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—International News Reel Photo

QUEEN SILVER

With Sallie and Billie, famous Chimpanzees owned by Mr. J. S. Edwards

Evolution---From Monkey to Bryan

PAGE
THREE

OUR FEATURE ARTICLE

The lecture, "Evolution from Monkey to Bryan," published in full in this issue of *Queen Silver's Magazine*, was delivered in Music-Art Hall, Los Angeles, California, on Sunday, March 1., 1923. The lecturer was at that time only twelve years and three months old. As soon as Mr. C. H. Betts, editor of the *Lyons Republican*, of Lyons, New York, heard of the lecture, he wrote to the young lecturer, requesting permission to publish the lecture in his newspaper. It first appeared in that journal, in five installments, and afterwards a thousand pamphlets were published. For some time past the lecture has been out of print.

The cartoons illustrating this lecture have been contributed by Fred Zumwalt, of Inglewood, California. He is now at work on other cartoons for future issues of *Queen Silver's Magazine*.

BUNDLE RATES

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OUR NEXT NUMBER

On June first the fourth number of *Queen Silver's Magazine* will be published. In it will appear in full for the first time, the lecture on "Pioneers of Freethought," which Queen Silver delivered at Memorial Hall, Los Angeles, on Sunday, April 29, 1923, at 2 p. m. Many requests for it in pamphlet form have been received during the past year, but although it was written out by the young lecturer during the early part of May, 1923, lack of money has prevented its publication until this time. The editor hopes her readers will be as pleased with this lecture as they have been with the "Evolution of Brain Power" and "Evolution from Monkey to Bryan."

THE MACHINE AGE

For untold ages men got along without machinery. They made swords with which to kill people, but they did not know enough to make steel plowshares. They made armor for their bodies, but they made no underwear. They made no looms, no engines, and none but the simplest hand tools. Within the past two hundred years the machine has been developed to a point where it may rightly be said that the machine is the superman.

Among all the nations which have tried to develop machinery, America has taken the lead. Historians have puzzled over the fact that a new nation like ours should have suddenly taken the lead in all mechanical inventions. Why did the older nations, in Europe, and in Asia, live so many centuries without developing a machine age? It was not because they lacked the intellect possessed by us. We know that they made many valuable discoveries, that they made beautiful statues, magnificent buildings, wrote great books, and accomplished feats of engineering which seem to us almost impossible, when we consider their lack of mechanical knowledge, and the absence of machinery to aid them in their work.

It was not because they lacked the minds, but because they did not use them along mechanical lines. They did not make machinery, because human life was cheaper than iron and steel and steam would have been. Their populations were ignorant, while the master class were intelligent. The slaves swarmed over the earth like flies. Often there were too many slaves, and organized bands of youths were sent out by the various states to assassinate slaves while they worked, in order to cut down the slave population. When men were cheap, there was no need for any other motive power than man power.

On the other hand, when the white man came to America he had to go to work for himself. The Indian made a poor slave. Negro slavery was never profitable except in warm climates. The white man in the northern and eastern states faced a land of great distances, vast plains and deep forests. It was almost impossible for him to hire anyone to work for him at any price, for just a few miles beyond was the wilderness, with free land, and free food, and personal liberty, all waiting for anyone with a little courage to come, take it, and make it his own. What man would be a slave, and work for another man, when land and liberty were to be had for the taking?

These pioneers found themselves face to face with a world to conquer, and only their own brains and their own muscles with which to subdue it. Their muscular strength was not sufficient, so of necessity they were forced to use their brains. Man always uses his brain when he finds that there is no other way to secure

what he wants. Thus it was, that the machine age was ushered into the world. At least a situation had arisen in which human life was valuable, in which there were not enough slaves and serfs to do the work. The American people became a race of mechanics and inventors. As long as human life continues to be valuable, and human happiness an important concern of society, improvements in machinery and new inventions will continue to be made.

The one great danger to modern civilization and to the happiness of society lies in the fact that a few men, by superior power or cunning, or by other means, may control the machinery of the world and use it to enslave their fellows. The machine should be the slave of man, not his master.

"PIONEERS OF FREETHOUGHT"

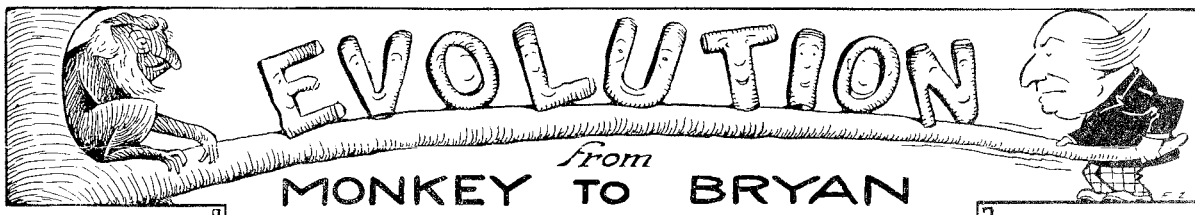
This lecture, given when the young orator was twelve years and four months old was as great a sensation, in its way, as was the previous lecture on "Evolution from Monkey to Bryan." The lecture will long be remembered in Los Angeles, for after lecturing for an hour and twenty minutes in the hall, Queen closed her meeting and, together with her mother and many of her auditors and friends, went down on Los Angeles street, then used as an open air forum, and talked for three hours longer. Scores of questions were asked her and she was surrounded by an immense crowd throughout the entire time. All the religious meetings on the street were forced to close, being unable to stand the competition.

Shortly after this, officials claiming to represent the Juvenile Court, issued orders forbidding Queen to speak in any open air meeting, on any street or in any park within the city of Los Angeles. She was told that this was "for her own good," that to speak in such parks or streets would "contribute to her or streets would "contribute to her delinquency." The attention of the authorities was called to the fact that children frequently appeared in religious street and other open-air meetings, and that they were even permitted to take up collections. Queen was informed by the officials that the law permits any child to sing or speak for religion, in any religious meeting, anywhere, day or night, and to take collections for religion or charity, but that the law does not permit any child, under eighteen years of age, to lecture on science, philosophy, history, or against religion, on any street or in any park!

Queen was further informed that if she wished to speak on any subject, in any hall or theatre, she must first obtain from the State Labor Commissioner a written permit to deliver her address!

Henry H. Roser.

Reason is the deadly enemy of all superstitions and all religions.



By QUEEN SILVER

Nearly a year ago William Jennings Bryan, writing in the New York Times, said to the defenders of Evolution: "Come down out of the trees and discuss the subject." As soon as I read his challenge, I wrote an open letter to Bryan, challenging him to debate with me upon the subject of Evolution. He has never made any reply, other than to say that he will not debate with anyone who does not accept the story of creation laid down by Moses in the book of Genesis. In other words, Bryan says that he will not debate with anyone who knows more than himself. I climbed down out of my tree especially to debate with Bryan, and what do I find? I find that this only surviving troglodyte now remaining in America has gone into his hole and pulled the hole in after him.

