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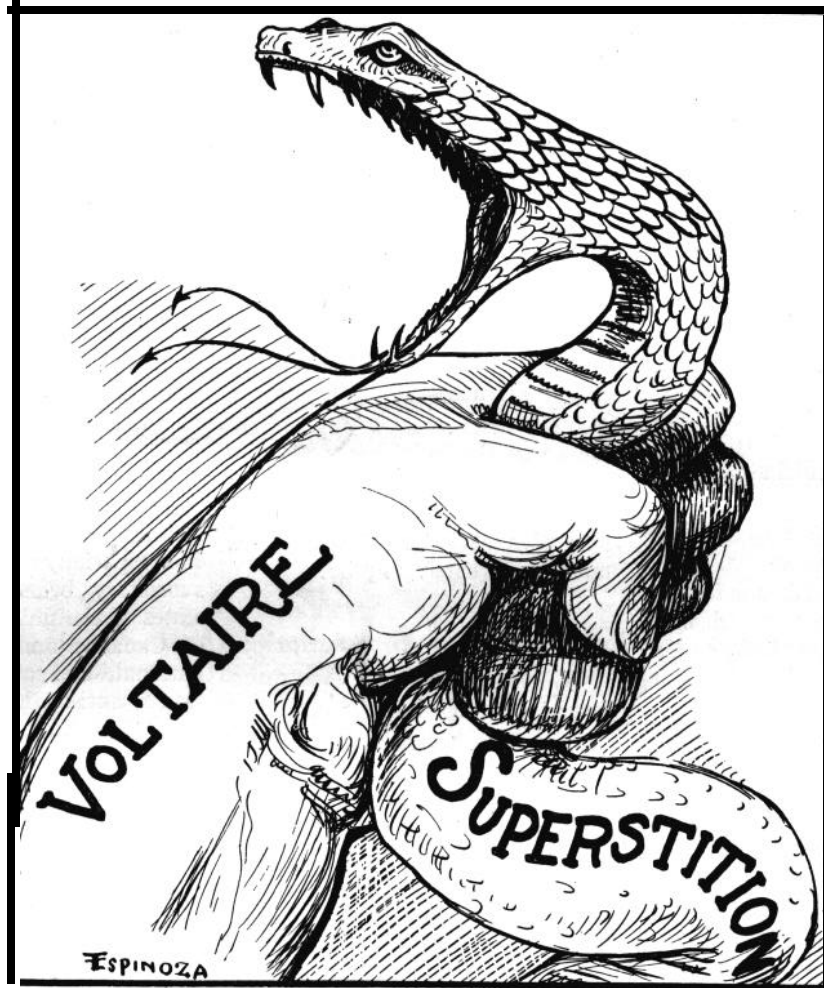
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"CRUSH THE MONSTER"

The GODLINESS *of* IGNORANCE

By QUEEN SILVER
Page Three

A THEOLOGICAL**DICTIONARY**

By GRACE VERNE SILVER

ANGEL: A celestial flapper.

BEARS: Beasts who enjoy god's special favor; he once fed forty-two children to two of them.

CHRIST: A being who came to save the world and died without being able to save himself.

DEVIL: The patron saint of all priests, for without him there could have been no temptation, no sin, no salvation, nothing for the priest's to talk about.

EVE: The first woman; made out of the backbone of Adam; this explains why the men have no backbone and are hen-pecked by their wives.

FAITH: Belief in something no one ever saw or ever can see, and which, if they could see, would very likely fill them with mirth or disgust.

GOD: The great guess.

HELL: a place where the steam heat is never turned off; god created it so as to have a place to cook an eternal cannibal stew.

INFIDEL: Anyone who has too much sense to believe in biblical Santa Clauses.

JESUS: Son of Mary. No one knows who she was. Father was god, who deserted his mother before his birth, leaving her without room rent or medical attention.

KING: Of heaven, or course. An absolute monarch, who rules without a constitution, congress, or any republican innovations. Purely an imaginary being.

LOVE: A wonderful attribute possessed in its perfection by god alone. It impelled him to boil, fry and bake 99 and 99-100 of the human race.

MAN: A creature like god, made by god, looks like god, and acts almost as badly as god.

NONSENSE: All scientific facts that conflict with divine revelations.

OMNIPOTENT: Another name for god. He proved his omnipotence by being unable to stop the great World War for five years, until there was no money left to fight with, and by allowing ten million innocent non-combatants to die of starvation and disease.

PRIEST: Press agent for god; also his treasurer, judge and executioner.

QUEST: The search after truth by a Christian. When he fears that he is likely to find it, he quits.

RELIGION: Systematically arranged bunk. Probably comes from a Latin word, "*religio*," meaning to bind, or fasten, to bind fast.

SAINT: A creature, neither male nor female, who suffers from growing pains, due to the sprouting of pin feathers, etc.

'RUTH: A terrible monster, feared alike by gods and godly; recognized only by Freethinkers.

UNKNOWN: An alias for god, who is unknown to his unknowing worshippers.

VENGEANCE: A godly way of cussing.

WILL: Something man surrenders to god at the same time he gives his heart to Jesus and his brains to the holy ghost.

X: An unknown quantity; stands for Jesus; his mark, as in Xmas.

YOUTH: Creatures whom the followers of the lord constantly seek to catch in their religious traps.

ZERO: Stands for whatever is inside of a Christian's head. I can not think what it may be!

Constitution of the American Association for the Advancement of Atheism, Inc.

NAME

Article 1. The name of this society shall be The American Association for the Advancement of Atheism.

OBJECT

Article 2. The object of the society is to abolish belief in god, together with all forms of religion based upon that belief.

In prosecuting its work, which shall be purely destructive, the society shall hold public meetings and erect radio stations for the delivery and broadcasting of lectures, debates, and discussions on the subjects of science and religion; publish and distribute scientific and anti-religious literature; and conduct a general propaganda in the United States and Canada against the church and the clergy. Specializing in mental reconstruction, the society shall contribute to the building of a better civilization by operating as a wrecking com-

pany, leaving to others the designing and establishing of the new order. Especially shall it endeavor to free American scientists and statesmen from the necessity of patronizing religion.

MEMBERSHIP

Article 3. Section 1. Membership in the society shall be open to Atheists who endorse its object and who pledge themselves never to compromise by word or deed with clericalism.

Sec. 2. Any person desiring to become a member may make application to the secretary and upon receiving the approval of the board of directors shall be declared elected.

Sec. 3. Membership dues shall be \$1.00 a year.

Sec. 4. Any member may be deprived of his membership by a two-thirds vote of either the members or the board of directors.

OFFICERS

Article 4. Section 1. The officers of the society shall be a president, vice-president, and secretary-treasurer, who shall be elected at the annual meeting.

Sec. 2. The officers shall constitute the board of directors and shall have all power and authority over the affairs of the society during the interim between the annual meetings. It is especially authorized to organize subsidiary branches in the various states of the union and the provinces of Canada; and to co-operate with national, and affiliate with international, anti-clerical associations.

MEETINGS

Article 5. Section 1. The society shall hold an annual meeting on the first Tuesday of October.

Sec. 2. Special meetings may be called by the president and shall be called upon the request of one-third of the members or a majority of the board of directors.

Sec. 3. Regular meetings of the board of directors shall be held monthly. Special meetings may be called by the president and shall be called upon the request of two members of the board. Two-thirds of the officers shall constitute a quorum.

AMENDMENTS

Article 5. This constitution may be amended by a two-thirds vote at any annual or special meeting, provided the proposed amendment, together with notice of the meeting at which it shall be voted upon, shall have been submitted to the members four weeks in advance.

The GODLINESS of IGNORANCE

By QUEEN SILVER

ILLUSTRATIONS BY FRANK ESPINOZA

There was once a maker of proverbs who said:

"When ignorance is bliss, 'tis folly to be wise."

