

# Toronto Authorities Run Madly to the Panicky Defense of Sacred Walls from the "Invading" Ideas of Atheist Editor

Church and State and Press of Toronto, Canada, are "up in arms" and upset in alarm over a possible personal "invasion" of that city by E. Haldeman-Julius. Informed that the Toronto Globe and the Toronto chief of police and crown attorney and leading Toronto church dignitaries and Christian club-women were fluttered and fearful and frantically "viewing with alarm" the possibility that he might disarrange the solar system by speaking before a Toronto audience, Mr. Haldeman-Julius on February 3 summoned his most sinister smile and wired the Toronto Globe as follows:

*Please announce in your columns that I am coming to your city for lecture in hall to be announced soon. Will explain to your people why I am an atheist and why atheism will make Toronto a more civilized city. Will defy your chief constable to stop my meeting. Will also print extra edition of The Freeman for free circulation and will send friends of mine to every house in Toronto to deliver free copies of paper. My business manager will leave for Toronto in few days and will announce date of meeting. Will try to get Clarence Darrow to accompany me in case of trouble with Draper who I understand is a tinpot tyrant and small edition of Mussolini. Will give Draper needed lesson in free speech and free assembly.*

Probably it is not true that the editor of the Globe had a heart attack upon reading this telegram and the editorial staff of the Globe piled Bibles in front of all doors and windows as a defensive barricade against the (perchance) miraculous, sudden swooping down of Anti-Christ from Kansas. But it seems true that the Globe considers free speech as more deadly-dangerous than war, plague or famine or all three combined. Mr. Haldeman-Julius followed his telegram to the Globe with this telegram to Denis C. Draper, Toronto chief of police:

*Will you guarantee me complete protection for Sunday afternoon meeting in Toronto explaining the philosophy of atheism and the falsity of Christianity and the corruption of the Roman Catholic Church? Meeting will be free and special edition of The American Freeman will also be circulated free of charge. Please understand that this special campaign is not being financed by Moscow but by myself personally*

*as a great believer in free speech and free assembly. Please wire decision.*

The Toronto chief of police, in addition to being full of bile against all atheists and men who wish to use free speech for the purpose of speaking freely, is evidently a man who is ambitious to be full of guile. Instead of giving a plain answer to a plain question, he replied with the following evasive—and also, by implication, accusatory—telegram to Mr. Haldeman-Julius:

*Your wire received. The police department of Toronto impose no restrictions on speech or orderly assembly except those prescribed by law and give no guarantees of protection against unlawful acts.*

Now Mr. Haldeman-Julius clearly informed Chief Draper what should be the subject of his suggested speech in Toronto. He asked Chief Draper if he would guarantee complete protection for Mr. Haldeman-Julius in making such a speech. And Chief Draper dodged the issue. He wired that he would enforce the law and would guarantee no protection in unlawful acts, and the tenor of his telegram is an assumption that Mr. Haldeman-Julius would be entering Toronto for the purpose of committing unlawful acts. But does Chief Draper consider it unlawful—or is it unlawful—to explain in Toronto the philosophy of atheism and the falsity of Christianity and the corruption of the Roman Catholic Church? Mr. Haldeman-Julius, desiring to have a more explicit statement from Chief Draper, wired that Grand Guardian of the Sacred Stability of Toronto as follows:

*Your telegram vague and unsatisfactory. You insinuate the prejudiced assumption that I would come to Toronto with the purpose of committing unlawful acts. But my telegram was honest and explicit. I put the question squarely: would it be unlawful or would you consider it unlawful for me to lecture in Toronto explaining the philosophy of atheism and the falsity of Christianity and the corruption of the Roman Catholic Church? Would you or would you not guarantee me complete protection in delivering such a lecture? Please answer without dodging.*

But Chief Draper, having said nothing and implied too much with all the appearance of the law's obscure majesty, remained silent. His statement

is equal to a brazen confession that he is determined to suppress freedom of utterance instead of giving honest, fair protection to a visiting lecturer and editor setting forth opinions that are, undoubtedly and of course, foreign and incomprehensible to the tinpot Mussolini's cramped and crabbed mind. Further clarifying his position, Mr. Haldeman-Julius again wired the Toronto Globe as follows:

*Please insist on Mussolini Draper giving you copy of my second telegram answering his wire which was an amazing evasion of the issue of free speech in Toronto. This bigot Draper and equally bigoted Toronto press must learn respect for free thought. From Mussolini Draper's wire I judge that Toronto law and order means disorder against anyone who disagrees with priestcraft and official exponents of fascism in a teapot. Is Toronto afraid of ideas? I am not afraid to come to your medieval city and give forthright utterance to modern ideas. Does your small town Mussolini intend to call out the army and navy to stop me?*

Developments are, in the classic journalistic phrase, being awaited. Panic seems to be centered in Toronto. In Girard all is atheistic serenity and the resolution, dashingly gay and godless and not at all desperate, to go on spreading propaganda for truth against dogma, for light against darkness, for free thought against the mental slavishness which is typified by the Toronto tempest of intolerance and the cowardice of conservatively entrenched superstition which fears the open ground and honorable combat of free-moving discussion. We pity Toronto. We pity a city so bewildered, so agitated, so shell-shocked and essentially so defenseless when threatened with the ideas of atheism. Apparently it is feared that the structure of clericalism and conservatism would tumble down to the ground instanter, in one cataclysmic and irrevocable smash, if Mr. Haldeman-Julius were to speak before a Toronto audience. Circulation of the Atheist Special Edition of The Freeman has, it seems, already caused Church and State to shake on their foundations and the Press to rumble with ominous quakings of international dismay and imminent, impious destruction. Poor Toronto! Poor tinpot Mussolini Draper! Poor quivering, amorphous Globe of "God-intoxicated" jelly! Poor cowards trembling and howling and sweating in fear and desperation before the unwonted apparition of an Idea!

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## The American Freeman

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# Canadian Bigotry in Alarms and Threats

## Comedy of Cowardly Bigots

BY E. HALDEMAN-JULIUS

This Canadian Free Speech Edition of The American Freeman is propaganda with a difference. It is a combination of propaganda by means of ridicule, logic with a strong blend of humor, and satirical exposure of excited, extremely irrational and intolerant haters of free speech. The whole situation was thrust upon me and the idea of having fun with and at the same time sharply "showing up" the Toronto bigots developed gradually, first one move in the game leading to another, as such moves do in such games.

It was rather a surprise to me that the stupid good people of Toronto should be thrown into such a tempestuous emotional state because copies of the Atheist Special Edition had been circulated in that city. I suppose I shall never get used to the fear which many people have respecting ideas; such fear always seems to me at bottom ridiculous. Then I was both puzzled and amused to learn from the Toronto papers that in their puerile panic—or rather the kind of panic which can only come from long-continued training in the most sacred and respectable forms of adult insanity—the Toronto editors, authorities and leading citizens had conjured up the fear-stricken assumption that I was on my way to invade that city and deliver a personal lecture there.

The tone of the comments in the Toronto press seemed to be that a personal speech by me in Toronto would complete the tragic downfall of the city which had been threatened and set in motion by the circulation of perhaps several hundred copies of the Atheist Special Edition. Irresistibly this situation presented itself to me in various aspects: it was amusing and I could not fail to reflect how foolish the Toronto bigots were making themselves appear—how absurd they actually were and are, how deficient in a sense of humor, how exaggerated in their degraded superstition and their fear of the fatal nature of free ideas. So I thought that a unique and useful propaganda "stunt" would be to conduct a communication, partly serious and partly spoofing, with the comically crazy tyrants of Toronto and thus lead them on to expose to the last degree of absurdity their cowardice, their unreasonableness, their ignorance, in a word their melodramatic medievalism, fit target for the ribaldry of civilized spectators.