I have often wondered why man, who is generally supposed to have a brain much superior to that of any other animal, should cling to the superstitions of his ignorant, savage ancestors. The reasoning of some people belongs back in those ages of the world when civilization was unknown. Modern people want automobiles and airplanes, palace cars and great steamships when they travel; and they want fine, comfortable homes to live in. They want the best that modern science can give them in the way of food, clothing and shelter. Why, then, do they go back to the ages of ignorance and savagery for their thoughts, their ethics, and their religions? I shall try to tell you.

In my last lecture I traced the Evolution of thought, or as I prefer to call it, the "Evolution of Brain Power," from its earliest beginnings in the animal world up to man. In that lecture I showed you how much the animals resemble man. In this lecture I shall try to show you how much man resembles the other animals, especially the ape. It is my contention that man is today far more like the ape than he is like the man he will become after a few million more years of Evolution. Man is not merely a descendant of an extinct species of ape—to all intents and purposes he is still an ape. Both Haeckel and Huxley place man in the same order as the old world apes. Darwin traces man's descent from the ape and the tailed monkey back through the pouched, or marsupial, animals, then back through countless other forms of life to the single celled amoeba which wraps its whole body about its food in order to devour it.

When I listen to certain people, I am almost convinced that they, at least, have not yet caught up with the ape. For, at least, the ape is always curious, always looking for something new, always ready to acquire new knowledge, and to use it; and when man shrinks from a new idea, he voluntarily places himself lower than the ape.



William Jennings Bryan is a fair example of the survival of a primitive mind in a modern body. He travels in a Pullman car, not on donkey back; but he goes back to the donkey back age of the world for his science and his religion. He would not hire Moses to fix his typewriter, but he goes to Moses for his knowledge of Biology, Geology and Astronomy. Bryan says that the theory of Evolution is not reasonable to him; he would substitute for the theory of Evolution the mythical account of creation found in the book of Genesis. He considers that reasonable.

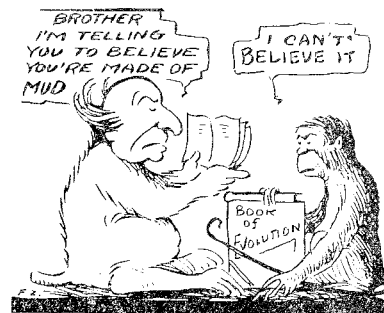
Bryan says he doesn't want any "brute philosophy." He prefers to believe that we came from mud. Mud is sacred—monkeys are not. Bryan wants to believe that his ancestor was made from mud, that his god "breathed the breath of life into him," that is to say, filled him full of hot air—and forgot to put in any brains! Nowhere in the book of Genesis, nor for that matter in the whole bible, are brains mentioned. Adam, the alleged ancestor of Bryan, had no need for a brain, for the first commandment ever given by Adam's god was this: "Of the tree of knowledge thou shalt not eat," and from that time to the present the descendants of this mythical Adam have tried to know just as little as possible. Bryan evidently believes that "a little knowledge is a dangerous thing," and that "none at all is the way of salvation!"

Bryan thinks that this ancestor of the human race was made perfect,

and that he remained perfect as long as he remained ignorant; therefore, he would restore perfection to the world by substituting ignorance for knowledge and superstition for common sense. Bryan holds that the theory of Evolution, which is no longer a theory to intelligent people, but an established fact, is degrading to man's so-called higher nature. Evolution teaches that man is the highest product of millions of years of development. It teaches that the progress of man is ever upward and onward; but Bryan believes that the first man was made perfect, and that, day by day, in every way, his descendants have been getting worse and worse, ever since, until finally, after six thousand years of degeneration, they have actually become stupid enough to produce a Bryan. That is a comforting sort of a philosophy, now, isn't it?

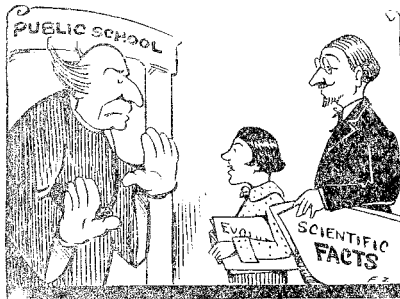
By the way, what is so very astounding about the idea that at some distant time an exceptionally bright monkey started out to become a man? Men make monkeys of themselves every day, and whenever Bryan attempts to talk about history, about which he knows nothing, or about science, about which he knows less than nothing, he merely makes a monkey out of himself, in public. That last remark of mine should be qualified by an apology—to the monkey. The poor monkeys can't help it, if Bryan happens to be related to them!

The essence of Bryan's philosophy is this: he can not believe that man came up from the monkey. He knows that man came down from mud. If you don't believe it, go to Bryan's next lecture, and stop, look and listen.



Many Evolutionists seem to fear to come boldly forth and tell the common people the fundamental facts of science. Scientists have been punished for their knowledge for so long that many fear to take

the consequences of freely stating their views. It is but a few weeks ago that a college professor lost his job in a great university for placing Darwin's knowledge of biology before that of Moses. The books of Darwin, Haeckel and Huxley are seldom read by ordinary people, for not every one can afford to buy them. Some people who really believe firmly in the evolutionary de- the loss of their incomes by teaching all that they know. Already the legislatures of Texas and Oklahoma have forbidden the teaching of Evolution in any state-owned schools; and a similar law was brought up in Kentucky last year. It failed of passage by but one vote, notwithstanding the fact that Bryan campaigned all over the state in its behalf. Of course, everything Bryan stands for goes down to defeat, in the end. I suppose he would have attacked Evolution long ago—only, most likely, he never heard of it!



Bryan and his friends propose to suppress by law the teachings of modern science, just as a few hundred years ago, those teachings were suppressed by the church. He proposes first to forbid the teaching in the schools of any scientific facts which may happen to conflict with his particular brand of mythology. Then, after raising up one generation of school children who will be as ignorant of such matters as were their ancestors a hundred years ago, Bryan figures that there will be enough ignorant voters to get a law passed forbidding the teaching of Evolution anywhere, in school, on the platform, or in printed form. After all this is accomplished, Bryan probably figures that the American people will have no more sense than he has, and will be sufficiently ignorant to elect him president. He will thus achieve his life-long ambition.

One defender of Evolution went so far as to say, in an attempt to placate the enemies of Darwinism:

"Neither Darwin nor any other competent biologist ever said that the human race descended from apes."

Allow me to quote to you, from the greatest writers on this subject, a few sentences: First of all, from Darwin's "Descent of Man," Chapter six, page 150, of the Macmillan Edition:

"Our great anatomist and philosopher, Prof. Huxley, has fully discussed this subject, "Man's Place in Nature," and concludes that man in

all of his organization differs less from the higher apes than those do from lower members of the same group. Consequently, 'there is no justification for placing man in a distinct order.'"