Beyond doubt, the man who made that statement was a religious man; it is almost certain that he was a Christian. The Christian religion teaches that an idiot may be saved, for though he may know nothing, yet he can believe what he can not know. It teaches that a child, born feeble minded, may be saved, but that one who is unusually intelligent and questions the origin of matter will most certainly be damned here and hereafter. It teaches that doubt and damnation are synonymous, and that belief and ignorance are the twin god-fathers of salvation.

In this lecture, on "the Godliness of Ignorance," I mean to show you what a blessing to the ruling class this philosophy has proved itself to be.

"A little knowledge is a dangerous thing," is another one of those sanctimonious proverbs. The author should have added, "and none at all is the way of salvation."

The first sign of intelligent, conscious effort to learn made by a child is its curiosity. It investigates; it looks at and bites every object all hand. Later on, it begins to ask countless questions, which its parent: are usually too ignorant to answer properly. A child would gain a very complete and valuable education, by the way, if all its questions were properly answered at the time they were asked. As intelligence is developed, the child begins to question the veracity of its elders and the truthfulness of the answers and explanations received. Heretofore it has looked upon its mother, father, teacher, or other older person, as an infallible source of truth and justice.

As the child's reason develops, he begins to analyze the answers given to him, to doubt, and to deny. Then, naturally, follows a growth of contempt for parental and all other authority; a condemnation of those who took advantage of his ignorance, filled his brain with lies and wasted his time on myths. The last stage of development in the brain of the child is a total disregard of all authority, a denial of every statement made to him, and a determination to accept no statement from any one unless proof is furnished; to accept no authority other than his own reason. I regret to say, however, that a large percentage of adults never arrive at this stage of intelligence.

Just as the child's brain evolves through all these stages from implicit belief to extreme doubt and denial, so does the mind of the human race evolve from abject belief in and fear of every conceivable superstition and worship of authority to complete and final atheism and denial of all authority. Neither the child nor the race can stagnate or stand still.

Near where we live is a woman with a number of small children-whom she likes very much-before they are a year old! They stay where they are put and have no wills of their own in their infancy. But, one by one, as they grow older, they develop minds and wills. They no longer believe what she tells them or do as they are told. They develop strange forms of originality and, of course mother and children clash a dozen times a day. She has not the knowledge with which to maintain a mental superiority, or the strength to govern them by physical force. So, of course, both she and they are miserable most of the time. She gets along best with her children while they are still helpless and ignorant.

She loves them most when they are infants.

The church and the capitalist class resemble that mother. They get along best with their workers when the latter are the most stupid, ignorant and helpless. They like to keep them always in that state of feeble minded, childlike obedience. In order to accomplish such ends, all institutions for the spread of ignorance and the perpetuation of faith and belief are fostered; all agencies for the spread of real knowledge are looked upon with suspicion; and all attempts to encourage the use of reason are condemned as efforts of the devil to destroy the souls of men. The emotions are exalted and reason is scorned. People are told to "think with their hearts," and not with their heads. As well tell a man to think with his liver or reason with his stomach!

In this campaign to subvert the intelligence of the people, the church has good reason to desire to cultivate the emotions and suppress the reasoning power. All the singing, praying and most of the sermon have that objective.

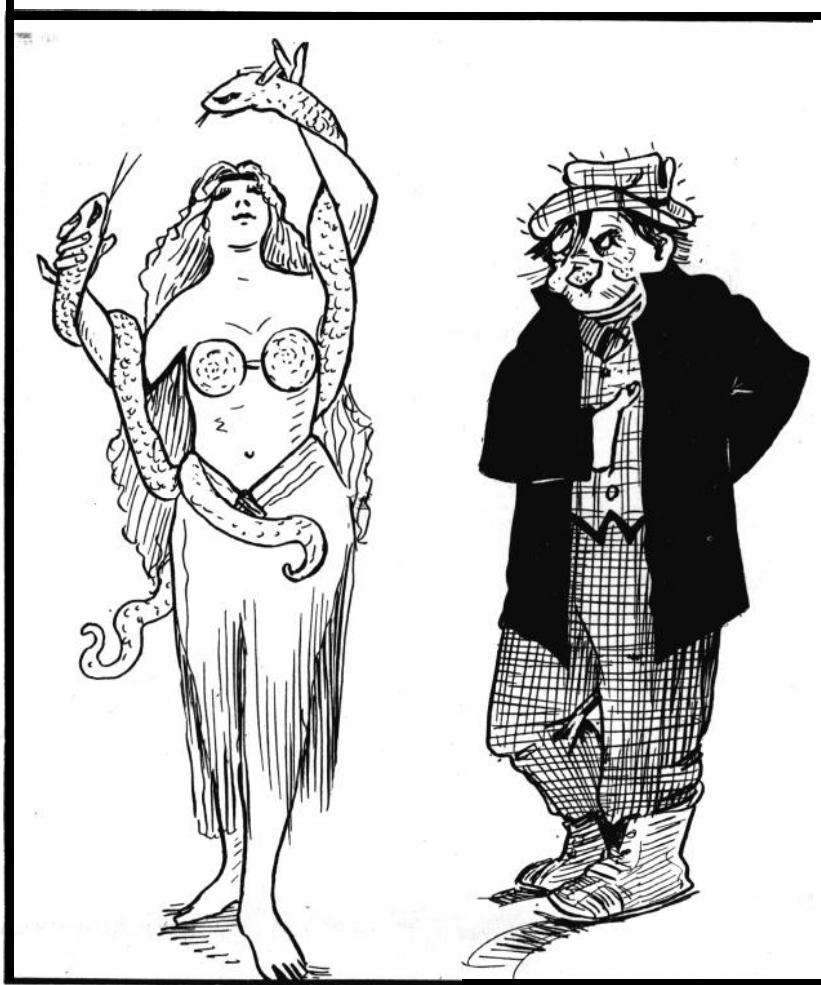
The emotional side of human nature is the oldest, most primitive, most animal portion of the nervous system. It antedates reason by millions of years. Emotional reactions are present in the lowest animal forms, and in plants. Reason is a later evolutionary development, less deep-seated, less dominant, because it is a newer phenomenon. In times of fever produced by disease, or in times of excitement produced by abnormal and unusual conditions, -those portions of the brain which developed last are the first to become dormant. When a man becomes insane, we first recognize it because he does unreasonable and illogical things. When a nation becomes hysterical over a war,

or a mob goes on a lynching expedition, it is because the emotional portion of the brains of the individuals comprising the group have become dominant and their reasoning faculties have been suppressed. When a tabernacle full of people goes into a religious ecstasy, it is because their leader has cleverly stimulated their emotions and dulled their reason. The reputation of a preacher is due to his ability to do this as quickly as possible, and with lasting results. A true religionist is a man or woman who suffers from a compound fracture of reasoning ability.

Scores of different causes may contribute to the suppression of reason and cause the dominance of the emotional side of human nature; but no matter what the inciting cause, the person in that condition becomes unbalanced, an easy victim of those who choose to rule him, a willing tool to serve his master and do the will of the man who victimized him.

We radicals are frequently condemned by unthinking people because we make no attempt to control others or arouse our audiences by appealing to their emotions. They point to Aimee and similar fakers and say that we should learn from their methods and follow their tactics. The fact is, that we feel that if a man can be made into a radical by appealing to his emotions, then he can also be converted to Christianity by some other speaker who makes a more powerful emotional plea. We believe that if a man can be won through his emotions, he can be lost to us by the same means. He will always be the "victim of the last speaker," therefore worthless to us. He will be as unstable as a weather vane in a cyclone. We do not want an ignorant, emotional mass of followers; we want an intelligent, reasoning membership in our organizations. We are looking for quality, not quantity.

Reasoning is a mechanical process. In a logical brain, reason must of necessity dominate and control emotional reactions. Man is a reasoning animal only as long as his reasoning powers control his conduct. When emotionalism supplants the reason, some form of insanity is the result. A temporary or permanent aberration of the mind occurs. That is why all religious people are more or less mentally unbalanced. There is no pathological difference between the woman in a Los Angeles studio, who claims



"I know I am Napoleon; she knows she is Cleopatra; other people think we are crazy."

to be Cleopatra, reincarnated, and the man in the insane asylum who struts around, saying, "I am Napoleon Bonaparte." The one in the asylum is sincere, however; the cultist in Los Angeles may not be so crazy as she appears to be.