I telegraphed and threatened, again and again, and the foolish Toronto bigots played beautifully into my hands, saying more and more ridiculous things and working themselves into one of the most idiotic frenzies of fear, rage and ludicrously alarmed intolerance that I have ever read of in all the annals of authority-made-mad. The terrible ideas of The Freeman and the threatened, terrible personal "invasion" of Toronto by myself was a week's tremendous, turbulent sensation in the Canadian city; and editors, public authorities, club-women, preachers, professors and other leading citizens engaged in a wild rivalry as to who could make the worst fools of themselves.

Now this Canadian Free Speech Edition is published to show the results, both humorously and seriously propagandistic (and humor is of course one of the best forms of propaganda), which have accrued from this Toronto melodrama. This melodrama, as set forth in The Freeman, exposes most effectively the essential cowardice of the Toronto bigots—their fear that their own beliefs cannot stand up against the ideas of atheism. It shows most sensationally and completely what a wretched condition of intolerance exists in Toronto: how medieval that city is in its antagonism to ideas and its suppres-

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## The Debunker Is Barred and Fanatics Urge Exclusion of The Freeman

The Canadian government, dominated and directed by the Roman Catholic Church, has forbidden The Debunker to be mailed to Canadian readers and a campaign of similar suppression against The Freeman is being urged bitterly by the orthodox forces of church and press in Canada. Once more the Canadian government is exerting itself to prove that it is as barbaric, as church-tyrannized and as hostile to the rights of free speech as was the France of the old regime two hundred years ago. Medievalism reigns in Canada with all the force of law, where the charge of "blasphemous libel" can be invoked in the courts against critics of religion and an amazingly irresponsible and unreasonable censorship is practiced by government authorities. Irresponsible to reason and humanity and the ideals of modern civilization, this Canadian censorship is slavishly responsible to the hierarchy of the Roman Catholic Church.

No specific reason is given for the ruling of the customs authorities barring The Debunker from Canada. We have simply received notice that this magazine cannot be mailed to Canadian readers nor sold nor placed on sale anywhere in the dominion of Canada. The Canadian customs authorities, prompted undoubtedly by clerical bigots, have decided they don't like The Debunker and don't agree with the kind of literature and thought published in this magazine—and so, in the despotic fashion of the Bourbon monarchs of old France, scornful of the intellectual rights of Canadian citizens, hating and refusing to admit the just and sensible rights of free speech, these executioners of the printed work hasten to cut off The Debunker circulation in Canada.

The Toronto Globe and leaders of women's and church organizations of Toronto are demanding that The Freeman be excluded from Canada, while Denis Draper, Toronto chief of police, an-

nounces that the Atheist Special Edition of The Freeman "contained blasphemous libel and that anyone found distributing or keeping it for sale would face a criminal charge," adding that "circulation through the Canadian mails should be prohibited." Crown Attorney Eric Armour expresses the same opinion. The Globe also quotes an unnamed official in the Toronto branch of the customs department as saying that a lookout will be kept for a copy of The Freeman containing "blasphemous libel" and that such a copy will be forwarded to the national customs office in Ottawa for a decision on its mailable or unmailable character.

In a frenzied and passionate attack, breathing as it were fire and vengeance, the Toronto Globe denounces the Atheist Special Edition of The Freeman as "trash" and "indecent literature" and "sordid sensationalism" and "too filthy" and a "shock to right-minded people." (Of course, "right-minded people" are those who agree with the ideas of the Globe.) This paper sweepingly includes companionate marriage and communism in its savage indictment of The Freeman, although the issue of atheism as set forth in the Atheist Special Edition caused this crazed excitement in a leading Canadian city; and obviously the Globe is sweeping together all the most luridly dreaded heresies so as to make its indictment sound as horrifying as possible in the ears of orthodox (and misinformed) Toronto citizens. Every so-called "sin" of heresy and immorality and revolutionism is, in a reckless urgency of denunciation, laid at the door of atheism and free thought and free speech.

It is worth pointing out that the Globe does not discuss the intellectual merits of atheism, nor indeed is there a recognizable idea in its long editorial fulmination against The Freeman. Its

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## In Defense of Liberty

We have urged that The Debunker and The Freeman readers in Canada write letters of protest to their representatives in Parliament, insisting upon their right to receive and read these publications. We have another suggestion to make: It is that you Canadian readers send to each member of the Parliament a copy of John Stuart Mill's *On Liberty* (50c a copy or 5 copies for \$2).

This book is the most clear, convincing and complete statement ever made of the first principles of liberty. It is especially valuable for its lucid and eloquent summary of the case for liberty of conscience—for the rights of free thought—for the noble and firm necessity of free speech in a society which wishes to be progressive and in which the people hope to maintain their rights. John Stuart Mill was one of the greatest English scholars of the nineteenth century and the Canadian lawmakers should know what he had to say about liberty—words of power and vision, words indeed of sensible understanding and decent humanity, which these lawmakers should scan thoughtfully and conscientiously and be guided thus in a defense of liberty rather than an attack on liberty. Bigotry in Canada must be fought and one good way of fighting it is to raise this simple Fund for the Education of Canadian Members of Parliament, so that a specially mailed copy of Mill's *On Liberty* can be sent to each member of the Parliament.

## NOT FROM MOSCOW

Archbishop Neil McNeil, Toronto, Canada, is quoted by the Toronto Globe as saying about The American Freeman: "It is only a guess, but this and other similar publications may have their origination in Moscow. Who knows?" The Archbishop, Archy for short, should guess less and try to know a little more. The Freeman is not financed from Moscow, nor are any other Haldeman-Julius publications. They are financed by Mr. Haldeman-Julius personally and patronized chiefly by readers in the United States and Canada, although our publications have a world circulation. Is the Archbishop—Archy, as 'twere—so naive that he imagines atheism could originate only in Moscow? This is a modern world viewpoint, poor Archy, and atheism indeed was going strong long before the Russian revolution. We do think about these things in Kansas. We do have minds and

propaganda interests of our own, unconnected with Moscow. Ideas will bob up wherever there are thinkers. "Who knows?" We know, Archy. We suggest that you confine your guessing to theology, in which you are so accustomed to guessing.

IT IS APPARENT that throughout his career Herbert Hoover has indeed believed in helping others—in helping others to get rid of their money.

NAPOLÉON told Goethe, "Politics is fate." And Herbert Hoover is about the worst fate we could imagine for any country.

ELOQUENCE is beautiful—and it has also been used as a trap for multitudes who have been swayed by sound and emotion.

IF AMERICANS admire Hoover, it follows paradoxically that they are in love with unemployment and economic insanity.

# Toronto "Free Speech" Professors Unmasked Cowards and Hypocrites

The excitement in Toronto, where the mere mention of E. Haldeman-Julius and The American Freeman threw the town into a turmoil for days, had as one of its significant and illuminating results the debunking of the recent academic gesture made by sixty-eight Toronto college professors who signed a manifesto in behalf of free speech. Confronted with a concrete issue of free speech, these professors, with a single exception, showed that they have no real understanding of intellectual freedom or that they are afraid to stand up for liberty in a real controversy.