Chapter six, page 153, of the same volume, "There can, consequently, hardly be a doubt that man is an offshoot of the old world simian stem, and that under a genealogical point of view he must be classed with the Catarrhine division."

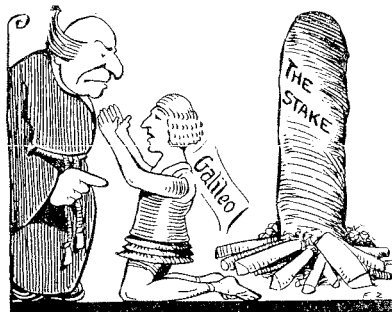
This means that Darwin classes man among the apes whose noses point downwards. Some people have the opposite type of nose, however—a real monkey nose.

Chapter six, page 165, "In the class of mammals the steps are not difficult to conceive which led from the ancient monotremata to the ancient marsupials; and from these to the large progenitors of the placental mammals. We may thus ascend to the lemuriadae; and the interval is not very wide from these to the simiaedae. The simiaedae then branched off into two great stems, the new world and old world monkeys; and from the latter, at a remote period, man, the wonder and glory of the universe, proceeded."

Haeckel says, on page 539 of the "Evolution of Man"—"In his whole organization, and in his origin, man is a true Catarrhine—he originated in the old world from an unknown, extinct group of eastern apes."

The whole of Chapter 23 of his "History of Creation" is devoted to claiming the descent of Man "from the anthropoid, eastern apes."

It is true that modern biologists do not claim that man is descended from any existing species of ape. The modern man and the modern ape probably sprang from a common and possibly lower type than either. Evolutionists do not stop when they have traced man's ancestry back to the ape; they keep on and show that some of his other ancestors were far less desirable types. A man can't help it, if his ancestors were apes. He does not have to make a monkey out of himself for that reason, nor does he need to turn his children into unthinking little apes—or worse. Do you realize that while man is better able to think than the other animals, yet they always use their thinking powers to the utmost in their daily lives, while man, alone of all the animals, is afraid to think, and afraid to let his thoughts become known through his actions?



In the past the penalty given to a scientist for independent thinking was torture or death. Copernicus dared not allow his great theory to be published till after he was dead. Galileo was compelled in order to save his life, to kneel at the feet of a priest and swear never again to teach anyone that the world was round and that it revolved upon its axis. William Jennings Bryan, if he has his way, will not only forbid the spread of knowledge, but he will make the discoverers of scientific truth afraid to write or speak, lest they be fined or imprisoned. He will make school teachers teach lies, or starve them out of their jobs. America established public schools in order to keep religious creeds, dogmas and superstitions away from children until their minds had developed understanding. Bryan proposes to allow the churches to control the education of the young in the public schools; he would forbid the teaching of any scientific discovery made since Moses wrote the account of creation four thousand years ago. He would plunge the world back four thousand years, and he would do it by legal force. When people like him can not talk others into believing what they want them to believe, they immediately get busy and forbid anyone to believe anything else. Bryan must use force instead of reason because he and his kind are not reasoning beings. He belongs back in the dark ages, when ignorance and superstition ruled the world.



One of Darwin's theories was that a species of plant or animal might occasionally, under unusual conditions, develop an individual having certain more or less distinct advantages over its fellows. These individuals, being improvements over others of their species, would naturally have a better chance of surviving in the struggle for existence, and, consequently, the descendants of these improved varieties would ultimately produce other and better variations. Finally, a new species might evolve by means of this process, which he termed "natural selection."

Now, along comes Bryan with the statement:

"No species has ever been transformed into any other species." This, if it were true, would be a denial of Darwin's theory of natural selection. You must remember that Bryan holds that every species of animal life, and of plant life, has always been just as it is now, ex-

cept man, who has been getting worse ever since he was made.

Luther Burbank took a variety of Teosinte grass from the highlands of Mexico, and after seventeen years of selection—without crossing it with any other plant—produced by this process perfect specimens of Indian corn, with ears five to six inches in length. There is one instance showing how one species of plant may be evolved from another species by selection. One alone is enough to prove that Bryan does not know what he is talking about.

Burbank accomplished, by seventeen years of brain directed artificial selection, the same results which nature, assisted perhaps by the Indian planters, required thousands of years to do. If Luther Burbank could change grass into corn in seventeen years, how long do you suppose it would take to change a monkey into a Bryan?

Our common potatoes, two hundred years ago, were no bigger than walnuts; the tomato until seventy-five years ago was only as large as a grape, and considered unfit to eat. Selection and cultivation, guided by man's intelligence, has made them what they now are. Nature, working alone, might have required thousands of years to reach the same goal.

Another means by which new species of plants and animals have been developed has been by the crossing, and often recrossing, of two or more distinct species. Again, the crossing of two varieties of the same species sometimes produces something entirely different from either of the parents. The Thornless Blackberry, for example, is the product of much crossing, and selection. All of its parents, however, had thorns. The same is true of the Thornless Cactus. The Shasta Daisy is descended from four different daisies—none of which is much like the Shasta. Much more experimenting has been done with plants than with animals. If a man should ever do the same thing in the animal world that Luther Burbank has done in the plant world, I think some very interesting discoveries would be made.

It used to be supposed that such crossing would destroy the fertility of the offspring, but we now know that this is not always true. The cattalo is a new animal created by crossing the buffalo with common cattle. There is a new fowl which is half turkey and half hen, which has been developed here in California. Anyone who has studied the history of dogs knows that all the different varieties of those animals have sprung from a common stock.

Numerous plants have undoubtedly been crossed successfully without the aid of man. The Loganberry, for instance, a cross between a raspberry and a blackberry, developed spontaneously only a few years ago. Evolution thus made a new berry—one which Bryan's god had never even thought of making. Bryan himself has eaten fruits and

vegetables which did not exist a few hundred years ago.

I have explained what Natural Selection means. Artificial Selection means simply putting man's brains behind natural laws, and forcing them to operate intelligently, toward a certain goal instead of blindly. By this means man has developed both the two minute race horse and the heavy draft animal from the same stock. The fat modern hog does not look much like his wild ancestors, but if he is compelled to dig his own roots to eat, as he does in Arkansas, you notice that he quickly reverts to his primitive type. Bryan does not look much like a cannibal chief. But if his parents had been stranded on one of the South Sea Islands, and he had grown up in a savage environment, he would have thought no more of eating human flesh than he now thinks of eating oyster stew. That is but another way of saying that while it may have taken millions of years for man to come up from the monkey, he will revert back to type very quickly, if given the least opportunity.

Bryan has said that he will not debate the question of Evolution with anyone who does not accept the bible as infallible authority. So, of course, he will not debate with me. Yet if Bryan believes his bible, he ought to believe in some kinds of Evolution. Otherwise, how is he going to account for the fact that black men, brown men, yellow men, red men, white men, and so on,



have all descended from the same man and woman that were made out of dirt six thousand years ago? Bryan seems to know as little about his bible as he does about science, history or statesmanship.