Man differs from the other animals chiefly in that he is capable of exercising greater reasoning powers than they. If he fails to use his reasoning powers, if he fails to control his life by reason, he becomes inferior to the other animals. For, unlike man, those animals exert what reasoning power they possess to the utmost. The religionist holds reason in contempt and relies upon his faith, heart, god, or other emotional guide.

Naturally, the more ignorant a person or a race is, the more powerful a factor in its life the emotions become. The black races are notorious for the manner in which love, fear, hate, and all forms of superstition control their lives. Voodooism, spiritualism, witchcraft, cannibalism, Christianity, pat-

riotism, and the K. K. K., each and all appeal to the emotions and not to the intellect. To the ignorant, all things are mysterious; to the thinker, all mysterious things are natural phenomena, which the brain of man is capable of analyzing, explaining, duplicating and controlling for his own ends.

The capitalist class likes to have the workers exercise the virtues of blind faith and industry. "Believe and be saved; doubt and be damned," is the code of conduct which they impress upon the people. Since the more man knows, the less he believes, without proof, it follows that the path to heaven is paved with ignorance. Jesus told his followers to "become as little children"; that is, to accept whatever was told them as truth. When they had done so, he called them all "sheep," because, like sheep, they were stupid, and because they allowed him to pull the wool over their eyes.

The first command ever given to



The black races are especially susceptible to superstition, because they are more emotional than the lighter skinned races.

man, according to Genesis, was a command to enforce ignorance. Adam's god said to him, "Of the tree of knowledge thou shalt not eat," and from that time to the present, every true religionist, of whatever class or creed, has shunned knowledge as he would a pestilence. Adam was satisfied to remain ignorant; but his wife compelled him to disregard god's command and learn something.

Read the world's history for the last two thousand years, and you will find that the seekers after knowledge have been scorned and starved; the teachers of truth have been burned and imprisoned, myths and falsehoods have been taught openly as the truth, and science has been compelled to hide itself. Always, the thinkers have been compelled to live under a cloud. For more than a thousand years science was taught in cellars and attics, while superstition held forth in great cathedrals. In our time, only those institutions of learning which cater to church and capital are en-

dowed, while those which teach science, economics and history with any regard to facts struggle along in poverty. Only the other day, certain school officials in Los Angeles announced that "Junior Atheist Clubs," organized in Los Angeles high schools would be promptly suppressed. The officials have no intention, however, of forbidding their pupils from joining the Y. M. C. A. or attending Aimee Semple McPherson's two-by-four gospel meetings.

Ignorance is a divine attribute. How many times has some one told us, "not to shake the faith" of a Christian! How many times have we been told not to upset established institutions-not to destroy the faith of man in capitalism, god or country! We have been told that faith is a beautiful attribute in itself, that to destroy faith is a crime. We are asked to carefully preserve ignorance and keep our knowledge of science, philosophy and economics to ourselves. Ignorance is a holy state of

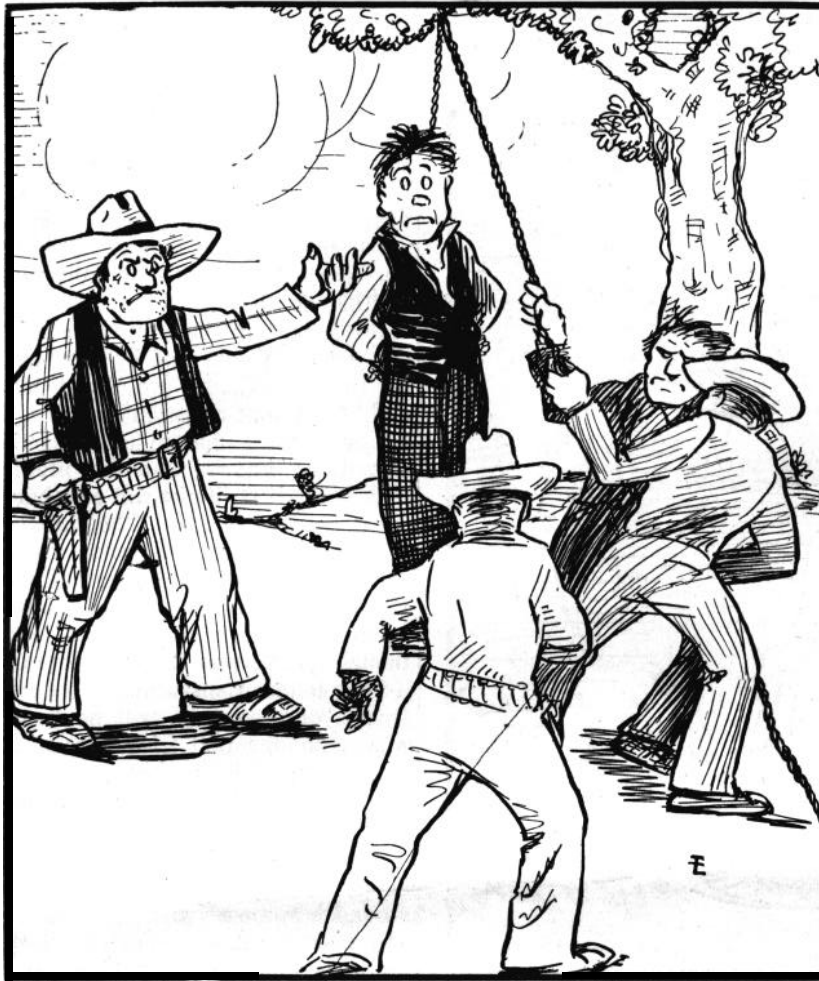
mind. It leads to sanctity and eternal life. Knowledge leads to questions, doubt, disbelief, atheism and eternal damnation.

We are frequently assured that intelligent people are never happy. What of it? A well-fed! contented idiot is about the "happiest" specimen of the human race. Lunatics are frequently very happy. They do not know enough to be otherwise. Neither do they know enough to be really happy, in the true meaning of the word. We are told by some people that materialists are always miserable and that Christians are always happy. As a matter of fact, the materialist knows that the life he lives is the best life he will ever have, for it is the only one. The Christian knows that there is a worse life to come, for all hell is still ahead of him. If he is a pronounced egotist, he will believe that he is to be saved, even though all the rest are damned; and if he is callously insensitive to the sufferings of others, he will be happy while knowing that friends, relatives and countless little children will be consigned to hell. His own miserable hide will be safe up above. I

No intelligent materialist can be happy while he realizes that others around him must suffer want, torture and misery. A Christian can throw all of the blame upon his god, and go happily and stupidly on his way. Because he is as conceited, selfish, callous and cruel as his god, he can let the whole world go on in its misery **SCI- and never lift his hand to help** is

that the sort of happiness which any intelligent man or woman wants? Do we want the happiness of blindness; of Ignorance, of selfish absorption in our own personal interests, or do we want the happiness that comes from being useful, courageous workers, struggling to make the world better for the whole human race? Do we want the happiness of the idiot, or the ecstasy of the lunatic? Do we want the joy of knowing that we can eat, though others are hungry, that we can wear furs, while others are ragged? Do we want to go through this world and get all we can out of it for ourselves and let all about us suffer because we are too selfish to do anything to help set them free? A thousand times, NO!

The happiness of the Christian is like the happiness of the feeble-minded child, the maniac or the clam. The only real happiness possible comes from knowledge, not from ignorance; from being a producer, not a para-



Emotion rules while Reason sleeps.

site; from being a worker, not an exploiter; from being useful to others, as well as to ourselves.

