evil nature by insisting upon the pain and misery and folly of unlimited breeding. Catholicism's opposition to divorce and birth control is eloquently significant of its attitude toward sex—an attitude which was appropriately fashioned in the dark, gloomy, vile recesses of the theological mind during the crazy centuries of medievalism.

What grotesque impudence it is for the Pope to offer himself as an authority on the subject of sex in education, when he represents a theology which in its very premise looks upon sex unnaturally and superstitiously! What folly that the Pope should presume to address the modern world on this subject, when it is only recently (in a comparative view) that the modern world has emancipated itself from the narrow, vicious, disgustingly ugly and contemptibly ignorant theory of sex which the Roman Catholic Church, with an ossified and opaque imperviousness to progress, continues absurdly to repeat! The Pope is qualified to tell the modern world nothing; and he is qualified to tell us less than nothing about sex.

And the Buffalo Evening News—think of it!—says that the Pope has urged a "higher educational standard." On the contrary, as it plainly appears throughout his letter from the first lie to the last, the Pope's theory of "education" is that everything, including sex, shall be

dragged down and back to the sordid, miasmatic level of the most damnable theology ever conceived in the sick, perverted brains of men. We have said, and we say again, that whatever Catholicism touches it defiles—and that is true of every utterance the Pope delivers on the subject of education.

The Pope stands for all that is the ugly, ignorant opposite of education. The Pope speaks for the largest single body of organized hostility to education which exists (how incongruously indeed!) in the modern world. The Pope has only one message to offer the world, and that is the message of superstition. Can anyone, not hopelessly a slave to Catholic superstition, believe for a moment that out of the dark counsels of the dark minds which fabricated the Dark Ages the Pope can possibly produce any light for the twentieth century?

We Dare Not Forget the Truth About Catholicism

If the Church of Rome were not so powerful, it would be amusing to contemplate this spectacle of a silly, bigoted, thousand-years-behind-the-times Pope presuming to instruct the modern world. It is essentially ridiculous that the ideas of medievalism should be represented by the Pope (and described, more curiously, by a modern non-Catholic newspaper) as a "higher educational standard." It is absurd that anyone should treat respectfully what is an outburst of sheer folly and fanaticism.

But unfortunately the Pope's letter, signifying as it does the inveterate viewpoint and policy of a mighty world organization, is more than absurd. It is an ominous letter when considered in terms of the Roman Catholic will-to-power. Taken in its true significance, this encyclical is not a casual nor limited pronouncement; it is not merely a statement of Catholic faith, applying only to Catholics—serious as it must be in that respect when we think of the 200,000,000 Catholics who still profess allegiance to this unsightly, stinking hulk of medievalism. To be just to ourselves, we must regard the Pope's letter seriously enough to understand that it is a proclamation of Catholic bigotry which is held as binding "in the sight of God" upon the whole world. It is in reality a sweeping, attack upon civilization.

We are fortunate that the Pope's letter has not the instant, complete force of law—that it is not a command which we must like slaves obey and refrain from criticizing—as it would be if the Roman Catholic Church had the power to match its beliefs and designs. But, even so, this Church is too powerful for us to regard it indifferently at our ease. What will be its future? This depends absolutely upon our vigilance. It depends upon our keeping emphatically and fully to the fore a truthful analysis of Catholicism. It depends upon our tireless trumpeting of the truth that Catholicism is the spirit of the Dark Ages—the spirit and the literal, foul, perverse, threatening embodiment of the Dark Ages—seeking to reconquer mankind in this modern age and fasten upon it the old chains, inflict upon it the old wounds, empty upon it the old sewers.

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By Edwin Franden Dakin

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The Antichrist

By Friedrich Nietzsche

(Continued from last week.)

XXXII

I can only repeat that I protest against the ascription of the fanatical element to the character of the Savior: the word "imperious," which Renan uses, is utterly out of keeping with the Savior-type. The "glad tidings" of the Gospel mean nothing more than that all arguments are done away with, for the Kingdom of Heaven belongs to children. This is no new belligerent creed that raises its voice—it is already there, it was there from the beginning: it is a spiritual return to childishness. Physiologists at least are familiar with cases of infantile regression, due to functional atrophy or to delayed puberty. . . . Such a condition heaps no scorn, utters no sarcasms, brings no "sword"—it doesn't even define itself. Little does it realize how it will one day set man against man. To become established it requires no miracles, or rewards and promises, or "according-to-the-Scriptures"; for it is perpetually a miracle in itself, a reward and a promise and a "Kingdom of God" all in itself. And likewise this faith needs no formulation, for it exists by protecting itself against formalism.