Another point which I would like to call Bryan's attention to is this: How does he manage to account for the existence of his god, without the aid of some sort of Evolution? In other words, Who made your god, Mr. Bryan?

Bryan will have a ready answer to that. He will say, "God always was here—no one made him." But, if he is here, he must have had a beginning. If he was not created, he must have evolved. If no one made god, then he must be the product of Evolution. He must have been spontaneously generated out of nothingness. Now, I would like to ask Mr. Bryan if it is not more reasonable to admit that a single cell of protoplasm, too small to be seen with the naked eye, might spontaneously develop in the warm wa-

ters of the primeval ocean, and that from this cell all future life ultimately developed, than it is to accept his theory that an all-knowing, all-powerful god could have spontaneously developed out of nothing, at a time when, according to Moses, there was no heaven, no earth, no light, no darkness—nothing but nothing, everywhere and anywhere?

Bryan says that an amoeba could not develop spontaneously—but his wonderful god could and did do so! Bryan believes in the spontaneous generation of life—as applied to gods, but regards similar ideas as applied to cellular life as absurd.

Scientists do not believe that anything ever originated out of nothing. They know, first, that all forms of matter are subject to constant change in form and structure, but that matter itself is indestructible. The amount of matter in the world is always the same, whether it be in a gaseous, liquid or solid form. They know that this first life cell was not made from nothing, nor was it something new added to the material on the earth. Conditions of temperature, moisture and light became exactly right at a certain time to develop living cells, under chemical reaction.

Dr. E. J. Allen, writing in the Scientific Monthly, of Lancaster, Pennsylvania, says: "Where could the first animals or plants get their food when there was nothing on the world but mineral matter? Of late we are beginning to get light on the problem. The wall between living and non-living matter is crumbling. Certain sugars and proteins, such as the plant forms that we eat, can now be made in the laboratory out of inorganic material. Artificial cells have been constructed that grow and crawl and feed themselves and stick out feelers and subdivide very much like living cells. It has been found that ultra violet rays, that is, light of such short rays that it can not be seen, can convert water and carbon dioxide into sugar as chlorophyll does. These short rays are not contained in the sunshine which reaches our earth today, but it is found that ordinary rays may act in the same way in the presence of certain substances, such as iron rust in the water. These same rays are able to incorporate the nitrogen of mineral salts into compounds like the protein of the living cell. So here we see the possibility that the action of the sunlight on the sea in primordial periods—or even in the present—might produce sufficient food to give a single cell a start in life and enable it to grow and develop into higher forms."

It is possible to understand how a single primitive cell may have been developed by chemical action from previously existing matter. It is now up to Mr. Bryan to show us how his god could have developed spontaneously, at a time when, according to Bryan, there was no existing form of matter—nothing but nothingness, everywhere. Bryan's theology is as illogical as his "sci-

ence" is ridiculous. He should go back to the kindergarten and learn his elementary lessons over again, before he undertakes to tell the American people what they shall study. His mental development belongs back in the time of the cave dwellers. That is why I always call Bryan the "troglodyte." His mind dwells in the caves of superstition.



He is what Evolutionists call an "atavism." That is to say, a reversion to a more primitive form. If he had lived two hundred years ago, he would have burned witches; if he had lived two hundred years before that, he would have been a religious persecutor like Torquemada. His mind is so much a part of the past that any new idea is offensive to him. He would have attacked Evolution years ago, only he was so busy talking about grape juice and attending to his duties as an elder of the Presbyterian church, that he never heard of Evolution, or of Darwin, until three years ago. Bryan belongs to that class of people of whom it has been said: "Millions now living don't know that they are dead." The worst of it is that he can not rest until everyone is taught to be as ignorant as he is.

"There is not an organ nor a bone in your body which has not been inherited from the ape," says Haeckel in the "Evolution of Man." Comparison of the various bones and organs of man with those of the gorilla show, in fact, that there is less difference between man and the gorilla, than there is between the gorilla and the other apes. It is not of any great consequence to argue that man did not come from any existing species of ape. We know that he did not, for the apes themselves, as well as man, have been evolving. If it makes you feel any better to think that your grandfather's cousin—but not your grandfather—was an ape, why, all right. People who can't bear to believe that they sprang from the ape, have no difficulty in believing that they came from a chunk of mud. As a matter of fact, man's ancestry does not stop with the ape; it goes many million years further back into the animal world. If you are interested in solving this problem for yourselves, I suggest that you get and read Ernest Haeckel's "Evolution of Man." He will most certainly convince you, if you are capable of simple reasoning, that man is the latest product of the evolution of mammalian life. He will show you that the body of man has evolved

from the bodies of the lower forms of life, and that the mind of man has likewise evolved from the minds of the other mammals. Let me quote to you a few sentences from the last chapter in the "Evolution of Man."

"The resistance to the theory of descent from the apes is clearly due in most men to feeling rather than to reason. They shrink from the notion of such an origin, just because they see in the ape-organism a caricature of man, a distorted and unattractive image of themselves; because it hurts man's aesthetic complacency and self-embellishment. It is more flattering to think we have descended from some lofty and godlike being—and so, from the earliest times, human vanity has been pleased to believe in our origin from gods and demi-gods. The church, with that sophistic reversal of ideas of which it is a master, has succeeded in representing this ridiculous piece of vanity as "Christian Humility," and the very men who reject with horror the notion of an animal origin, and count themselves "children of god," love to prate of their "humble sense of servitude." In most of the sermons that have poured out from the pulpit and altar against the doctrine of Evolution, human vanity and conceit have been a conspicuous element. Just as most people prefer to trace their family back to some degenerate baron or some famous prince, rather than to an unknown peasant, so most men would rather have as the parent of the race a sinful and fallen Adam than an advancing and vigorous ape. It seems to me that it is a finer thing to be the advanced offspring of a simian ancestor, which has developed progressively from the lower mammals in the struggle for life, than the degenerate descendant of a god-like being made from a clod, and fallen for his sins, and an Eve created from one of his ribs."

It may not be pleasant to think of your monkey ancestors; but neither is it pleasant to think that some of your ancestors may have been cannibals or stolen sheep or been members of Congress. We are going to make our descendants whatever they will become—we are not to blame for what our ancestors were. If we do not want our descendants, as well as our ancestors, to be apes, we had better see to it that William J. Bryan does not have charge of their education! Bryan is making monkeys out of a whole lot of people.