Of course, we radicals are selfish. We want the good things of life, even more than other people want them, but we do not want them at the price

of our self-respect, or the cost of our honor or decency. We do not want them at the sacrifice of our class interests. We want food and clothing and shelter for ourselves; but we are also so selfish that we want the whole working class to enjoy the same things that we have. We want knowledge; but we want all the rest of our class to share that knowledge. We want good food; but we do not enjoy eating while we realize that millions of our class are hungry. We want good homes; but while millions of men, women and little children are homeless, how can any but the most heartless person retire from the class struggle in order to enjoy the luxuries of life? All the self-respect, all the common decency in a man should urge him on to help the rest of the workers to get as much as he has. I can not understand how any one can possess knowledge, without wanting others also to acquire it. I can not understand how any one can enjoy the comforts of life and yet be so callous; or so selfish, as to fail to help



He was Burned for Us!

others in their struggle for better conditions.

Such people remind me of two hens which we had at home this summer. Each hen, after sitting on a china egg for three weeks, was given fifteen baby chicks. Each hen was very proud of her brood, evidently thinking that fifteen chicks from one china egg was a very brilliant achievement! After about two weeks, one mother hen died; her chicks were put with the survivor at night, in hopes that she would care for them, along with her own. She killed them all within three days. She was a very good mother to her own chicks; but, like most mothers of the human race, she cared nothing for any children save her own. The average man can not see how any one can be hungry, as long as his own appetite can be satisfied.

Radicals have that larger selfishness which demands for others the things which they want for themselves. Unlike the christian, we do not place the blame for existing conditions upon the will of god, but on man's ignorance, selfishness and greed. We are not waiting for a god or savior or politician to help us. We are going to educate ourselves and each other. We believe that ignorance is criminal, not holy; that superstition is vile, not beautiful; that poverty, war and crime are totally unnecessary. We do not intend to sit back and enjoy our individual lives in selfishness, while our hands and brains are needed to set the human race free and help it to be useful and happy.

There is not a radical speaker who could not make more money out of the capitalist class than he can make by helping the workers to think,



Saved, Happy and Heartless!



"How can you be hungry; I am not !"

study and organize. He prefers to keep his self-respect and go without the money. There is not an atheist speaker who could not make more money by being dishonest and giving his heart to Jesus and his brains to Aimee and her kind. But what atheist would so degrade himself for the sake of a mere matter of money? There is not a radical who is not able to sell himself to the enemy for a fairly good price if he chose to betray his comrades and accept the reward of a traitor. Radicals prefer poverty to the loss of honor, decency, self-respect and loyalty to their class interests.

Because radicals are intelligent and courageous, they accept the responsibilities and duties which their greater knowledge forces upon them. Only very thoughtless, or very selfish, or very ignorant, or very godly people can remain quiet while the class struggle is raging all around them. Only those who have no love for knowledge and much reverence for faith can withdraw themselves from

the great intellectual conflicts of the twentieth century. Never before has the human race had such a wealth of raw material available. Never before has there been such skill in utilizing it to supply the material wants of man. Never before has there been such an accumulation of knowledge rendered so easily accessible. How can any one be so mentally lazy, so morally sluggish, so filled with the godliness of ignorance, as to willingly stand aside and take no part in the struggle for knowledge, for economic security, for human justice, which is such a vital factor in modern life and Society?

"A little knowledge is a dangerous thing;" none at all is the way of salvation; but much knowledge, combined with effort, is the way to as much freedom, justice and happiness as the human race deserves, or is capable of appreciating.

I have not the time to take up the story of the unnumbered scientists, educators, philosophers and other martyrs to human progress, whose

lives have been embittered by poverty, lack of cooperation and encouragement, and by persecution. Tens of thousands have starved, or been imprisoned or have been executed, in order that you and I might possess what freedom we now have. They did not work and strive in hope of reward after death; they did not struggle for the sake of recognition in this life. They cared nothing for popular applause or approval. They lived and worked and died doing the things they believed to be honest, just and necessary.

Voltaire hoped that his own generation would see religion pass from its control of public life. Yet, if he had known that a thousand years might be necessary to "crush the monster" of superstition, he would probably have fought harder than he did. Almost his last conscious words were an expression of regret that he had but one life in which to wage war upon religion. "Crush the monster," was his battle cry until his death. I can not understand the psychology of the alleged radical who says that he is discouraged, and that because he has given up hope of seeing his ideals accomplished in his own lifetime, therefore, he will lie down and be a quitter the rest of his days.

Possibly a hundred million years have elapsed since organic life appeared upon this earth. All of this time has been required to evolve man to the point where he now stands. Why expect to accomplish everything in one life time? The race is still more animal than human, more ape than man. Ignorance is always the refuge of the lazy and progress is slow and painful. Why expect to do, in ten, or fifty years, the work of a



The Evangelist of the Future.



All the capitalistic psychology and religious superstition which the powers of church, state and family can invent are inflicted upon the helpless, questioning child.

hundred or a thousand years? Why not do what we should do just for the sake of doing it and not worry about the reward? The Christian is "good" for the sake of a hope of reward after death. He leads what he calls "the Christian life" in order to gain entrance to a cool place in the sky hereafter. His is a most immoral philosophy, for he is taught that reward is the object of endeavor. Many radicals received Christian training in their youth. They were corrupted by the reward hereafter dope of the priesthood and their parents. They know they will get no reward in heaven for work done in any radical movement. They must have some reward in this life; they can't bear to think of doing radical work merely for the sake of doing it. They can't bear to do it solely for the sake of the children who come after them, for the benefit of future races who will live on this earth. Unless they can see some immediate benefit for them-

selves, they prefer to either stay in the ranks of the enemy, or remain in active and lazy, slackers in the working class struggle for better things.

The Christian thinks of saving his soul; let the devil get that of the other fellow if he can. Some radicals are like this, and think only of freeing their own minds or of improving their own economic condition. If there were fewer slacker radicals, we would not have to wait so long to see our ideals realized. The radical is more to be blamed for his conduct than is the Christian, for the radical knows better. He is more or less intelligent, therefore responsible; while no one expects a Christian to know much, or act like a responsible being.

One of the most regrettable things the whole radical movement has to contend with is the fact that a majority of the members of all our radical organizations were subjected in their childhood and youth to all of the

capitalistic psychology and religious superstition which the powers of church, state and family were able to inflict upon them. Most of them grew up in a non-radical environment. Their minds were stunted with godliness, warped by training in bourgeois ideas, and perverted by capitalistic schools. The poison implanted in their childhood remains in their adult life and is a real menace to themselves and the radical groups to which they belong. Illogical habits of thinking, anti-radical prejudices, and the dregs of superstition remain dormant in the minds of many radicals long after their education and reason have given them a knowledge of the theory and practice of radicalism. Their reasoning brain becomes radical, while the emotional brain remains more or less what youthful training made it. This is one reason why so many well-known radicals fail to live up to their principles, and why so many men are radical in theory, but bourgeois or conservative in practice. It explains why some radicals who were sincerely opposed to war for many years became fanatical patriots as soon as the war hysteria swept the country. This should teach all of us to pay more attention to the radical education of the young, and the radical education of women who are or who will be mothers of the next generation of radicals. The old are mostly hopeless victims of capitalist and religious education. They will die off long before any great social or economic change takes place. The success of the radical movement of the world is in the hands of its youth.

The sort of environment in which a child is raised and in which the adult lives determines the mental



Environment Changes Races.

bias of the child and the economic and psychological reactions of the adult. There may be exceptions to this rule. One man in a thousand—or in a million—may have such a strong mind, such a vigorous intellect, and such unusual courage, as to be capable of rising above, or out of, his environment. Occasionally, the forces of heredity may be strong enough to partially overcome the effects of environment. The fact remains that the vast majority of people are the product of their surroundings. Their whole lives are molded and their mental reactions are controlled by external conditions.