When Toronto went crazy—or that part of Toronto which is advertised in its press and is represented by the statements of its public authorities and other leading citizens—the immediately honest thing for all of those sixty-eight professors to have done was to have come forward with statements defending the right of E. Haldeman-Julius to speak in Toronto and the right of The American Freeman to be circulated in that city. They shouldn't have waited to be questioned by reporters. They should have stepped out to meet the challenge without a moment's hesitation.

But on February 4 the Toronto Telegram, in a story breathing fear and hatred against The Freeman editor, declared that most of the sixty-eight professors could not be reached for an expression of opinion, that others refused to comment on the situation, that two professors gave definite statements against Mr. Haldeman-Julius' being permitted to speak and that only one professor made good his signature to the free speech manifesto by repeating, in the face of this fiery outburst of medieval insanity, that Mr. Haldeman-Julius should be granted the full right of expressing his ideas.

Professor Henri Lasserre, associate professor of French at Victoria College, was the single Toronto professor, out of the sixty-eight "brave fellows" signing themselves academically for free speech, who stood by his principles without yielding or compromising or dishonestly evading or timidly keeping silent. "I cannot see how a speech on the falsity of Christianity and the corruption of the Catholic Church is blasphemy," Professor Lasserre said to the Telegram reporter. "There is corruption in the church and there are conceptions of Christianity which are false. I am a member of the United church, but

## Haldeman-Julius Exposes Two-Faced Profs

Further exposing the cowardice, insincerity and medievalism of the Toronto bigots and the professors who falsely represented themselves as believers in free speech and then scouted in an absurdly panicky dash for cover at the first pop of a definite free speech fight, E. Haldeman-Julius wired Professor G. S. Brett as follows. It will hardly surprise The Freeman readers that Professor Brett, who when the ink was scarcely dry on his signature to a free speech manifesto declared that he did not believe in free speech for atheists, took no action on Mr. Haldeman-Julius' straightforward, logical suggestion. It was too, too cruelly logical for Professor Brett and his fellow pedagogues, as it showed what bunk-shooters and double-crossers they are. Here is the telegram:

Medieval suppression of free speech and thought so bad in Toronto am unable to obtain hall for lecture on logic of atheism and corruption of Roman Catholic Church. Tyrannical police and bigoted press combined against me. Question now is the sincerity of your group of sixty-eight professors who signed free speech manifesto. Time for genuine believers in free speech to show their colors is when free speech is most bitterly attacked. Will you kindly show this telegram to your fellow signatories of free speech manifesto and please arrange for me to lecture in the assembly hall of the university? I know this is unpopular thing to do in a medieval community but remember the spirit of Bruno, Servetus, Spinoza, Erasmus, Roger Bacon and the long roll of martyrs to the cause of free thought and free speech. There is only one sincere formula of free speech and that is contained in Voltaire's letter to Rousseau: "I heartily disagree with your ideas but I will defend to the death your right to utter them." Is your group sincere or is it merely trying to obtain free speech for itself and suppression for others who advocate more boldly ideas that are more unpopular? Please wire reply collect.

I cannot see what harm this man can do. Instead, I think good will result, for truth will be reinforced. Truth will always succeed. I have attended meetings where atheism was freely discussed, with no harm resulting at all. That was fair. It showed, too, that Professor Lasserre is a man of common sense and a cool head and that he isn't thrown into a ludicrous panic, as are the bigots of Toronto. Doubtless there is a good deal of difference between this professor's ideas and the ideas of Mr. Haldeman-Julius; but the professor believes in discussion of these differences.

Professor Lasserre proved himself consistent and sincere. But Professor G. S. Brett, head of the department of philosophy at Victoria College, was brought into the open as a miserable faker in pretending to believe in free speech. He told the Telegram reporter: "If the man [Haldeman-Julius] is coming here to discharge atheistic propaganda I think it would be best if he were kept out. There is no place here for such propaganda." Yet Professor Brett was one of the sixty-eight signers of the free speech manifesto! He signed that academic declaration for free speech and then, at the very first attack upon free speech in Toronto, he turned traitor to

his professed principle and showed himself to be fully as bigoted as Mussolini Draper or the club women of Toronto or the excited, enraged editors of the Globe and the Telegram.

If there isn't free speech for an atheist in Toronto, then there is no free speech in Toronto. We do not know for certain whether to characterize Professor Brett as a moral coward and hypocrite or an intellectual incompetent. Certainly he is one or the other, and maybe a mixture of both. One thing the Toronto war of words has done: it has exposed Professor Brett as a false "friend" of free speech and has placed him where he belongs, on the side of Mussolini Draper and the thirteenth century crowd.

If we doubt whether Professor Brett is troubled with hypocrisy or weak-mindedness, we have no similar hesitation in classifying Professor J. N. Woodcock, registrar of Trinity College, who said to the Telegram reporter: "I'm not a lawyer and don't know exactly what the law forbids as regards speech, but anything against this law should be prohibited." Professor Woodcock, poor fellow, is plainly the victim of a misfortune all too common: namely, he has a wooden head. His position is one of extreme, indiscriminate endorsement of any and all laws which may be on the Canadian statute books or in the Toronto ordinances against free speech. He says that he doesn't know exactly how far the law suppresses speech, but he is ignorantly for it, anyway, no matter how far it goes. If there is a law against saying that the earth is round, Professor Woodcock is for the enforcement of that law. Or if there is a law against making the statement, "Reason is superior to faith"—and such a statement would probably be held as "blasphemous libel" in Toronto—then Professor Woodcock inclines his wooden head assentingly in favor of the law.

Most of the sixty-eight professors, who gained a brief false reputation as defenders of free speech, were not discoverable by the Telegram reporter in this crisis. They dodged. They hid. They were afraid to say a word. The rumor that E. Haldeman-Julius would try to speak in Toronto, and a few terribly exciting and frightening telegrams from Mr. Haldeman-Julius (which caused the Toronto bigots to throw one spectacular fit after another), debunked and effectually smashed the whole sorry pretense of academic free speech among the "bold" Toronto professors. The liberal citizens of Toronto, who wish to know the truth from the false in their midst, can thank Mr. Haldeman-Julius for exposing the insincerity of these professors. In the future, when any of these professors talks about free speech, he will merit nothing but the hoots and jeers of intelligent, fair-minded people. Talk is cheap; so cheap with these professors that they first talk one way and then another way, exactly opposite; but the proof of sincerity is in how one actually meets a situation. These professors ran away—all but two who deserted with ignominious haste to the camp of the bigots and howled down free speech as intolerably as the worst of the medieval crew.

THE ATTITUDE of religion toward its Sacred Books, so called, is that fiction is more sacred than truth.

WE MUST defend Americanism, says Herbert Hoover. But does Americanism mean unemployment?

PROBABLY if Herbert Hoover were President long enough, nobody in the country would have a job.

ATHEISM is the assertion of common sense in the face of ridiculous, speculative assumptions which are entirely unproved—and not worth proving.