Until a very short time ago, our knowledge of the gorilla, the closest living relative of man, was very limited. Even now we know but little about the gorilla. Two gorillas have been studied in captivity, and the amount of intelligence which they have displayed is not unlike that of a deaf and dumb child of similar age. John Daniel, who died when he was but five years old, was brought up by Miss Alice Cunningham, in England. She says that John was just like any child of similar age, liked to romp with children and play with children's toys, was

mischievous, and sorry for being naughty—just like any little child. He attended to his own toilet, opening and closing the bathroom door, turning on the water, and turning off the faucet when he was through washing himself. He would wash his own hands and face, and comb his hair. At night he would get into bed and pull the covers up over him. He could laugh and he could cry. When he was sent to a museum in this country, he missed his mistress and soon died. Most people think he died from a broken heart. Miss Cunningham says gorillas require constant company—either that of another ape or a person. John Daniel was allowed to sleep in the same room with a human being, and to eat at the family table. His table manners were better than those of the usual child of the same age. He seemed to understand many things which were said to him; and also things which were said about him.

Miss Cunningham says: "One day, when I was going out, I was sitting ready dressed, when John wished to sit on my lap. My sister, Mrs. Penny, said, 'Don't let him, he will spoil your dress.' As my dress happened to be a light one, I pushed him away and said 'No,' he at once lay on the floor and cried just like a child for about a minute. Then he rose, looked about the room, found a newspaper, went and picked it up, spread it on my lap and climbed up. This was quite the cleverest thing I ever saw him do."

Miss Cunningham is now caring for a very young gorilla, named Chula. She is treating him like a little child, and hopes to develop him in the same manner as she did John Daniel. Many people think that Chula may learn to speak a few words, if he is always treated as a companion by his caretaker. The late Dr. Alexander Graham Bell, inventor of the telephone, said there was no organic reason why even the dog should not speak words, and that the only reason the dog could not be taught to speak words was because he could not be taught to properly control his throat muscles. Bell, when a young man, used to manipulate the muscles of his own dog's throat, so as to make the animal pronounce certain syllables. He says the dog would try to repeat the trick of his own accord, but without success. It is certain that all of the apes have a language of their own, consisting of many different syllables, with which they communicate with one another. Prof. Garner said the chimpanzee had forty words. Many dumb people possess all the organs necessary for speech, as did Helen Keller, but as they do not know how to use their throat muscles, they can not speak words. The parrot, and some other birds, learn to imitate the words which they hear; it may be that some time some of the apes may be taught to speak our language. As it is, most likely the gorillas wonder why we do not learn to talk their language. As we are so much more intelligent, we ought to be

able to learn their methods of communication, whatever they may be, much more easily than they can learn ours. Probably John Daniel said to himself, "Why does not Miss Cunningham, who is my friend, learn to talk as I talk, so we can understand each other?"

All animals and birds have a means of communication with each other. Most of them use definite sounds for certain ideas. They have no difficulty in understanding each other, but when they try to communicate with humans they have as much trouble making themselves understood as you would if you were talking to the Chinese.

The microscope has shown us the most startling proofs of Evolution. It has made possible what is called embryology, that is, the study of the growth of life before birth. The microscope shows us that there is a time in the development of such widely different forms of life as a man, a dog, a rabbit and a fish, when they all look alike. It has shown us that there is a time in the development of a bear when he has rows of scales like a fish, and that at one time in the development of the human animal it is entirely covered with hairy wool, and has a tail as long as a gorilla at a similar stage of development.

You know that tadpoles have tails, but that as the tadpole grows into a frog, its tail is absorbed within its body, till finally it is all gone. It is that way with the human being. Every human being has a rudimentary tail under his skin which he keeps all his life. The gorillas, like men, have no visible tails after they are born. Both men and the tailless apes lose their tails before birth, while the tailed monkeys always keep theirs. It will shock Mr. Bryan terribly to know that he once had a long tail, and still has a short one, but we can't spare his feelings in the matter. He also has an appendix, unless he has had it removed, and this appendix the apes also have; but, like man, they have no use for it. Apes and men no longer need the appendix, because that is a relic of those ancestors of man which chewed the cud. It was an extra stomach which the ape and man can no longer use. Perhaps, if the girls chew gum for the next million years, the appendix may resume its former function in the anatomy.

Why does man count up to ten and then start all over again? Why do we have the decimal system? Because man has but ten fingers, and man learned to count things by counting his fingers. He has ten fingers because his ancestors had ten claws. At one time all the horses had five toes on each foot. Gradually the extra toes, not being needed, fell into disuse. Whenever an animal has no need for an organ it gradually becomes useless and disappears. Now, a horse has one toe on each foot and the rest are rudimentary. The organs of the body flourish with use. If you do not use your hand for six months, you find that you cannot use it. If you

do not walk for a long time, you find that you can not walk. If you let someone else do your thinking for you, you will find that you can not think, and if you think for your children, you will make them so that they can not think. That is the trouble with Bryan. He lets Moses do his thinking for him, and he himself wants to do all the thinking for the whole human race.



The subject of embryology contains proof enough for anyone of the evolution of man from the lower forms of life. In addition to that, we have the evidence of anatomy. There is not a bone in man's body but that there is a similar bone in the ape, the dog, the horse, or the other mammals, which serves a similar purpose. Then we have the evidence of chemistry, showing how the evolution of the most primitive cells took place in the warm waters of the ancient ocean. We have the evidence of geology, showing how the various forms of life correspond to the sort of stratum in which their remains are found. A geologist reads the earth as we read a printed page. The chemist examines the shell on the inside of a mastodon's skull found in a cave of France, and tells us it was used as a cooking pot 300,000 years ago, and that the Neanderthal woman who used it had not washed it out; and he tells us what she had for dinner just before she fell over the cliff and left her skull in the river sands far below. In the waters and on the land are yet to be found surviving relatives of even the most ancient creatures. A lizard six inches long is the last survivor of the giant reptiles of the past. Moss, jellyfish and starfish are all relatives of very ancient forms of life.

Man gets his brain from the first creatures which had a nerve cell, and many of his ideas go as far back. People like the rhythm of music and poetry, and dancing, because a hundred million years ago the clams beside the ocean were dependent for their food on the regular, rhythmic ebb and flow of the tides. They clap their hands together when they are pleased because for untold ages the nursing young of the mammals have pressed their forefeet and later their hands against their mother's breast to make the milk flow freely. The sensation of pleasure in the infant in getting its food is transformed in the older child and in the adult into pressing the hands when people shake hands with each other, and

into clapping the hands together when people are pleased with an idea.

The human baby creeps about on all fours because some remote ancestor walked all the time on four feet. Man does gymnastic exercises in order to counteract the effect of always remaining in an upright position. Man's organs are not yet completely adapted to thinking. Man thinks only when he is forced to do so by circumstances. After another million years or so, man may evolve to a point where he will have a brain, and a body, to be proud of. Man, as I said in my last lecture, is far more like the ape than he is like the man he will sometime become. He is on his way from apehood to manhood, but he has not yet arrived.

People like Bryan are trying to retard man's upward progress. While they deny that man came from the monkey tribe, they want him to always remain an ape. While denying that man ever came from a fish, they want him to remain a sucker all the days of his life. Only by keeping the children of the present in ignorance of scientific facts will it be possible for the priests and politicians of the future to control their minds and their votes when they are grown up.