If you place a civilized man in a savage environment, and force him to live as savages live, he is very likely to become a savage. Thousands of "squaw men" in our own western states demonstrated this. Thousands of beach combers in the South Sea islands show a similar reversion to the primitive. More than one Christian missionary sent to Africa has joined the negro tribe and turned cannibal. If you place a radical in an exclusively conservative environment, with a family of religious relatives, a luxurious home, friends who are members of the exploiting class, he will sooner or later become one of the class with which he associates. He will value blood ties, friendship, social respectability, business connections; and, as he must either sacrifice these or his principles, the latter are discarded. Would we ever again trust a radical who had once joined the Chamber of Commerce or the K. K. K.? A man's ideas insensibly, come to harmonize with his environment; and ideas make the man. If his thoughts are the products of the exploiting classes or of medieval superstition, if they are the thoughts of savages or lunatics, then that is what he himself really is.

A man is no better than his ideas. If his ideas are evil, if they cause evil to society, if they tend to throw the world backward in the scale of evolution, then that man is himself evil. It is impossible to disassociate a man from his ideas. A man, stripped of his ideas, is nothing more than a low grade of animal. He is less attractive than the other animals, who have real ideas that are worth while. A man's thoughts, or lack of them, are a distinct part of himself. If he is a prominent man, they are projected into the world and have great power for good or evil. If his ideas are atavistic, he is necessarily a bad man



Religion and exploitation are the twin evils whose rule curses the human race.

and an evil force in society. If he is also a persecutor, he is a vicious force in public life. Bourgeois morality will pardon all other evil in him if he be kind to his wife, plays with his children, and remains sober and "moral." It will call him a "good" man. The good which he does is confined to his immediate circle; the evil which his religious and retrogressive brain causes may plunge millions of people into war, sorrow, ignorance, degradation and slavery. Bourgeois morality will glorify such a man in life and sanctify him in death.

A man's ideas are the man, as far as society is concerned. His character is to be judged by its influence upon society, through his public life and utterances. His personal life affects only those with whom he comes in close contact. The more prominent the man, the more certainly this principle applies. Let people cease his canting talk about a man being "good" in his personal life, about his being a "noble and lovable personali-

ty," and so on, while his public life is a pernicious mental poison. There is no such an animal as a good man with evil ideas. Man is of use to his species only in so far as he promotes the upward evolution of his kind. If he is mentally lazy, indifferent to social progress, careless of the human struggle, a slacker in radical work, then he is just as sinister a factor as if he were our open and avowed enemy. He is a dead weight which we have to carry, a brakewheel, holding us back. The indifference of the working class is more certainly responsible for the slavery of all of us than is the active oppression of the master class.

Probably the greatest single agency which promotes this indifference is the church. Second in importance comes that selfish instinct which causes the individual radical to place his own personal interests above the interests of his class, and to seek personal gain at the expense of his fellows. Third, I believe, of the factors

which produce indifferent radicals of the type who talk radicalism, but never engage in propaganda, are the blood ties and social environment with which some radicals surround themselves. They do not wish to hurt the feelings of their friends and relatives. They have not courage or sense enough to attempt to make radicals of their own families, yet they hope to see radicalism advance. There is a fourth cause, and some of you may consider it of more importance than any of the others, and that is, moral cowardice. The fear of ridicule keeps many men and women from being active radicals; fear of economic loss dominates others. Fear of social ostracism, fear that they will lose that precious bourgeois virtue, "respectability," if seen near radical meetings, keeps many radical sympathizers inactive. When radicalism becomes fashionable, and respectable, and when radicals are all clean and well-dressed, such people will be ready to join the ranks of the propagandists. When that time comes, the rest of us will be ready to get out and start radical organizations which are not "respectable!"

Nine out of ten people who attend church today do so because it is the respectable thing to do, because church attendance helps to maintain their social and business connections. If it ever becomes disgraceful to be seen at a church service, they will all go to atheist meetings. Vast numbers of respectable Los Angeles men and women will join even the I. W. W. or the Communist party, if assured that to do so is the only way to break into high and respectable society.

OUR CARTOONIST

How do you like our illustrations? Do you want more of them? They add to the expense of publication, but we believe they also add much to its popularity. All of the illustrations accompanying the lecture, and also the headings and the cartoon on the cover were drawn by Frank Espinoza of Los Angeles. More of his work will appear in future numbers of **Queen Silver's Magazine**. The artist likes to make them; the editor likes to publish them; and as long as it is possible to raise the extra money necessary to pay for their cost, our readers will have a chance to see more of his remarkable work.

THE CATHOLIC CHURCH IN MEXICO

President Calles of Mexico, in an interview with Sidney Sutherland, correspondent for "Liberty" in Mexico, has some very caustic things to say about the church in Mexican history and politics. The interview was published in "Liberty", Nov. 20, 1926. We give a few extracts from it, and regret that it is not possible to publish the entire text.

President Calles said; in part:

"Why be blind, why fool ourselves about the role the Roman Catholic Church has played in Mexico for four hundred years? There is no redeeming feature to justify her existence anywhere on earth; and she has been the curse of my country since her first priests came.

"One has only to study what the Church has accomplished with the destinies of Italy, Austria, Spain and Ireland. She has interfered in the politics, indeed she has been the politics, of every country into which she has sunk her talons for nearly two thousand years. She has made and unmade kings and dynasties. Her dignitaries helped a thousand ruling houses trample on the poor. She organized crusades, declared war, wrote peace treaties, and drew and redrew the map of the world.

"The Roman Church has flourished precisely to the extent that ignorance and superstition and mendicancy have prevailed. . . . Wherever illiteracy existed, there she was powerful. She throve in the night of the dark ages and she fattened and grew dissolute on the wretchedness of human beings.

"Just as the world has advanced in civilization and science and knowledge and culture, so has the catholic church waned in prestige, influence and power.

"Where she could not convert, she murdered. Where she could not persuade, she tortured. Where she could not rule, she ruined. Cortez in Mexico, Pizarro in Peru, and Torquemada in Spain are perfect specimens of her cross-bearers and her tactics. Read her red-stained, torch-blackened history-and talk to me of tolerance, indeed!

"There has never been blood shed in Mexico that the Catholic church has not been largely responsible for it. . . . She seized four-fifths of the lands of Mexico in our early days.

She dominated our internal politics and dictated our external policies. . . . The Church supported Porfirio Diaz for thirty years. Always, I repeat, the Roman Catholic church has prospered in direct ratio to the ignorance and misery about her.

"Not meddle in politics? ' The Church has never done anything in all her dreadful career except meddle in politics!

* * *

"It is untrue that the measures we are enforcing in any way hinder preaching, the administering of sacraments, or the preaching of other rituals of the Catholic church. It is untrue that we interfere with the religious convictions of any human being. I take it that it is not necessary to the proper practice of a religious cult to allow priests to mingle in politics and appear on the streets in distinctive clerical garb, as though they were divinely ordained to immunity and veneration, or to withhold from the authorities the statistical data our archives require in the matter of what property we are disposed to let the church use for religious purposes.

What is wrong about requiring the church to inventory and report the property it is using? It doesn't belong to the priesthood, but it does belong to the nation. Don't business corporations, lawyers, fraternal societies, etc., have to register, pay licenses and taxes, and keep their books open for official inspection? Since when, outside of the Church, is the clergy divine, or exempt from the laws of man? I never heard that an earthquake or a flood distinguished between a law-abiding dry-goods store and a law-defying church.

* * *

"Mark my words: Before I have finished, the flag of the Republic of Mexico will float above every church where today the Roman cross looks contemptuously down on a land it has robbed and betrayed for four hundred years! "

When a Los Angeles woman was arrested recently for forging checks, she admitted the crime, but said, by way of extenuation, that she committed it in order to buy Christmas presents for her children. She bought several hundred dollars worth of toys with money thus secured, in order, so she said, "that her children might not lose faith in Santa Claus! "

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EDITORIALS

Dear Friends:

After publishing my magazine as a quarterly for two years, I was compelled by circumstances over which I had no control to temporarily suspend its publication.

I have now decided to resume its publication, commencing with January, 1927, and to make it a Monthly instead of a Quarterly, as heretofore. The subscription price will be the same as before, \$1.00 per year. Single copies will be sold for ten cents instead of twenty-five, and the bundle rate will be reduced to ten cents for seventy-five cents, or one hundred for six dollars. Of course, if you are already a paid up subscriber the magazine will be sent to you till your subscription expires.