## Exposing the Cowardice of the Toronto Fanatics

When excitement over the threatened and almost indescribable peril of an atheistic lecture by E. Haldeman-Julius was running high and hysterical in Toronto, Mr. Haldeman-Julius overlooked no opportunity to put the issue squarely before the bigots of that city. It seemed, from dispatches received in Girard, that the extremely violent opinion of orthodox Toronto (where orthodoxy is strongly entrenched) was that Mr. Haldeman-Julius should not be permitted the right of speaking there and that private interests as well as the public authorities would place every obstacle in his way, trying to make it physically impossible for him to address an audience of Toronto citizens. But for the sake of the record, and to show in the most impressive way the conspiracy of bigotry which existed in Toronto, Mr. Haldeman-Julius wired the Toronto Telegram as follows:

My manager reports impossible rent hall in Toronto because of bigoted attitude of police and press. Appeal to you in name of fair play to advise me if you will permit me to buy eight pages of advertising section in which I may expound my ideas on atheism, the fallacies of Christianity and the corruption of the Roman Catholic Church. Am wiring Archbishop Neil McNeil asking him will he accept three thousand dollars rental for three hours of cathedral Sunday afternoon, of which I shall use hour and half for my ideas and remaining hour and half for any representative of church or state to answer my arguments.

At the same time Mr. Haldeman-Julius, further emphasizing the desperate situation of intellectual obscurantism that prevails in Toronto, wired as follows to Archbishop McNeil (the same high cleric who "guessed" The Freeman's atheistic propaganda might be financed from Moscow):

Cannot get hall in your city and therefore offer you three thousand dollars for rental of only three hours Sunday afternoon of your cathedral. I will talk only hour and a half and let you or any other spokesman of church or state use remaining hour and half to answer my arguments for atheism against Christianity and exposing corruption of the Roman Catholic Church. Please wire collect.

Neither the Toronto Telegram nor Archbishop McNeil had the courtesy and courage to reply. They evaded this plain, direct statement of the free speech issue, they ignored these perfectly fair and civilized proposals, while they continued, however, to maintain a firm and frantic front in Toronto against the terror of the threatened atheistic invasion. Yet these proposals are interesting steps in the Toronto free speech fight and they bring out sharply the cowardice of the press and the church in that medieval city. If, for example, the Telegram editors are confident of the rightness of their beliefs they could have sold Mr. Haldeman-Julius eight pages of their paper and they could have devoted an equal space to refuting his arguments. But no—they are afraid of the discussion. On the same principle, Archbishop McNeil, were he entirely courageous and confident in his beliefs, should be glad to debate with Mr. Haldeman-Julius. And for what holier purpose could he use his cathedral than for exposing the intellectual weakness of an atheist in a fair and complete discussion? We repeat that the Toronto bigots are cowards.

MUSSOLINI says that Italy has no warlike intentions. If this is true, it means that Mussolini and Italy are in disagreement. No man in powerful office has done so much warlike talking as Mussolini has within the past ten years.

WORDS ARE exposures of character. Consider the word "righteousness." We are suspicious of any man who talks loudly about "righteousness." We spot him at once as a fellow who is strong for a sadistic scheme of intolerance.

# What You Should Know About Venereal Diseases

The Most Daring and Useful Book Ever Written on This Social Menace!

A Plain Scientific Study by T. Swann Harding

**CHAPTER I. THE VENEREAL DISEASE PROBLEM—A GENERAL SURVEY.** The first thing Mr. Harding does in this book is to describe exactly, with ample references and figures and examples, just what the situation is with regard to venereal diseases. This is the fullest report ever made on the extent of this insidious group of diseases. It is frank and complete. It states carefully the problem of venereal diseases in the United States and in European countries. This chapter will come as a revelation even to the most intelligent layman; for Mr. Harding has brought great special knowledge and special research to this survey of the venereal disease problem.

**CHAPTER III. MORAL AND SOCIAL ASPECTS OF THE VENEREAL DISEASE PROBLEM.** In this chapter Mr. Harding unfolds an astonishing picture of the failure of social, medical and so-called moral agencies to deal realistically with the venereal disease problem. Standing at the top of the list of extremely dangerous diseases, the true social attitude toward venereal afflictions has been obscured by the notion of sin—a callous, fanatical puritanism has interfered with social sanitation—scientific studies and treatments of the venereal diseases have been held back by a false morality. Mr. Harding brings an indictment of severe, amazing facts against puritanism.

**CHAPTER II. VENEREAL DISEASES IN THE ARMY AND NAVY.** Probably the most important source of knowledge concerning the venereal diseases—their danger, their various modes of attack, and experiments in the control of these diseases—is in the medical records of the Army and Navy. Especially in the World War a great deal was learned about the venereal diseases. Mr. Harding records the interesting lessons brought to light by the various attempts at sexual control over American troops in France; and he compares the methods of the American authorities with those of other armies, notably the French. This chapter is a mine of information, authentic, official, startling.

**CHAPTER IV. VARIOUS TYPES OF VENEREAL DISEASES AND THEIR TREATMENT.** A thorough and precise review of the venereal diseases and their treatment is given by Mr. Harding. Although throughout this book he emphasizes the supreme importance of prevention rather than cure, Mr. Harding writes with illuminating sanity and helpfulness on the problems of treatment, just as he explains with scientific clarity all other aspects of the venereal disease problem. This 64-page book, with its four long and fact-crowded chapters, is the most complete study of venereal diseases ever issued in popular form. Daringly and factually, it tells ALL about venereal diseases.

## Penalty of Ignorance—Disease and Death

Of no group of diseases can it be said more truly than of the venereal diseases that ignorance has inflicted the most severe and widespread penalties of disease and death. These diseases are so treacherous. They are so easy to contract, so difficult to combat once they are contracted. And then it is true that ignorance amounting indeed to a vast and terrible conspiracy of puritanism, has been most sensational with regard to these diseases. Owing to the fact that they have been branded by a puritanical morality as sinful and disgraceful, the venereal diseases have been left to execute their appalling ravages with nothing like an adequate program of organized, candid, deliberate social prevention. Knowledge has been obscured and sane methods of protecting the public have been handicapped, all but made impossible, by dogmatic moralists who have placed a cruel, narrow doctrine above the exigencies of social welfare.

Yet Mr. Harding says in this book: "Syphilis stands first or second among the most frequently reported infections to the Public Health Service from the several state departments of health, and gonorrhea stands fifth. He says again: "The prevalence of venereal disease in this country and its consequent importance is indicated by the fact that Surgeon General H. S. Cumming reported to Congress in 1930 that 474,000 cases of gonorrhea and 643,000 cases of syphilis are constantly under treatment and observation in the United States. Some 697,000 individuals seek treatment for new gonorrhoeal infections annually and some 423,000 for new syphilitic infections." These figures do not, as Mr. Harding explains, include the indirect or remote effects of syphilis and gonorrhea, which are scarcely less terrible than the direct effects.

The situation is so bad that it would be hard to exaggerate it—and this is due, as Mr. Harding plainly shows by the most impressive accumulation of facts ever presented on this subject, simply to the refusal of society to face frankly the problem of venereal diseases. Scientific knowledge and a

sane viewpoint are needed—and these are given with fearlessly full measure in Mr. Harding's epochal book. This is a subject which is of the utmost popular concern; it is a subject that has been monstrously neglected; it is a subject which Mr. Harding treats with most expert, helpful knowledge and explicit honesty which does not compromise at a single point. From the standpoint of vital usefulness and the dire social and individual need that it fills, *What You Should Know About Venereal Diseases* is the most important book ever issued by Haldeman-Julius Publications.