No form of superstition can stand the light of a scientific investigation, therefore it is to the interest of those who make their living and get their power from the ignorance of the people to keep them from knowing the latest discoveries of science.

Bryan is opposed to Evolution. More than two hundred years before Christ a king of Egypt measured an arc on the earth's surface, calculated the circumference of the earth, and proved by astronomy that the earth is round. For fifteen hundred years after Christ the church punished people with death or torture for the crime of having in their possession the books of the ancients dealing with scientific facts, and no one dared to teach that the world is round. They were like Bryan in their desire to suppress knowledge. They had the same motive which he has. The rulers of that time knew that they could not master the people if the people should use their brains, so they sought to keep them in ignorance. The rulers of our time know that an intelligent people who are accustomed to think for themselves will be hard to manage, and Bryan knows that such an intelligent people would never give him a job. The people who pay Bryan to lecture—the people who give him five hundred dollars a night for telling fairy stories to his audiences—know that it pays to chloroform the minds of the people and they hire Bryan to do the job. There are laws against selling people poisoned food, but any man is allowed to go around and fill the minds of the people with thought-destroying dope, and paralyze their brains with intellectual poison.

Moreover, the man who tells the truth to the people does not always

have enough to eat, while the man who bunks them is always stuffed with the good things of life. A certain novelist has made half a million dollars out of his silly effusions, but Madame Curie, the famous discoverer of radium, has had difficulty in procuring the bare necessities of life. A certain dancer is paid a thousand dollars a week for showing her heels to the people. Did you ever hear of a scientist or a philosopher, or a great benefactor of mankind who was paid that much? The reason is simply that the people who have a great deal of money do not care to spend that money in spreading knowledge in the world. They want the people to have healthy bodies, so they can work hard; but they are willing to think for us so we can work for them. Only a short time ago, the president of Dartmouth College said: "Too many people are going to college; we must restrict the higher learning to a selected class." He went on to explain that the benefits of this so-called higher learning should be "restricted to the ruling class, who would know how to make proper use of it."

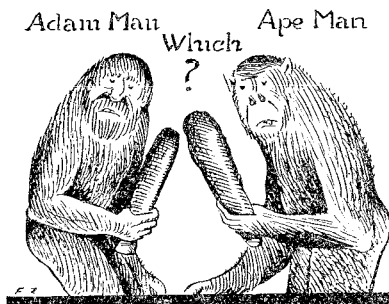
After all, there is no reason why a man like William Jennings Bryan should have been ashamed of having come from a monkey. As Darwin says, at the conclusion of his "Descent of Man:" "He who has once seen a savage in his native land will not feel much shame, if forced to acknowledge that the blood of some more humble creature flows in his veins. For my part, I would as soon be descended from that heroic little monkey, who braved his dreaded enemy in order to save the life of his keeper, or from that old baboon, who, descending from the mountains, carried away his young comrade in triumph from the midst of the astonished dogs—as from a savage who delights to torture his enemies, offers up bloody sacrifices, practices infanticide without remorse, treats his wives like slaves, knows no decency, and is haunted by the grossest superstitions."

Even Bryan will admit that at one time our ancestors were savages. There is much more to be admired in monkeys than there is in the mud that Bryan thinks he came from. There is intelligence in monkeys. Bryan is a living proof that there is no intelligence in mud. There is progress in monkey land, but no progress is possible if we admit that the brain of man is made from mud.

I might even say that the monkeys possess some virtues that man appears to have lost. Did you ever hear of a monkey putting other monkeys to work picking coconuts for him? Every monkey picks his own. Did you ever hear of a monkey robbing another monkey of what he has gathered for himself? Monkeys do not require jails and police to keep them from robbing and murdering each other. Did you ever hear of a big, fat, lazy baboon who was so lazy and so degenerate that he put all the little child baboons to work for him? There is

no child labor in monkeyland, but in our own country two million little children are working to furnish profits for a few hundred big, fat descendants of baboons. Does William Jennings Bryan lift his voice in protest when the supreme court decides that the Congress can not pass any law to stop the slavery of little children? He does not, because his employers pay him more for telling the people they came from mud than they would pay him for helping to set those children free from work in order that their brains might have time to develop.

Monkeys would not do the things which Bryan thinks are all right for human beings to do. Did you ever hear of monkeys storing up food in warehouses to keep for the big and strong ones, while the weak and little ones went hungry in the midst of stored up plenty? Why, the monkey has not yet developed to a point where he can corner food, and starve his fellows. When the monkey gets to be a man, he will do these things. Did you ever hear of a monkey mother being ashamed of her baby, and leaving it on another monkey's doorstep? No mother ever did that till religion taught her to be ashamed of her motherhood. Monkey mothers do not even know enough to tell fairy stories to their children. The human mother is the only one who tells her children things which she knows are not true.



A man like William Jennings Bryan ought to be proud to trace his family tree back to the apes. It is probably the most respectable ancestor in his whole line. It is lucky for Bryan that the monkey can not tell him what he thinks about his grandson, however. Do you suppose the apes would be proud of their descendants, if they knew how badly some of the humans are turning out?

Several hundred years ago, when the printing press was made, the world of superstition united to destroy it. Today, William Jennings Bryan would destroy science, by making it impossible for the children of the country to have access to scientific facts. Bryan's brain is a relic of the past. He is to be pitied, but not blamed, if he really believes the stuff he says he does. Evolution explains why Bryan's thought processes are those of a cave man, just as it explains how his body came from that of the ape-man. Bryan's body has evolved; he looks like a man, not like an ape. His

brain has not evolved, his mentality has not developed, beyond that of his superstitious, savage ancestors.

I am not making a personal attack on Bryan. I do not care in the least whether he is a good man or a bad man. I do not care whether he is honestly and sincerely foolish, or whether he talks as he does because he thinks all the people are fools. Those things do not concern me. Bryan's ideas, if carried out in laws, will deprive the children of America of the right to learn the truth, and after a few generations of Bryanism the people will have degenerated to Bryan's level. It has taken thousands of years, and the loss of millions of human lives, and the torture of millions of human martyrs, to gain what freedom and knowledge the world now has. Let us not allow the Bryans of the world to take it away from us.

BOOKS ON EVOLUTION

Many books have been published dealing with the evolution of the earth and of organic life upon the earth. The editor suggests the following as being the most interestingly written and easily understood works on the subjects.

For very young children, especially those too young to read and those just learning to read:

Rhymes of Jungle Folk, and
Stories of the Cave People.

Both were written by the late Mary E. Marcy and are published by Chas. H. Kerr & Co., Chicago.

For older children, in the order named:

Origin of the World—Robert McMillan.

A Picture Book of Evolution—Dennis Hird, M. A.