Admittedly the incidentals of environment, language, and upbringing give a certain color to the ideas: the original Christianity is entirely Jewish and Semitic in conception (ceremonial eating and drinking at supper, for instance—an idea which the church very Jewishly abused). But we must be on our guard against seeing anything beyond symbolism, "Semiotics" and an opportunity for parables in the words of the first Christian. Only on the assumption that nothing he says is to be taken literally, can this anti-realist speak at all. Amongst Indians he would have used the ideas of Sankhya, and amongst Chinese the ideas of Lao-tse—without even noticing the difference. With a little liberty of phrase, Jesus might even be called a "Free Spirit"—he cares not at all for what is: death is in the word, death is in everything fixed and unchanging. The idea and the experience of "life" as he alone views it, is opposed to every kind of word, formalism, law, creed, and dogma. He speaks only of inner things: "life," or "truth" or "light" is his word for the inner sense. Everything else, the whole of reality, the whole of nature, even language, has only the value of a symbol and a metaphor for him. It is of the utmost importance not to lose sight of this fact, whatever may be the inducements of Christian (that is, churchy) prejudice. Such a superb symbolist stands apart from all religion, worship, history, science, worldly-wisdom, knowledge, psychology, bookishness, and art—his "wisdom" consists in a "perfect innocence" of all such matters. Culture he has never heard of, consequently he has no need to attack it—he denies it not. . . . The same applies to the state, to the whole civil and social organization, to labor, and to war. He has no grounds for denying "the world," for he knows nothing of what the church calls "the world." . . . He is totally incapable of denying anything. In the same way he shuns logic and does not believe that any faith or any "truth" can be provided by argument. His own proofs are "the light within," an internal feeling of blessedness and self-content, and pure "manifestations" of "strength." People who hold such a doctrine cannot contradict anything. They do not even realize that other points of view exist, or can exist. They are absolutely incapable of imagining anything opposed to their own way of thinking. If they happen to come up against such a thing, they feel a profound sympathy with the "blindness" of the other fellow—for they themselves see the "light"—but they never venture to argue. . . .

XXXIII

The essential psychology of the "Gospel" has nothing to do with guilt or punishment, or with reward. "Sin," which puts a barrier between man and God, is done away with—this is the true import of the "glad tidings." Blessedness is not merely promised, it is not offered conditionally, it is the only reality—all the rest is merely a symbolical elaboration of this simple tenet.

The outcome of such a conviction is the projection of a new way of life, the authentic way of life according to the Gospels. The Christly type of man is characterized not by a new "faith," but by a new mode of life, a distinctive new mode of life. He resists not those who do him evil, neither by words nor in his heart. He makes no distinction between strangers and his kindred, between Jews and Gentiles ("neighbor" really means co-religionist, Jew). He is moved to anger against no man. He makes no appeal to the law-courts, and does not acknowledge their jurisdiction; ("swear not at all"). He will not put his wife away from him, even if she be taken in adultery. —and all this is based in one principle, it all follows from one instinct. The life of the Savior was merely putting this into practice; and so was his death. He needed no formalism or ritual in his relationship with God—not even prayers. He abolished all the Jewish doctrines of repentance and atonement. He realized that it is only by a new way of life that man can be made to feel "Godly," "blessed," "saved," and a "child of God." Not by "repentance" and not by "prayers for forgiveness" is God attained: only the Gospel way of life leads to God, verily it is "God"!—the Gospel abolished Judaistic ideas of "sin," "forgiveness of sin," "faith," and "salvation by faith"—the whole Jewish church-lore was denied by the "glad tidings."

It is the deep-rooted instinct which lets a man feel he is "in Heaven" or even feel "eternal," whatever may be his apparent reasons for believing he is not "in Heaven"—this impulse alone is the psychological reality behind "salvation." It is a new way of life, and not a new creed. . . .