It has been said that cleanliness is the first principle of morality in sex. Sex morality is sex hygiene. This view and a program assuring a realistic triumph for this view are greatly strengthened by Mr. Harding's book. Being a civilized man, Mr. Harding has no use for antiquated "ideals" that are, after all, largely the product of religious superstitions. He faces sex candidly as a most natural expression of men and women; and it is of the utmost importance, in the view of this book, that sex should be made safe, hygienic and intelligent. We have indeed, as Mr. Harding clearly shows, only the alternatives of disease and health; for it is certain that no religious "idealism" can prevent experience of sex; it is simply a question whether this experience will be guided or left to run repeatedly into disaster.

The venereal disease problem is one of our greatest social problems. It can be solved only by recognizing it with all honesty and cooperating to advance the widest use of knowledge and methods insuring a modern hygiene and happiness in sex life. In Mr. Harding's book the way is shown. It is a sane, true, vital message. Its facts cover a wide range, they are definite and are based on a full survey of the situation, and they are of the most urgent social importance.

HALDEMAN-JULIUS PUBLICATIONS, GIRARD, KANSAS

## Description

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# Howls of Horror in Toronto--- But Hoots of Hilarity in Girard

"Must we keep tab on them all the time?" This is the mournful, perplexed, weary and dismayed cry that has been uttered in chorus by Toronto wives, mothers, sisters, daughters and sweethearts who are also members of the Toronto Central Council of Ratepayers, the Toronto Local Council of Women and Toronto churches and clubs which are sensitive to the barbed thrust of alien ideas—that is to say, any ideas that are ideas. "Them," on whom the dear distracted Toronto females of the front rank of national defense against this and that and the other wonder if they must "keep tab" for ever and ever and ever—"them," we explain—"them" are atheists and communists and advocates of companionate marriage and believers in free speech and thinkers who believe that thinking is the main task of thought. "Them," in a word, are all such sinister creatures in human form who hold ideas which the Toronto females do not like, do not understand and consequently do not agree with. The malign spirit of "them" is for the time being concentrated in the person of E. Haldeman-Julius and in the shape of his paper, The American Freeman.

## Toronto Terrified

A reporter for the Toronto Evening Telegram, quick on the jump to rally the righteous elements of the city to the protection of the precious divinities and fairies of the region, rushed out with pulsatingly patriotic haste to ask a number of good ladies what they thought of "them" and of "their" damnable daring in thinking out loud so that the cerebral

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reverberations could be heard as far as Toronto and of "that" sort of thing, oh my God, folks, this is terrible terrible and what do you think, no what do you feel about E. Haldeman-Julius and The American Freeman and the Atheist Special Edition! Yes, with a sadness that is deplorable but delicately restrained we relate that the Atheist Special Edition of The Freeman excited orthodox circles—church and state and press—in Toronto worse than the news of an armed invasion. Men and women stood aghast—oh, yes, we are sure that's the way the defenders of divinely inspired bigotry stand in Toronto on such an occasion. Cheeks blanched. Hearts beat. Trembling voices vied with trembling fingers. Eyes that were too tense for weeping were strained in scanning the southern horizon for an army of atheist airplanes dropping deadly bombs in the shape of more Atheist Special Editions. And Toronto's leading ladies wailed in woful chorus: "Must we keep tab on them all the time?"

The opinions of the ladies, as gathered by the reporter and displayed in a two-column story with large double headlines in the *Evening Telegram*, are amusingly (and perhaps pathetically) indicative of minds thrown into a panic by ideas that are beyond their accustomed range. Mrs. Janet Archdekin, president of the Central Council of Ratepayers, provides the theme song by croaking, "Must we keep tab on them all the time?" With the decision of despair she answers, "We should not have to do so." Her attitude in the matter is made plain, oh so plain, in the following statement: "Somebody should take care of the editor who publishes a paper like that. I would not have that paper in Canada at all. I am superintendent of a Sunday school and I would not tolerate it for one moment." That explains Mrs. Archdekin's position beautifully, or at any rate brazenly. She is "superintendent of a Sunday school" and therefore—such wonderful logic!—she believes that Canadian citizens who prefer reading The American Freeman to attendance at Sunday school should not be permitted to enjoy their preference. That is a natural, if not a logical, position for a bigot. The lady doesn't say exactly what she means by "taking care" of the editor of The Freeman: whether he should be boiled in oil or burned at the stake or merely sent to prison for ninety-nine years.

**"Call the Wonder Cops!"**

Equally frantic in coming to the rescue of the city were the mem-

bers of the Local Council of Women, who are reported as agreeing that the editor of The Freeman should not be permitted to speak in Toronto and that The Freeman should not be admitted to the country. Mrs. Garnet S. Richardson, corresponding secretary of this patriotic body of watchers-for-ideas-with-a-view-to-alarm, said: "I do not wish to belittle a policeman, but I think somebody higher up should deal with the affair before a policeman is required." Perhaps the good lady would have the Canadian army and navy stationed at the border to prevent the entry of Mr. Haldeman-Julius. Each railway station and airport should be watched by a corps of detectives, who should immediately place under arrest anybody who looks as if he might be an atheist with articulate proclivities.

One woman, unnamed but who is deserving of the most shining anonymous celebrity, came across with this fast one: "Allow such a man to address a meeting here? Certainly not; no; not even if there were a hundred policemen, all with the intelligences of Einsteins, to see that there was no sedition or blasphemy." This woman flatters Mr. Haldeman-Julius unduly in assuming that he would be somehow dangerous even though guarded by a hundred policemen "with the intelligences of Einsteins." She also spoke a bit too rapidly, else she would have reflected that policemen with the intelligence of Einstein would be friendly toward atheistic ideas, interested in such ideas and quite incapable of sharing this woman's fear of free speech. Mr. Haldeman-Julius says that he would feel perfectly safe at any time if he were guarded by a hundred Einsteins even in the guise of policemen.

This same woman—one can see her trembling from the profoundly revolutionary shock to her system—told the reporter for the Toronto paper: "To permit such blasphemous material to be circulated in Toronto would be a tragedy. You be sure to say I said it would be a tragedy. The editor or anyone connected with such a publication should be kept out of Toronto." Be sure and remark, dear readers, that this woman said to be sure and say that this would be sure to be a tragedy—a tragedy—a TRAGEDY. Doesn't the Bible say that the walls of Jericho were

blown down by trumpeting? Think of the tragedy if Toronto should be left in ruins after a lecture by Mr. Haldeman-Julius, blown plumb off its foundations and into sad immortal wreckage!

## Shakes of Jericho!

In a tone somewhat less tragically, yet with the proper moral urgency demanded by the occasion, Mrs. J. P. Hynes, treasurer of the Local Council of Women, exclaimed sentimentally: "There's quite enough worldliness now without fifth like this." Ah, these unworshipful women, isn't it a wonder how they keep alive! Is Toronto, by the way, to be regarded as the Celestial City "not built with hands," threatened with the taint of worldliness carried by The American Freeman? Delightful reasoners, these ladies, huh?

Excoriating eloquence and dramatic determination are positively passionate in the statement of Mrs. Harry Reynolds, who says: "If I ever got hold of that paper, I'd take it down to the City Hall and burn it on the steps. And I'd keep the editor out of Canada. We couldn't let a man like that in here. He and his kind, Communists, atheists, call them what you will, would undermine the interests of our children. Faith in God is the keystone of the British Empire. Destroy our faith and what is there left?" Poor women and poor British Empire, such a little thing—faith in a God—stands between them and destruction. "Them," it is amusing to note, are defined by this lady as "Communists, atheists, call them what you will." Mrs. Reynolds calls "them" what she will, and she just forgot to add that "them" are probably cannibals and counterfeiterers and perjurers and cigarette fiends and admirers of free verse. Gawd, this is a horrid old world, and how to keep Toronto unspotted from this world!