If you can afford to do so, subscribe for a bundle to give, or sell, to your friends, each month. You can sell them at almost any sort of radical meeting. Several hundred copies of each issue are sold in that manner in Los Angeles. If you have children, take a bundle for them to sell. This will help **QUEEN SILVER'S MAGAZINE** to find new friends and readers and at the same time get your children interested in doing propaganda work for Atheism and Evolution.

"Godly Criminals and Criminal Gods," and "God's Place in Capitalism" are two lectures which will appear in the near future.

QUEEN SILVER.

The "California Voice," one of the many religious periodicals which afflict this state, bewails the fact that 700,000 children in California do not attend church or Sunday school, and says that, unless the bible is taught in the schools, these children will never receive any religious training. This is good news, if true.

CRUEL AND UNUSUAL
PUNISHMENT

Judge Carlos Hardy, special friend of Rev. Aimee McPherson, recently sentenced nineteen-year-old David Basor to attend church and Sunday school every Sunday for the next five years. He was accused of stealing an automobile. Judge Hardy is a moral jurist, and never loses an opportunity to inject religion into his decisions. He has been Aimee's intimate friend for a number of years. According to Rev. Bob Shuler, Judge Hardy has four wives living in Los Angeles.

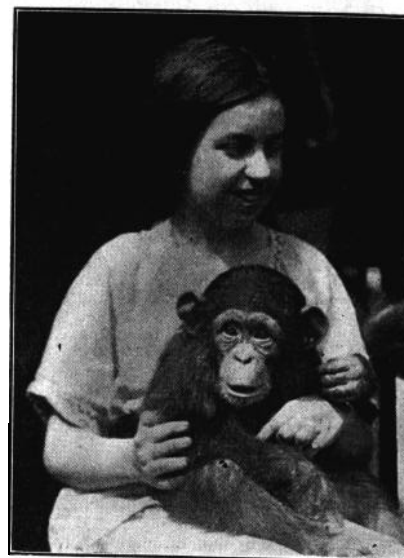
Queen Silver's Magazine is scientific, not superstitious; Atheistic, not Agnostic; Evolutionary and Revolutionary. Its editor tries to be logical, concise, blunt, pointed, humorous and accurate. Its editor makes no attempt to please everyone, but tries to express her views regardless of the opinions or feelings of anyone else. If her arrows hurt her friends, she will regret that her friends got in the way of her shafts, but she will continue to shoot straight at the mark, regardless of consequences to them or to herself.

We would like to be able to publish **Queen Silver's Magazine** without cost; but it can't be done. Paper, typesetting, cuts, presswork and postage all cost money. Therefore, we must have your help. If you are broke, and still want the Magazine, we will send it to you, of course. But if you have more money than the editor, and you probably have, then you can afford to pay for your subscription.

Rev. Bob Shuler admits, in his current magazine, that "there are entirely too many so-called ministers in the headlines of today, with their crimes against god and man, against decency and honor, against law and justice, strung out down the columns."

What else can be expected of the "men after god's own heart"? A man can't be any better than his god. Considering what happened to the thirteen-year-old mother of Jesus, we can not expect too much of preachers.

In the world of nature there is no such thing as forgiveness; every cause is followed by its natural and logical effect.



Queen Silver
who challenges Bob Shuler.

CHALLENGE TO DEBATE

Rev. Bob Shuler, who publishes a magazine filled with the love of Jesus, diluted with vitrol, says that "Los Angeles has been submerged in atheist propaganda," and intimates that the atheist organization known as the Devil's Angels and "Queen Silver, whose name he publishes in quotation marks, are responsible. Rev. Bobby is seeing red; Los Angeles is submerged in blue laws, steeped in superstition, flooded with cults, and hypnotized by spooks of all sorts. We are doing the best we can to free the people's minds and it seems that what we have already done has given Rev. Bobby theological delirium tremens. He pays special attention to my last lecture, 'Godly Criminals and Criminal Gods.' He admits that there are too many godly criminals, with which statement we heartily agree, and neither admits nor denies that there are also criminal gods.

We hereby challenge Rev. Bob Shuler to debate the subject of atheism with Queen Silver, William George Henry, Grace Verne Silver, or with any other speaker for The Devil's Angels; or to debate the subject of evolution with Queen Silver. Debate to be in our hall at 730 South Grand avenue, Los Angeles, on the second Friday evening in January, provided the Rev. Bob Shuler cares to accept the challenge. Give us ten days' notice of acceptance, and come down and see us! We'll give you the time of your life!

LEADING EVENTS IN THE REALM OF RELIGION.



*Clipping the sheep and goats.
A Los Angeles industry that is in
a very prosperous condition.*

*There's one born every minute.
P. T. Barnum.*



*Get the \$ while the
Getting is Good*
SUGGESTION FOR A MONUMENT TO
THE MEMORY OF AIMEE SEMPLE MCPHERSON.

EFFECTS OF SUNDAY SCHOOL

Elton C. Ullom, age 23, head of welfare work for boys for the Los Angeles Church Federation, not only taught Sunday School but was in charge of others who did so. He has recently confessed that he and Harold Warren, age 16, stole over a hundred automobiles in Los Angeles. Harold was one of his Sunday School boys, and met this religious Fagin while the latter was teaching a boys' class at Chino, California. Harold explained that Ullom needed the cars to "get acquainted with girls" and take them on parties. Probably his victims were Sunday School girls. It is said his case will be heard before Judge Carlos Hardy, who has a record of sending boys to Sunday School, so they can receive "proper training."

The question arises in our mind: if Hardy sent David Basor to Sunday School and church for five years because he stole one automobile, did he do so because he wanted him to meet Warren and Ullom, who stole over a hundred cars? Did Hardy think that a bright young thief like Basor ought to have a chance to meet expert and wholesale thieves, so he also could steal a hundred? Did he sentence him to church attendance in order to reform him, or in order to make an expert professional thief of him?

Keep your children away from church and bible schools. You would not teach your children to drink, use dope, or enter dens of vice, would you? Then why send them to church?

RELIGION AND IMMORTALITY

Rev. Aimee Semple McPherson, after being dedicated to god at birth, and after a lifetime of Sunday school and church influence, is now held for trial on charges of perjury and conspiracy to defeat justice by staging a fake kidnapping case. In the public mind, through publication of testimony given at her preliminary hearing (which lasted five weeks), she has already been convicted of perjury, gross and repeated immorality, and has been charged with being an accessory to manslaughter. Eight people directly connected with her "case" have already died, either through suicide, accident, or other means. A ninth is dying, and a material witness against her has long been missing. His family believe he has also died. Aimee may by various means succeed in getting a jury to decide in her favor; but, no matter what the verdict of any jury may be, the general public will always believe her to be a hoax.

ANOTHER HOLY, CRAZY, PARSON

At Torrington, Wyoming, the Rev. J. B. Minort, a Baptist, killed his wife while she slept, went to the room of his four children, and killed three of them. The four-year-old child ran to his mother's bed and the father followed and shot him also. Then the holy man killed himself. Where was god?

COMING! GODLESS CHURCHES!

A movement has been started to reorganize certain "liberal" churches, so as to conform more nearly to the demands of modern and intelligent people. The bible is to be discarded; at least, it will no longer be accepted as divine or inspired. Jesus is to be considered the same as any other teacher or leader of men, human and fallible; and god is to be entirely abolished. These churches will, if the movement is successful, discard all religion except the form of church organization, and all theology except the collection plate. The preacher will keep his job, and it is believed that, with god eliminated from the church, the sermons will be more popular and the preachers will not have to tell so many lies. The church proposed will teach the people to be satisfied, contented, optimistic boosters for established institutions.

Church leaders and some semi-radicals who are fostering this movement believe that god is distinctly a handicap, that the retention of the bible brings the church into contempt, and that theology drives the people away. These leaders hope by such changes to retain control of people's minds, social and ethical ideals, and secure more political influence.