XXXIV

If I understand anything about this great symbolist, it is this: that the only facts or "truths" for him were inner facts. Everything else, the whole of nature, time, space and history, were to him merely opportunities for parables. The "Son of Man" is not so much a concrete historical person, an isolated individual, as an "eternal" conception, a timeless psychological symbol.

The same applies most definitely to the God of this typical symbolist, to the "fatherhood of God." Nothing could be less Christlike than the churchy crudity about a personal God and a "Kingdom of God" to come, and a "Kingdom of Heaven" beyond, and a "Son of God" as the second person in the Trinity. All this, if I may be forgiven the phrase, is a smack in the eye of truth, or rather in the eye of the Gospels (what an eye!): it is a universal misuse of symbols which amounts to utter cynicism. . . . The meaning of the "Father" and "Son" symbolism should be obvious; though not to everybody, I admit; the word "son" expresses a preliminary state of transfiguration (or beatitude), and the word "father" expresses the completed state, the actual feeling of eternity or perfection—I blush to have to mention what the church has done with this symbolism: it has set an amphitryon story upon the doorstep of the Christian "faith"! And in addition a doctrine of "immaculate conception"! . . . thereby defiling conception.

The "Kingdom of Heaven" is a state of the heart—not something which exists "above the earth" or happens "after death." The whole idea of dying naturally is absent from the Gospels: death is not a bridge to eternity, not a gate of entry: it is absent because it is relegated to an entirely different world of mere symbolism and metaphor. The "hour of our death" is not a Christly idea—neither "hours," nor time in general, nor the life of the body and its crises, exist for the bearer of "good tidings." The Kingdom of God is not something to which to look forward: it has no yesterday, no tomorrow, is not to come millennially—for it is a state of the heart—it is everywhere, and it is nowhere. . . .

XXXV

This "bearer of glad tidings" died as he lived and as he taught—he died, not to save mankind, but to show men how to live. It was

a way of life that he left behind him for men to follow: his attitude toward judges, soldiers, accusers—his attitude upon the Cross. He resists not, he defends himself not, he takes no steps to escape the final penalty; nay, more, he welcomes it. . . . And he intercedes, suffers and loves for and on behalf of those who do him hurt. . . . Defending himself not, showing no anger, blaming no one. . . . Not even resisting evil—loving it. . . .

XXXVI

We, who have become free spirits, are the first to understand what nineteen centuries have misunderstood—we have the instinct and the passionate integrity which wages war upon the "holy lie" more vigorously than upon any other lie. . . . Mankind has been indescribably remote from our attitude of benevolent and cautious neutrality, from that discipline of the mind which alone enables strange guesses to be made, and subtle things to be received: with a shameless egotism men have always sought self-protection in these matters: in opposition to the Gospel, they set up the church. . . .

Anyone seeking to prove that behind the great drama of existence is the finger of an ironical God, would find no small justification of his theory in the stupendous question-mark called Christianity. That mankind should bend the knee before what contradicts the original meaning and purpose of the Gospel: that in the idea of the "church" the very things are declared holy which the "bearer of glad tidings" considered beneath him, and behind him—this would take some bearing as a superb example of historical irony.

XXXVII

Our age prides itself on its historical sense: then how could it accept the nonsensical belief that the crude fable of the miracle-working Savior belongs to original Christianity—and that its spiritual and symbolical side was added later? On the contrary, the history of Christianity—from the death on the Cross onwards—is the history of a progressively clumsy misunderstanding of the original symbols. With every extension of Christianity to wider and ruder masses, who were increasingly less able to grasp its essentials, the need arose to vulgarize and barbarize Christianity more and more. It absorbed the teachings and rites of all the subterranean cults of the *Imperium Romanum*, and the rot of all kinds of sickly reasoning. The fate of Christianity is explained by the fact that it had to minister to sickly, base and vulgar people—hence its principle of faith had to become sickly, base, and vulgar. It is as a church that sickly primitivism itself finally attains to power—as a church, organized in deadly hostility to every form of integrity, to nobility of soul, discipline of the mind, to everything humanly free and kindly. There are two sets of values, and it is we freed spirits who have first become aware of and pointed out the contradiction between them—Christian values on the one hand, noble values on the other!