(The above is in my opinion the best book on the subject for young people. It is published by Watts and Co., 17 Johnson's Court, E. C. A., London, England.)

For older readers, or for those already having some knowledge of the subject, in the order given:

Illustrated Story of Evolution—Marshall Gauvin.

Evolution from Nebula to Man—Joseph McCabe.

Man's Place in Nature—Thomas Huxley.

Evolution of Man—Ernst Haeckel.

Riddle of the Universe—Ernst Haeckel.

Descent of Man—Charles Darwin.

History of Creation—Ernst Haeckel.

Science and Christian Tradition—Thomas Huxley.

Conflict Between Science and Religion—John W. Draper.

Origin and Evolution of Life—Henry Fairfield Osborne.

Monkey Business in Arkansas

Five thousand people in Arkansas cheered when William Jennings Bryan was named as second choice for president. This ought to convince even Bryan that the human race is not far removed from the ape.

EVOLUTION AMONG THE ANCIENTS

Professor Moseley, in his "Notes of a Naturalist on the Challenger," says:

"The wide but unscientific distinction commonly drawn between men and the higher monkeys is an error of high civilization, and comparatively recent. Less civilized races make no such distinction. To the Dyak the great ape of Borneo is simply the 'man of the woods'—orang-outang."

A Chinese work, called Shan Hoi King, said to have been written about 2205 B. C., contains a wood cut of a "man of the Hue Yeung Kingdom." The so called "man" of the engraving is a monkey having a very prominent, up-turned nose. Similar monkeys now inhabit the highlands of Tibet. The work is evidence that the Chinese, over four thousand years ago, accepted the relationship between man and the lower animals as an established fact.

Even the negro races of Africa, and the Indians of America, accepted as a self-evident fact the relationship between themselves and the wild animals about them.

The literature of the ancient Greeks, and of the Moorish philosophers of Spain, contains many speculations concerning the probable origin of man from the lower animals. It remained for Darwin to take the theory of Evolution out of the realm of speculation and establish it as a scientific fact.

NO WONDER

"I'm tired of being a monkey,"
Said the chimpanz to his mate;
"I think I'll try to evolve
To mankind change my state."

"But why the sudden longing?"
Inquired his monkey spouse;
"You've been content with monkey-hood
Since Noah built his house."

"I know," replied the monkey,
In wild resentment cryin',
"But see what they are doing now!
They're classing me with Bryan!"
—The Truth Seeker.

Questionnaire

"With god all things are possible."
Matt. 19:26.

Can he make a square circle, or a square without four corners?

Can he make a fire so big that he can not put it out?

Can he make a rock so heavy that he can not lift it?

Can he make ice so cold that he can not melt it?

Can he make a round earth that is flat?

Can he make a preacher with a ten thousand dollar salary quit his job and go to work?

"Honor thy father and mother," said Moses. If Bryan believes in the ten commandments, he ought to stop poking fun at the ape.



"HUMAN, ALL TOO HUMAN"

This chimpanzee approaches the human by donning civilized clothes and smoking a pipe. He died before acquiring all the vices of civilization.

IN HIS STEPS

If any man come unto me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he can not be my disciple.—Luke 14:26.

But those mine enemies, which would not that I should reign over them, bring hither, and slay them before me.—Luke 19:27.

The Modernists and Fundamentalists are busily engaged in putting into practice, so far as the civil law permits, the above teachings of the "gentle" Jesus. The Modernists are trying to keep the semblance of their religion, together with the salaries attached to their several pulpits, and yet contrive to inject a little common sense into the old-time religions. They realize that their audiences are too intelligent to accept as facts the legends and fairy tales of the sheep-herders of Judea.

The Funny-de-mentalists, however, believing that there is no limit to the gullibility of the public, and

that the poison swallowed in the past will continue to be in demand in the future, seek to restore to modern religious creeds all of the fundamental nonsense loved by the ancient bigots, inquisitors and witch burners. In the first issue of this magazine, on page four, appeared an article on the "Fundamental Nonsense of the Fundamentalists," which has since attracted much attention. A few copies of this issue remain, and subscribers may secure them by sending ten one cent stamps.

All of the characteristics of the animals, such as fear, love, hate, revenge, as well as all the social or herd instincts, are intensified in man. As intelligence increases, so also does the capacity to enjoy pleasure, suffer pain, or inflict cruelty increase.

Wanted—A candidate for President who is not splashed with oil; must be a good golf player. Apply at either Republican or Democratic National Headquarters.

MAN, THE SUPER-GOD

Man's hands and feet were insufficient to do the bidding of his brain. Therefore he invented the machine. He was not satisfied to stay on dry land, so he made a boat. He was not satisfied to stay on the surface of the water, so he made the submarine. He was not satisfied with the speed of the horse, so he made the automobile; when his mind outgrew that, he made the airplane. He has made machines to make his clothes, build his houses, transport him from place to place, do his writing and carry his voice over the earth with the speed of light. He has made dry land out of the ocean bed and turned the desert into a fertile garden. He has taken the wild animals and made them better and more useful. He has taken scrawny vegetables and made them large and pleasant to the taste. He has taken sour and bitter fruits and made them large, sweet and luscious. He has made machines to think for him. There is no limit to the desires of man, therefore there is no limit to what he may sometime accomplish.

We are told by the book of Genesis that god worked six days, pronounced his work good, and rested. He was satisfied. Man, the man related to the ape, is never satisfied, never content. He never rests, but is always making improvements. Man, himself a product of evolution, is now directing the further evolution of all useful forms of life, and providing for the elimination of the useless. He is helping organic evolution by putting his brains behind the forces of nature.

Only the mud-men and the gods are ever satisfied.

ETHICAL NUGGETS

Ignorance is death; knowledge is life everlasting.

Creation was, is and ever will be. The mind of man can not pass thru, leap over or go around it.

The conquest of fear is the greatest victory that man can win. This battle is yours when you fully accept the fact that nothing can harm you except your own unkind thoughts and mean actions.

A jealous god was conceived in vanity and sired by selfishness.

A punishing god is the joint creation of ignorance and brutality.

The fear of man may be cowardice, but the fear of god is paralysis of the intellect.

There is no jealous, cruel, vindictive, punishing god, or a devil to do his bidding; nor is there a holy ghost, or any need for one.

Truth crushed to earth may rise again, but more often it is submerged in the slough of religious superstition.

—Dr. Willis L. Moore, former President of the National Geographic Society, now Professor of Meteorology, George Washington University, in his forthcoming book, "Mantheism, the Religion of Science and Philosophy."



CARRYING THE HOD

Joe the Orang will do a man's work for the fun of it, but not for pay.