Religion and Roguery

A new edition of "Religion and Roguery," together with "Crimes of Preachers," has recently been published by the Truth Seeker, 49 Vesey St., New York.

MANIFESTATIONS OF THE HOLY GHOST



AIMEE'S GOSPEL DOPE FOR WORKERS

By QUEEN SILVER

Although the love affairs of Aimee Semple McPherson are now ancient history, there are other things about her which have never been brought out. Mrs. McPherson has played a very important part in keeping the minds of the workers inactive. She is a member of the Chamber of Commerce, and is one of the greatest allies that big business has locally. Her religion is one which has proved very effective in keeping the workers contented and satisfied. It will probably continue to be effective for this purpose for some time to come. By enticing the slaves with the message of future rewards, Aimee Semple McPherson, along with other theological fakirs, has proven a great help in keeping the thoughts of the people away from their present existence.

Fixing the thoughts of the workers upon the mansions in the sky which they hope to receive after they are dead, religion-of which Aimee is but one representative-serves to keep the workers satisfied with their filthy lodgings here on earth. By teaching them to take no thought for the mor-

row, religion keeps them from worrying about their empty stomachs and the fact that they may starve to death soon. Religion teaches them that "the greater your sorrows in this life, the greater will be your reward in heaven." So the slaves believe that their exploitation in this life is but a stepping-stone to a higher and greater life beyond.

The worker, if he believes Aimee, believes that even if he starves to death tonight it will be simply a rapid method of transporting him to the heavenly beyond, to the New Jerusalem. Also, Aimee is a striking example of the inconstancy of evangelists. She preaches the ideas of six thousand years ago-the ideas of the donkey-back, ox-cart age of civilization, and she uses every scientific device known to make known her doctrines. She opposes every form of scientific investigation, and she uses the radio, the most modern result of scientific research, to preach her doctrines. While trying to induce the people to a 4JtC to the ideas of from two to si thousand years

ago, she preaches in a temple built and decorated by the latest achievements of the builder's art. When she travels, she makes use of all the means which can possibly contribute to her comfort. Even when coming from her recent trip to Mexico (?) she came on the train, not on donkey-back. Altogether, Aimee is merely like others of her creed, strong on preaching, but mighty inconsistent when it comes to carrying her doctrines to their logical conclusions.

One thing more, let me say, for my self, that I do not object to Aimee's methods of conducting her personal life. She can do anything she pleases in that line and I will not object. What I do object to is the hypocritical creed which she preaches, and which she expects others to swallow. My opposition is not against her moral conduct but against the creed she preaches and her efforts to make the rest of us live up to the moral code which she has openly flouted by her actions.

-First published in the "Daily Worker," Nov. 3, 1925.

FUNDAMENTALIST LEADER
TRIED FOR MURDER

When William Jennings Bryan died, the crown, or dunce-cap, of Funny-dementalism descended upon Rev. Frank Norris of Ft. Worth, Texas. Norris is a parson of primitive intellect, irresponsible emotionalism and cave-man tactics. He is now waiting trial for murder in Austin, Texas. The murder was committed in Ft. Worth, but attorneys for the man of god asked for a change of venue, claiming that a fair trial could not be had in his home town, where he is well known.

Rev. Norris shot an unarmed man without warning, after a brief argument, in his ministerial study, as his visitor turned to leave. The chief of police in Ft. Worth made the statement to newspaper men that Rev. Norris was the most cold-blooded murderer he had ever met.

According to Rev. Norris's theology, his victim is now frying in hell; but if the minister is hanged for the murder, he will step out of the noose and into heaven. No wonder criminals find comfort in religion.

YARDSTICK PHILOSOPHERS

By GRACE V. SILVER

The world is full of busybodies whose sole business in life appears to be, to manage other people's affairs. In evidence everywhere are men, and particularly women, who are industriously measuring, regulating, managing and shortening the lives of their fellow men. Our good old world is ruled by the knights of the yardstick, who busily censor the clothing people wear, the food they eat, the liquors they drink, the literature they read, the pictures they see, the thoughts they think. The number of these meddlers is legion—people who are incapable or too lazy to think for themselves, too cowardly to entertain opinions different from those upon which society has set the seal of its approval. Humanity follows fashions in thought, as it does the latest styles in neckties and skirts.

Thought requires conscious effort, the creation of new brain matter, a breaking away from tradition, a rebellion against authority. Millions of people on this earth of ours are mentally dead, but too ignorant to realize the nature of their affliction. They cling to the illusions of a dead past and resolutely oppose any movement that makes for human progress. Evolution proceeds upon its placid way, the race advances slowly but surely, social systems rise and fall, but these troglodytes of society prefer the companionship of their all but forgotten ancestors who flourished in a fossil age.

The cave man who returned home at night to discover that his wife had fled with another resented the fact that the fire had gone out, the meat was raw and his skins still untanned. He forthwith proceeded to kill his rival and drag his wife home by the hair of her head; then he beat her with a club until she was thoroughly convinced that she was his own peculiar property. The modern male uses similar methods, then goes into court and pleads the unwritten law! Probably the day before she left, he was bemoaning his marriage bonds and heartily wishing that he had remained an unfettered bachelor. If he were to use rare good judgment he would seek out his rival, and shower him with thanks for lifting from his shoulders the burden of supporting the woman.

The superstitions which centered about the home altars in the ancient

days when fire was the most precious thing in the world, and keeping alive that fire a sacred duty, to-day survive in an almost fetish-like worship of the word "home." That word has long since ceased to mean what it meant to our forefathers, compelled, as they were, to band themselves together for their mutual protection. Home life as our foremothers knew it is happily a thing of the past. Baking and sewing, shoemaking and weaving, washing and scrubbing, even the education of the children, formerly woman's work in the home, are now generally, and in the not far distant future will be universally; performed outside of the sacred precincts of the home. If a modern woman would perform woman's work efficiently and well, she must go to factory or store to do it. It can not be done successfully at home. Today, the average home is merely a place to sleep, occasionally to eat, and, rarely, a place where agreeable company may be enjoyed. The attempt to preserve, in the twentieth century, the home ideals of the ancient Greek or Romans, or the seventeenth century Puritans, is simply to throw a shoe into the machinery of human progress. It concentrates the thoughts and energies of people upon themselves and their immediate relatives, to the detriment of the community at large. It stimulates selfishness and perpetuates the spirit of clannishness. It renders community life less joyous and helpful, and social co-operation well nigh impossible. People revere the word "Home," then proceed to make their dwelling places as little like home as possible. Like the golden calf of the Israelites of old, the high priests of modern society have set the words "Home" and "Motherhood" upon a high pedestal and exacted the adoration of the pious worshipers of musty traditions and an effete past. Only the beautiful shell remains; the kernel has long ago withered away.

Humans, having ape-like ancestors, still retain certain of the ape-like traits. Because King Solomon supported a thousand wives and concubines, the average workingman is wedded to the belief that he should support his one wife. And when his wife learns that the Queen of Sheba possessed a thousand slaves, she wants to have at least one servant!

When a lady millionaire shortens her skirts so as to show eighteen inches of five dollar silk hosiery, the clerk in the fifteen cent store shortens hers two inches more, disclosing ungainly calves encased in fifteen cent cotton stockings. The slave wears his master's clothes, worships his master's gods, apes his master's peculiarities of speech, and, if given an opportunity, votes for his master's candidate for sheriff. He hopes to go to his master's heaven and fears his master's hell. The men ape the larger and more famous apes. Few people think—the rest do as they are told.