XXXVIII

I cannot, at this point, avoid a sigh. There are days when I am overcome by a feeling blacker than the blackest melancholy—contempt of man. And I shall make it quite clear what I despise, and whom I despise: it is the man of today, the kind of man who is unfortunately my contemporary. The man of today—I am stifled by his fetid breath. . . . For the past I feel, like all scholars, a great toleration, that is a generous self-control in judging: with a gloomy caution I review thousands of years of this madhouse-world: and whether it be called "Christendom," the "Christian faith," or the "Christian Church," I am careful not to hold man responsible for its mental disorders. But my gorge rises immediately when I survey the modern period, our period. . . . For our age knows better. . . . What was in former times merely sickness, is nowadays positively indecent—it is indecent to be a Christian nowadays. And here is where my disgust begins—I look about me: not a word remains of what was formerly considered to be "truth": we cannot even bear to hear a priest pronounce the word "truth." A man with even the slightest pretensions to integrity must know nowadays that a theologian, a priest or pope, is not merely mistaken in every word he speaks, but that he lies and can no longer escape censure for lying "innocently" or "through ignorance." Even the priest knows, as everybody else knows, that there is no more "God" or "sins" or "Savior"; and that "free-will" and a "moral order" are lies—no serious or self-conscious man can pretend not to know this. . . . All the conceptions of the Church are known for what they are—as the worst of counterfeits, issued to debase nature and natural values; and the priest himself is known for what he is—as the most dangerous type of parasite, as the poison-spider of life. . . . We know, and our conscience today tells us—what is the value of all the ghastly inventions of the priests and the church, and we know why they were invented. The state of self-defilement to which they have reduced humanity, is enough to make anybody spew. All the ideas of "the beyond," "the last judgment," the "immortality" of the "soul," and the "soul" itself—these are merely instruments of torture and a systematic cruelty used by priests to get power and to keep power. . . . Everybody knows this, and yet things remain as before. What has happened to the last shred of decency and self-respect, when even our statesmen, who are in other ways liberal-minded men, and thoroughly un-Christian in practice, still profess and call themselves Christians and go to communion? . . . And a young prince at the head of his regiment, superb as an expression of the self-esteem and self-certainty of his people—and yet, without any shame, he lets himself be called a Christian! . . . Whom, then, does Christianity deny? What world does it renounce? To be a soldier, to be a judge, to be a patriot, to defend oneself, to set a value upon honor, to be self-seeking, to be proud. . . . Every act of every day, every instinct, every principle which leads to action, is today anti-Christian: what an abortion of falsehood the modern man must be, to call himself a Christian without blushing for shame! . . .

XXXIX

I retrace my steps, and recount the authentic history of Christianity. The very word "Christianity" is a misnomer—essentially there was only one Christian, and he died on the Cross. The "Gospel" died on the Cross. What was thenceforward called "the Gospel" was the contradiction of what Christ had lived in his life; it was "evil tidings," a dyabol, not an evangel. It is false to the point of nonsense to see in "faith," particularly in the faith that Christ died to save sinners, a distinguishing mark of the Christian: only the Christly way of life, the life actually lived by him who died on the Cross, is truly Christian. . . . Even today such a life is still possible; and for certain men it is even necessary. Genuine, primitive Christianity will be possible in all ages. . . . It is not a creed but a course of action, or rather a course of non-action, a different kind of existence. . . . As every psychologist knows, the importance of states of consciousness, kinds of faith, and opinions about truth, is absolutely negligible compared with the importance of the instincts: strictly speaking, the whole idea of spiritual causality is false. To define the Christian attitude, or Christliness, in terms of belief or of a state of mind, reduces Christliness to nothing. In fact, there are no Christians. The type that has been called "Christian" for two thousand years is only the effect of a psychological self-deception. Examined more closely, despite all his protestations of "faith," he has been motivated only by his instincts—and what instincts! "Faith" in all ages, for example in Luther's case, has only been a cloak, a pretext, and a screen behind which the instincts played their game—a shrewd form of blindness to the work of certain of the instincts. . . . I have already described "faith" as an essentially Christian form of shrewdness—men always talk about their "faith," but they act according to their instincts. . . . In the Christian world of ideas there is nothing which even approaches reality—I have already pointed out that an instinctive hatred of reality is the driving force, in fact the only driving force, at the root of Christianity. What follows from this? That even psychologically, which is fundamentally and substantially, there is an error. Take away one idea and put only one reality in its place—and the whole of Christianity crumbles to nothing!

[To be continued next week.]



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