## Daughters Will Grow Up

Yea, verily, yea, warily, 'tis and 'twere a problem—but this problem can be stated simply. Frinstance, listen to the quintessential squintification given by Mrs. Alex Huston. "I have a young daughter who will be growing up," says she, "and getting a home of her own." Our best wishes to the young daughter and we hope she does grow up and does get a home of her own—and that the home is hermetically sealed against ideas. Growing daughters or grown daughters or home-owning daughters or Toronto daughters shouldn't think, it's dangerous, yes, for look how the mere suggestion of the possibility of thinking has upset Toronto.

Enough is enough, said one

lady, explaining succinctly as it were: "It seems to me that there is enough heterodoxy in our universities nowadays, let alone stuff like this." It may be remarked, however, that heterodox and orthodox people have never been completely in agreement as to just how much heterodoxy is enough; in fact, the orthodox have generally taken the position that enough or less than enough is really too much; but with every increase of heterodoxy they can only say, "This is enough," even as King Canute is supposed to have commanded the sea, "Come no farther."

But curiosity, ah, that's the insidious little sin that pulls against orthodoxy, and it is exhibited by one of the Toronto Thermopylaen squad, Mrs. R. J. Parker, who "confessed that if a copy got into her hands she'd read it to see what it was about—but she'd promptly burn it afterwards." Burning things seems to be a favorite wish of the good Toronto females, and probably there is a not very well suppressed desire to burn the editor of The Freeman. This woman added her philosophy, if you can call it that, of free speech. "I'm a Christian," she declared. Point number one, "It all depends on what it is," she added. Point number two, "This is a free country and free speech should be permitted." Point number three—but don't get the lady wrong. "But certainly not atheism or Communism," she thundered. Counterpoint number first and last, "I'd limit," she says, "free speech to that extent." She would, that is to say, limit free speech by denying free speech to all who are not Christians, nor believers in the capitalist system.

Another believer in free speech, so long as it's the kind of speech that's pleasing to her, is Mrs. W. J. Wilkinson, vice-president of the Council of Women, who says: "We don't want anything of the kind in Canada because of the young people. Free speech is one thing; disloyalty is another." Free speech, says she, is all right so long as the speaker expresses loyal belief in God and the ruling class.

## Free Speech? Yes, No and Oh!

These Toronto women handle the theme of free speech so confidently, yet there is a vagueness or an incompleteness in their various but similar definitions. One lady says: "I agree perfectly with the attitude of the police commission. I would not permit free speech of that kind, because I think weak-minded people might be swayed." What other kind of free speech is there excepting "free speech of that kind"? Free

speech really is simple enough. It means that the speaker should be free to say what he thinks and should not be limited in his speech by what the Toronto Local Council of Women think. But the danger of atheistic propaganda is expressed vividly by this lady. Toronto Christians are "weak-minded people" and they "might be swayed."

The best summary of the Toronto ladies' conception of free speech is given by the Mrs. Janet Archdekin first referred to in this article. She is quoted as saying firmly, oh, so firmly: "Free speech within reason, yes; but free speech as they want it, decidedly no."

Thank you for nothing at all, madam. Free speech as we want it—that indeed is the free speech for us, else what point in our speaking? Free speech as you want it—yes, that's the kind of speech for you. Narrow are the limits of free speech in Toronto when it must be confined within the reason of the Toronto ladies with their priestly and pyrotechnic zeal for burning and banning the printed or the spoken word which does not agree with their reason or, to quote one of the ladies, "call it what you will."

"Must we keep tab on them all the time?" Ladies, let us warn you—let us be honest—let us be kind. If you are going to "keep tab on them" (meaning the exponents of modern ideas) you will be perennially and perilously engaged. These ideas are dangerous to minds that are afraid of thinking. Call out the army and the navy—quick! But your only safety—we hate to shock you, but we do it for your own good, and it's true that your only safety—will be in trying to learn to understand these modern ideas.

It is clear, however, that God is not on guard in Toronto and atheism knocks at the gates and pounds at the windows and rattles down the chimneys and the Toronto ladies must save the city and the homes and the wives and daughters and mothers and sisters and sweethearts and the weak-minded people and the Church and the State. Wait until you see the whites of their eyes, ladies—then shoot!

## Comedy of Cowardly Bigots

Concluded from page one] sion of free speech. It reveals also the hypocrisy or the stupid inconsistency (or both) of the big majority of the Toronto college professors who signed the free speech manifesto: these professors have been stripped of their pretenses and have been shown to be, under their cloaks of academicism, no better than the other bigots.

My readers will distinguish between the humor and the seriousness in this Toronto story and will know how to judge, with the right emphasis and appreciation, its different features. And the wide circulation of this Canadian Free Speech Edition will be the most hilarious and, at the same time, seriously and sharply debunking attack that we can make against the foolish bigots in Toronto and elsewhere. Let us enjoy and spread far and wide this entertaining, instructive Comedy of Cowardice and Bunk and Bigotry.

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## Canadian Bigotry in Threats

Concluded from page one]

Thus we see that religious intolerance in its very worst form is at the back of this latest attack upon The Debunker and The Freeman. It is simply a case of the religious bigots declaring that ideas opposed to their notions of piety should not be permitted to circulate in Canada. Free-thinkers and atheists in Canada are, according to this campaign of cowardly suppression, to be denied the right of subscribing to and reading papers expressing their viewpoint; and such papers, using the civilized methods of argument and persuasion, are denounced as unfit for propaganda circulation in that dominion. "No ideas that the Church hierarchy doesn't approve of" seems to be the position taken by the Toronto *Globe*. And it is threatened by the *Globe* and Toronto authorities quoted by the *Globe* that this position will probably be taken by the Canadian government.

This is a challenge that should be met instantly and vigorously by all Canadians who read The Freeman and by all their friends and fellow citizens who believe in the rights of free thought and free speech. Petitions of protest and individual letters of protest should be mailed to all the members of the Canadian Parliament. Each Freeman reader should address his own member of Parliament, demanding that his right to receive and read The Freeman shall be safeguarded from this medieval attack of the clerical bigots. Letters of protest should also be addressed to the Customs Department in Ottawa. Nothing should be left undone to bring to the attention of the people of Canada and to all responsible authorities the united protest of Canadian liberalism against this outrageous campaign of cowardly suppression.

On our part this is broader than a crusade to prove the truth or to maintain the importance of certain ideas. It has now become a more serious, critical crusade of defending our right to express certain ideas. Free speech is being made the issue in Canada. To our Canadian friends we say: *Let us meet this issue fully and without a trace of compromise.*

Down with atheism and this atheistic paper!" It assumes that free speech is not a right of those who disagree with the *Globe* and with Canadian religious bigots. It reveals no recognition whatever of the political and intellectual liberties that have been won during the past two centuries nor of the civilized modern attitude of free discussion. The Toronto *Globe* and those for whom it speaks exhibit the mental attitude and the motives of brazen despotism which terrorized France in the reign of Louis XV. It was the technique of that despotism to stamp out ideas by brutal force; and this is precisely the technique of the Canadian government—the technique urged so violently by the Toronto *Globe*—with the only exception that Canada does not have the Inquisition nor the death penalty for heretics nor *lettres de cachet* (by which heretical Frenchmen were imprisoned without process of law by a mere despotic order from the royal court).