The customs followed and the laws enacted by our forefathers, who never beheld an engine or a steamboat, a harvester or a sewing machine, a motor car or an aeroplane, a battleship or a submarine, a telephone or an X-ray appliance, who knew absolutely nothing of the many-sided phases of life among the moderns these customs and laws, the product of an ignorant, barbarous and credulous age, constitute today the foundation of all modern law, and are accorded judicial recognition in the decisions of all modern courts. For precedents with which to govern ourselves in free America, we hark back to the days of the fanatical Puritan, to the era of witch-burners, to the musty tomes of Blackstone and Lord Jeffries, to the Code of Napoleon and even to the Code of Justinian. Christians would feign go back four thousand years to the ordinances of Moses and the sacred tables of the Burning Bush; to General Joshua and the sheep-herders of Judea. Every step in the advancement of man, woman or child toward freedom from legal shackles must be taken over the posthumous protest of the lawgivers of an age of ignorance and superstition. No law today survives the cold scrutiny of the judicial ermine, unless hallowed by the dust and cobwebs of antiquity.

Custom is of even greater potency than law. Men and women, especially the latter, repeatedly brave the pains and penalties of the law that they may pay homage to custom and usage. The custom of settling affairs of honor with the sword survived long after the practice was banned by our statutes. The Chinese bound the feet of their daughters for generations after the law forbidding it went into effect. The habit of burning witches continued long after every one was convinced that

such a thing as a witch never existed. The custom of a man supporting his wife still persists, although it is irksome to the man and degrading to the woman. The power of habit is so strongly entrenched in the mentality of the average person that he shrinks more from a violation of a trivial custom than from the commission of an actual crime. It is customary for women to wed without love, and for men to love without marrying, without losing the respect of the community. Yet all men agree that the former, and all women are satisfied that the latter, custom is morally wrong. It is customary to regard sex matters as sinful and unclean, yet sex is as much a part of the life of humans as song is of the song birds. It is quite the popular thing to deny the existence of the sex desire, yet every man, and every mother who chaperones an adolescent daughter knows very well that sex desire is a more potent instinct of humanity than bodily hunger. It is customary for civilized man to wear clothing, therefore, he is much perturbed and even shocked upon beholding a nude statue. It is not customary for dogs to wear pants, therefore, no one is shocked at the conduct of the canines. Anything contrary to custom arouses violent opposition; anything in harmony with custom, no matter how ridiculous or criminal, is considered proper and right.

Old laws, older customs, hoary religions—these today constitute the guides of the conventional moralist the standards of the fanatical puritan, who are attempting to dictate how the people of the twentieth century shall live and love, and work. Little wonder that the conflict of ideas produces discord and misery amongst those who should live in peace and harmony! Liberty is battling with the edicts of an effete past, often in vain. Common sense is striving to overthrow the habits of thought and action of a by-gone period. Modern intelligence beats again and again against the powerful barriers erected by precedent. Science is warring with superstition. Is it too much to hope that its bright rays will eventually permeate into even the remotest, darkest corners of the social edifice erected by ignorance, superstition and cruelty? Is it too much to hope that the time is not far distant when modern civilization will shake off the dust of the ages and set courageously at work to fab-

ricate a social 'structure in which moderns may truly enjoy the blessings of life, liberty and unalloyed happiness? The thinkers of the world are pointing the way. Shall we heed the message they bring?

The moral, intellectual, political and economic development of society will, in the immediate future, be controlled by women. Men have for centuries past sacrificed their own mental development, and, to a great extent, their physical strength as well, in the effort to feed, clothe and house their women. Too busy to give attention to their political affairs, high-minded men have allowed corrupt politicians to rule and ruin them. Capitalists have worked them, diplomats have deceived them, preachers have duped them, and editors have lied to them. They have seen too busy toiling to earn a living for themselves and their families to think for themselves. The exploiter has been permitted to do their thinking for them. Women have at last secured the longed for privilege of the elective franchise, but most of them still retain the psychology of the parasite. Those who are able to do so procure their living in the same manner.¹

Evidently, men value political power but lightly, otherwise, they would not have permitted it to pass out of their hands. Women are destined to dominate both politics and industry, for their alert minds and nimble fingers, as well as their superior education and greater leisure will enable them to excel the men in all lines of effort save those requiring great physical strength. Women's influence, in the future as in the past, will dominate religion. They may force, from it greater toleration, or intensify its bigotry, or abolish it. Women will codify the morals of the future. If woman becomes free, then society—the world—will become free. But if women cling to their present parasitic instincts, their bigotry, fanaticism and conservatism, their blind obedience to obsolete laws and their slavish worship of the great god, Custom, then they will simply assume the added responsibility of further retarding the progress of humanity toward higher and better ideals. Woman can emancipate herself only by freeing her own mind; she can maintain that freedom only by insuring a like freedom for the whole human race.

-From "War of the Sexes."

THE DEVIL'S ANGELS

The American Association for the Advancement of Atheism with address at P. O. Box 483, City Hall Sta., New York City, is progressing at a rapid rate. It now has branches in most of the principal cities of the country. Los Angeles has a branch with eighty-five members. They call themselves "The Devil's Angels," and hold public lectures, followed by an open forum, every Friday evening, except on the second Friday of each month, in Cleveland Hall, Orange Grove Theater Bldg. (formerly known as Walker Theater Bldg.) 730 South Grand Ave. On the second Friday they meet in Lincoln Hall, in the same building.

William George Henry is president. W. C. Schoelkopf is vice-president, and Queen Silver is secretary and treasurer. Her mail address is R. 1, Box 720, Hawthorne, California, and anyone wishing to get in touch with this live atheist organization should communicate with her.

The Devil's Angels are also organizing a Junior atheist group, and are about to start a Sunday school class along atheistic lines for young children. If you live in or near Los Angeles and want to give your children a chance to learn something worth while, communicate with the secretary at her home address, or come to the Friday evening meetings and meet her personally. She will help you to save your children from the claws of the church. "Crush the monster!"

DANGERS OF PRAYER

Mrs. Catherine Ayres attended the Catholic Church at Twelfth and Los Angeles Sts., Los Angeles, a few days ago. While down on her knees in prayer to her god, the woman dropped dead. God fails to take care of his worshippers.

Prayer seems an unsafe occupation. A few years ago, the preacher who was conducting the Easter sunrise service on Mt. Rubidoux, near Riverside, California, was stricken dead while kneeling in prayer in the presence of ten thousand people. If he had been an atheist speaker, Christians would have said it was a judgment of god. Since he was a Christian, they merely said that "god wanted to take him home."



The ATHEIST

By JOHN J. QUAN

I am, indeed, an Atheist,
Which every one should be,
Who from religion's falsehood wants
Forever to be free.

Whoever thinks there is a "God"
Must be immensely dense;
-For, seeing there's no such a thing,
One needs but common sense.

When priests in ages past the myth
That they called "God" had made,
They then the cornerstone for all
The priestly lies had laid.

They then could say, this mythic "God"
Made heaven and the earth,
The sun and moon and stars, and then
Gave living things their birth.

They then could say, this fabled "God"
Made herbs and fruits to grow,-
Made snakes and apples, so that man
Might good and evil know.

They then could say, this myth called "God"
All things on earth can do,
And simply make all fools believe,
That what they say is true.

They then could talk of "God" and "Christ,"
And of the "Holy Ghost,"
And of the "angels," and the "saints,"-
That "heaven's" mythic host.

They then could tell more foolish lies,
That could be mentioned here,
As miracles and prophecies,
The faithful hold so dear.

They then could say the fabled "hell,"
Their mythic "God" had made
For those who would not gulp their lies,
And e'er be unafraid.

But those who gulp such lies will dance
In slippers made of gold,
On golden floors above the clouds,
And play the harp, they're told.

And then the priests would torture those,
Who'd not believe, to death,
Who begged for pity of these priests,
Up to their final breath.

For Roman popish clergymen,
And Protestant as well,
Have killed the noblest folk, then sent
Them to the fabled "hell."

And hence, the Atheists are those,
The clergy can not fool,
And, with their supernatural lies,
They ne'er, no ne'er can rule!

Hence, down, then, with the clergymen,
And with their fables all,
About their "Trinity," "imps," "hell,"
"Saints," "angels," "heaven," "fall,"

And with their immortality-
That most absurd of lies,
Which clergy ever preach about,
But nature all denies.

I'm glad I am an Atheist,
Which every one should be,
To counteract religion's lies,
And thus be truly free.