Yet there are many Canadians who must resent deeply this attitude of their government. There is a great deal of liberal thought in Canada. The situation in that country is, briefly, that populous eastern Canada is dominated by the Roman Catholic Church and thus the government has a clerical prejudice and policy which is among the worst remaining in the world today. Parochial schools are supported by government subsidies in Canada and thus Protestants, agnostics and atheists, and those also who are merely indifferent to religion, are compelled to pay for the support of these Catholic schools of superstition and bigotry. Western Canada, in contrast, is liberal in sentiment, Protestant in religion (with a good deal of free thought) and secular in its ideas of government. The Episcopal Church in Eastern Canada has also a strongly Catholic tinge. The outstanding fact about the Canadian situation is that eastern Canada, where the greatest population is found and where the dominion government is located, is controlled and corrupted by the Catholic Church.

# Cowards in Canada Threaten Suppression of Ideas

Brave men fight in the open and on equal terms! Cowards prefer to fight in the dark against opponents whom they have unarmed by intrigue or treachery! This is true concerning the battle of ideas as well as other battles. We say, therefore, that the editors of the Toronto Globe are cowards; that the Toronto chief constable is a coward; that the Toronto crown attorney is a coward; that all public officials or leading citizens in Toronto, who are demanding the exclusion of The Freeman from the Canadian mails, are cowards who seek to stab in the back ideas that they fear rather than meet these ideas honorably face to face in fair, intelligent discussion. A movement is on foot in Toronto to prevent the circulation of The Freeman in Canada, on the ground that this paper is atheistic and dangerous. The Toronto chief constable, Denis C. Draper---a Mussolini in miniature---threatens to prevent the circulation of The Freeman in the city of Toronto. This paper is condemned by these bigoted authorities for "blasphemous libel"---which means that we attack with all the severity of honest logic the superstitions which have their background in medievalism and which are illustrated fitly (and illustrated in a fit) by the Toronto Globe and the Toronto authorities in their arrogant fulminations of medieval bigotry.

## Keep This Trash Out

[The following editorial, under the above heading, appeared in the Toronto Globe of January 29. It was reprinted, with some omissions, by the Kansas City Star. The Star included in its reprint the portions of the editorial which urged exclusion of The Freeman from Canada. See the letter of E. Haldeman-Julius to the Star on the question of free speech. Comment on the Toronto paper's ignorant, intolerant tirade and on the storm of frenzied bigotry raised in Toronto will be found in other articles in this issue of The Freeman.]

Day by day it becomes more evident that definite and drastic action must be taken in regard to the flood of indecent literature by which Canada is being deluged. Again attention has been called to magazines devoted exclusively to the most sordid kind of sensationalism. Nothing is too filthy to be below exploitation by these publications, and the illustrations are such as to shock right-minded people. The most unfortunate feature of this altogether bad business is that these publications are being eagerly read by Canadian youth. There is no difficulty in procuring such reading material, and many news stands present a glaringly colored assortment that would satisfy the most prurient-minded patrons.

Just now public attention is being directed to another, and equally dangerous, class of literature that is entering Canada. This is the out-and-out propaganda of atheism. Copies of an "Atheist Special Edition" of a paper published in the State of Kansas have been distributed free among the citizens of Toronto, no doubt with a lively sense of subscriptions to follow. There is no concealment about the character of this paper, and the boast is made that its editor is a widely known atheist and an advocate of companionate marriage. Certainly. All these people are tarred with the same stick, and are champions of any wild theory that may spring up. Let the purpose of any given propaganda be the overthrow of Christianity and the ordered government of the world, and it will have as its promoters every noisy "Red," every scoffer at religion, and every individual who is at war with both Church and State.

Therefore the atheist and the "Red" have so much in common that it behooves Christian people to be on guard against their insidious style of propaganda. Their methods are so similar that general direction from Moscow is more than a suspicion. Sneering insinuations are placed before those who may be lukewarm or indifferent in their religious views, and it is sought by underhand work among the unemployed to weaken respect for law and order. The aim in all cases is the same: the overthrow of established conditions that have been developed down through the centuries. And the people of Canada have to look to Russia if they would ascertain what such propagandists have to offer as an alternative.

But what is to be done about the flooding of Canada with such literature, filthy and atheistic---in most cases both? Are Canadians to tolerate widespread circulation of the views of those who advocate companionate marriage and other concomitants of "Red" communism and blatant, scoffing atheism? This part, at least, of the program of demoralization can be checked. Crown Attorney Eric Armour is quoted as saying that he believes this particular paper contains blasphemous libel and

that any one found distributing or keeping it for sale would be subject to a criminal charge; and he added that there were many United States publications, not necessarily obscene or blasphemous, which, because of the low standard of their content, "should be barred from entry into Canada." Chief of Police Draper declares that the circulation of this atheistic paper through the mails should be prevented, and that if it appears on the news stands police action will be taken.

This is definite and encouraging. No doubt other communities in Canada are having the same experience as Toronto; but this city certainly is receiving its share of attention from the propagandists of destruction. The Postal and Customs authorities have the power to check this inrush of trashy and dangerous reading matter, and they will have public approval of any drastic ruling that may be adopted. But prompt action has become a pressing necessity.

## ABSURDLY "NEAT"

We haven't studied precisely the problem of assigning graded marks of idiocy to the expressions of Toronto bigots on E. Haldeman-Julius, The American Freeman, atheism and free speech. But certainly a distinguishing mark should go to the statement of Rev. Stuart Parker, of St. Andrew's Presbyterian church, who is quoted by the Toronto Telegram as saying: "Certainly he [Haldeman-Julius] should not be permitted to hold a meeting here, any more than any man should be permitted to spit in another's face." In this remark, says the Telegram, Rev. Parker "neatly indicated that the question of freedom of speech was not involved in restriction of Haldeman-Julius' utterances."

Oh, yes, that is very "neat"---absurdly "neat"---so "neat" that no imbecile in all the globe could have been found to improve on it. Freedom of speech, says the Rev. Parker, is not involved in the restriction of Mr. Haldeman-Julius' freedom of speech. That is to say, freedom of speech has nothing whatever to do with freedom of speech. Freedom of speech involves Mr. Haldeman-Julius' taste in neckties or his breakfast menu or his hours of going to bed and getting up from bed---or anything excepting the ideas he expresses. Such is the inexpressibly idiotic "logic" of Toronto bigots.

And furthermore, according to the "logic" of this Toronto bigot of the pulpit, to argue that there is no God is to "spit in the face" of a man who believes there is a God.

And to argue that evolution is true is to "spit in the face" of a man who believes that evolution is not true.

And to say that the age of the earth is measured in geological eons of time is to "spit in the face" of a man who believes in the tale of Genesis, putting the age of the earth at around 6,000 years.

And to uphold the reasoning of natural law is to "spit in the face" of a man who believes in all the Bible miracles of supernaturalism. To sum up, according to the asinine rule of this moron minister of medievalism, to disagree with another man's ideas is to "spit in the face" of the other man.

Toronto ought to be proud of its great thinker and expert on the expectorative philosophy of ideas, whose job, interpreted by his own "logic," is to "spit in the faces" of all skeptics, agnostics, atheists and men and women who are indifferent to religion.

We are perfectly capable of defending and expounding our ideas. We are not afraid---instead we are eager---to meet these Toronto bigots in the arena of open discussion. The Freeman sees in intellectual controversy the stimulating life of ideas and the essential condition of civilized culture and social progress. And now we are defending, in a crisis thrust upon us in a cowardly manner by Canadian bigots, our right to circulate our ideas and the right of our Canadian readers to peruse and consider these ideas.

We say again that officials, editors and leading citizens who would suppress these ideas are cowardly in the plainest meaning of the word. They have not the courage nor the manliness to meet us in a discussion of our differences in opinion. Their method is to silence all opposition and then, with a craven and contemptible arrogance which no one will mistake for bravery, press the hoped-for triumph of their own opinions upon people who are not permitted to read or hear ideas on the other side of vitally debatable questions.

We say these Toronto bigots are by the same token cowards, because they evidently are afraid to stand by the alleged strength and truth of their own beliefs on religion and in other fields of opinion where they try to stamp out heresy by fiat of laws and the clubs of policemen instead of attempting to prove the alleged errors of heresy. If the beliefs of religion, and other beliefs that are conservative or (as in this case) reactionary, are intelligent and convincing---if the Toronto Globe and the Toronto chief constable and the Toronto crown attorney and the Toronto citizens who step forth as defenders of orthodoxy are sure that they are right and can prove that they are right---then they should meet fearlessly the challenge of discussion. They should seek discussion on all occasions and show by their actions that they want more and more discussion, more open and widely published discussion, to show how right they are. Instead they show by their actions that they are cowardly in their beliefs and that they have no faith in the power of those beliefs to convince men by the light and comparison of reason.

These Toronto bigots are afraid of the ideas which are expressed in The Freeman. They feel that they cannot, that they dare not, meet these ideas fairly in the field of discussion. They hate free thought so bitterly because they fear free thought so intensely. At the first prospect of an intellectual struggle they seek to disarm and gag their opponents. They are big talkers when they can keep anyone from talking back at them. They boast of the greatness of their grand and sacred beliefs---and at the first criticism of those beliefs they cry out that cowardly suppression is their only hope of protecting those beliefs. They say that those beliefs are true; but they shirk the task of proving those beliefs true; their method is to suppress all criticism of those beliefs---to silence the critics---to bind and gag free speech and hide it away in a medieval dungeon.

Cowards! They are afraid of ideas. They are afraid of discussion. They are afraid of reason. They are afraid of history. They are afraid of facts and sound arguments and appeals to the intelligence of the people. Self-confessed intellectual cowards, these Toronto bigots howl that The Freeman should be kept out of Canada because they fear the ideas of The Freeman and shake with the cowardly, bigoted, frantic determination that Canadian readers of The Freeman shall be denied the right of seeing this paper, discussing it and showing to their neighbors and fellow-citizens.

We call upon our Canadian readers and our American readers as well---upon all our readers who have an intense devotion to the cause of free speech and an equally profound contempt for cowardly bigots---to join us in showing up these Toronto and other Canadian bigots for the cowards that they are.

## Free Speech a Clear Issue

February 3, 1931.

Editor The Star,  
Kansas City, Mo.

Dear Sir:

Does the Star believe in freedom of thought and speech? I am prompted to ask this question by the prominent position which you gave on the editorial page of your morning edition to an editorial in the Toronto, Can., Globe suggesting strongly that my paper The American Freeman should be barred from the Canadian mails. "The postal and customs authorities," said the Globe, "have the power to check this inrush of trashy and dangerous reading matter, and they will have public approval of any drastic ruling that may be adopted." The Globe's editorial was quite brazenly an appeal for medieval suppression of opinion. The morning edition of the Star played up that editorial with implied approval. It was given a favored position and the original heading of the editorial was not strong enough for the taste of the editor so it was reentitled "A Flood of Obscene Literature." This, by the way, referred to the Atheist Special Edition of The American Freeman---so it follows that the Star regards the propaganda of atheism as obscene. If I call religion obscene, then we are even on the adjective.

But ideas are important. And while I do not expect the Star to agree with my ideas on atheism, while I do not even expect the Star to be broad-minded on the subject, I do think it is going rather strong for it to believe that such ideas should be suppressed forcibly. I do not say that this is the Star's attitude. I had been under the impression that the Star favored free speech---but was I

wrong? It is certainly not in harmony with such an attitude for the Star to reprint with every appearance of friendliness and agreement an editorial fulmination which is outrageously medieval in character.

May I further ask what danger there can be in atheistic ideas if the truths of religion are so strong and its value so preciously evident? If religion is true, then the spread of atheistic propaganda may be regarded as a self-defeating self-exposure of error. Or does the editor of the Star agree with the editor of the Toronto Globe, who apparently fears that the religious people of Canada are so weak-minded that they will fall into any error which is presented to them in print?

I believe in atheism, as an intellectual and not an obscene philosophy, but I believe even more strongly in freedom of thought and speech. What is the position of the Star? I appeal to your sense of fair play, that you should publish this letter---and that you should also state your attitude candidly on this vital issue.

Sincerely,  
E. HALDEMAN-JULIUS.

If THE TRUTH sounds unpleasant (in the ears of those not accustomed to it), the result of following the truth is an improvement in the quality of life.

THE KIND of "spiritual awakening" that this country needs is an awakening to the fact that all "spiritual" messages and proclamations are bunk.

BEWARE of the misnamed education which is merely a training in the repetition of ancient errors.

PARADOX: If dead men could tell tales, how they would hoot at the preachers!

## "Show Up" the Bigots!

We are sure that our readers, both in the United States and Canada, will want to circulate extensively this Canadian Free Speech Edition of The Freeman, which shows so completely to what ludicrous and outrageous extremes the bigots of Church and State can go. Obviously the most important thing is to flood Toronto and indeed all of Canada with copies of this Special Edition; and United States readers can help in this propaganda enterprise by using Method No. 3. Canadian readers can use one or all three of our well-known Special Edition circulation methods.

The story of bigotry in Toronto has more than a special application to conditions in that city. It is an exposure of the cowardice and folly and utter intellectual incompetence of bigots everywhere. No man or woman with a glimmer of humor and intelligence, with a saving trace of smiling and fair-minded common sense, can fail after reading this Special Edition to recognize the superiority of the principles of free speech over the prejudices and tactics of bigotry. Here is such a tale of intolerance and idiocy as you have never read before; extra thousands of readers should know these facts and draw from them the useful lesson of civilized intelligence and toleration. Use Method No. 1, Method No. 2 and Method No. 3 as outlined in the following order blank.

### ORDER BLANK FOR CANADIAN FREE SPEECH EDITION

The American Freeman, Girard, Kansas

I want this Comedy of Bigotry to have a wide circulation. I am using the method marked below to distribute extra copies of this Canadian Free Speech Edition.

Method No. 1. Send me a bundle of ..... copies of the Canadian Free Speech Edition, at 2c per copy, minimum order 50 copies, for which I am enclosing \$.....

Method No. 2. Send ..... copies of the Canadian Free Speech Edition, minimum order 50 copies, to the enclosed names and addresses, for which I am enclosing \$....., which pays for the papers and the mailing at the rate of 2c a copy.

Method No. 3. I am enclosing \$....., which is to pay for your mailing copies of the Canadian Free Speech Edition (minimum order 50 copies) to good names in your possession, said copies being paid for at the rate of 2c a copy.

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