BISHOP BROWN'S TRIAL

It is announced in late dispatches that the Episcopal House of Bishops has finally summoned sufficient courage to file charges of heresy against Bishop William Montgomery Brown, a member of the House and former Bishop of Arkansas. For more than two years it has been considering this step, but the burnt child dreads the fire, and the experiences of the church in the past in heresy trials have only emphasized the weak spots of its theological fortifications and placed the objects of its persecutions upon a pedestal. However, it can no longer ignore Bishop Brown, much as it would like to. His views upon theology and economic conditions are set forth fully in his famous book, "Communism and Christianity," and he has further elucidated his views from time to time during the past three years.

It is announced that this interesting trial will take place at Dallas,

Texas, in the near future, Theodore Schroeder, the famous Free-thought attorney, acting as counsel for Bishop Brown. It is confidently believed by the Bishop's friends that, instead of a trial of Bishop Brown by the House of Bishops, it will prove to be a trial of the Church and its decadent dogmas by Bishop Brown.

THE CHRISTIAN

He goes to church on a Sunday
And passes the money box;
But meet him in his office on a
Monday—
He's as crooked and as cunning as
a fox!

And on Tuesday, Wednesday, Thurs-
day, Friday, Saturday,
He is cheating everybody that he
can—
So, he goes to church on a Sunday
To make folks think he's an hon-
est man!

Read Good Books

Our public libraries contain many thousands of worth while books. There are more good books published than any one person can read in his whole lifetime. Therefore, why should anyone in his right mind waste his time and his life and stultify his brain by reading books which teach nothing? Above all, why do parents and teachers persist in filling up the minds of their children with mythology, fairy tales, mother goose jingles and similar trash?

The mind of a child is a great warehouse. If you store it with rubbish, there never will be room in it for anything worth while. Facts are more interesting to any healthy mind than fiction. Truth is more attractive than mythology. Science is more wonderful than all the legends and fairy tales ever written. Why are old people so anxious to pervert the understanding of the young under their care? To withhold facts from the child's mind, and supply their place with the intellectual junk sold under the classification "books for children" is nothing short of criminal.

Science vs. Religion

The man who says that science and religion have no quarrel with each other probably would lose his job and his position as a respectable member of society if he said anything else. The man who believes that sort of thing must have a limited knowledge of both science and religion.

Science is based on fact; religion on faith.

Science is supported by reason; religion by superstition.

Science seeks truth; religion thrives on myths.

Science is fearless in voicing new ideas; religion worships tradition.

Science demands an investigation into the causes of all phenomena; religion is satisfied to accept "authority."

Science is essentially radical; religion is always conservative.

All but one of the scientists who signed the "joint statement," drawn up by Dr. Millikan, stating that science has no quarrel with religion, are holding positions with colleges or corporations who would dismiss them if they said anything else.

Darwin did not so much believe that man had descended (or ascended) from the monkey, as that both had proceeded from a common ancestor, lower in the scale than either. This ancestor, having proved to be one of the unfit, disappeared and became a "missing link." When man separated from this predecessor, he continued his upward course and became man, but the monkey remained stationary and is a Fundamentalist.—W. S. Bryan in the Truth Seeker.

How can we have a free country when the minds of its citizens are not free?



THE SPIDER MONKEY

The Spider Monkey has developed his tail to an abnormal size by constantly using it to swing from tree to tree. Notice that his thumbs have become rudimentary through this use. Whenever an animal ceases to use an organ that organ is gradually eliminated by evolution.

Evolution of Brain Power

The lecture delivered by Queen Silver under the auspices of the Popular Science Society of Los Angeles on October 17, 1922, was published in full in the last number of **Queen Silver's Magazine**. Many other articles on science, philosophy and history appear in the same issue. Those who have not seen this issue (No. 2) and subscribers who wish additional copies for propaganda purposes may procure them at the rate of fifteen cents each, in bundles of ten copies or more. Single copies, 25 cents. This is an opportunity you should take advantage of, to introduce to your friends and others a Magazine whose editor tells the truth about the intimate concerns of life—without fear or favor. Do you wish to be one of the noble army of thinkers who are striving to arouse the world to the dangers menacing it from bigoted fanatics and religious enthusiasts?

Send checks, money orders, drafts or one cent stamps.

Scientific Note

An old, old fossil has been recently discovered by learned anthropomorphological scientists in the ancient remains of the Palaeozoic Age in the bogs of the wild plains of Nebraska, U. S. A. When found, the skeleton had lost all of its hair, teeth, brains and tail. The cabalistic letters, "W. J. B." (by means of which the fossil was authentically identified), were tattooed very distinctly in red ink on the left hind leg. It is estimated by leading men of science that this valuable specimen is from 300,000,000 to 500,000,000 years old. All of the great museums of Europe and Asia are engaged in a tremendous struggle to gain possession of this priceless old fossil!

At last accounts, it was proposed to compromise the matter by giving each museum a bone, but they can not agree upon an equitable division of the remains.

Religion is superstition clothed with respectability.

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EDITORIALS

A WORD WITH YOU

Do you like my little Magazine?

Do you want to see it grow bigger and better?

Then subscribe for it.

Or subscribe for a bundle and give sample copies to your friends.

Or buy a bundle of ten or more and sell them.

Or send in some money, so I can mail copies to names I already have on my list.

Above all, and most important, send money so I can send sample copies of this issue, the "Monkey to Bryan Special," to the delegates at the Democratic National Convention. Don't you think my little Magazine will help to wake up some of those old fossils?

Besides, consider the feelings of W. J. B. when he sees this edition circulating around in the Democratic Convention Hall next June!

OUR PEACE PLAN

Since it has become the fashion for everyone to present to the public a sure cure for world war, we hereby offer our never-fail plan for ending wars of all kinds.

1. Put all of the kings, presidents and congressmen who advocate war, state and city officials who are in favor of war, in the front ranks of the military forces. Along with them, put all the editors who advocate war, and all the preachers who pray for war.

2. If a referendum on the question of war or peace be put before the people, draft for military service all who vote for war, and exempt all who are opposed to war. Those who want war should do their own fighting.

3. Confiscate, for military use, all the property of those who vote for war, or engage in battle.

4. Pay no wages or salaries to any soldier, sailor, or officer.

This plan was NOT submitted to Edward Bok, so he had no chance to turn it down. It is guaranteed to take the war out of war.

OUR APE FRIENDS

The editor thanks Mr. J. S. Edwards for the use of the half-tone illustrations of the oranges, chimpanzees and the spider monkeys. For thirty-five years Mr. Edwards has been importing and exhibiting the different species of man-apes. Twenty-five years ago he brought to America the first baby orang, and a year ago he imported the

youngest chimpanzee. The latter, Sallie, is shown in the editor's arms, on the front page of this Magazine. By the editor's side is Billie, aged three and one-half years, a very intelligent and gentle female chimpanzee.

Mr. Edwards and his ape friends, together with many monkeys and other interesting animals, may be seen at any time during the summer on the Pike, at Long Beach, California. Some time ago, when W. J. Bryan visited Long Beach, Billie carried a sign on her back, "Meet me if you dare." But he refused to debate with a chimpanzee.

WILL ROGERS FOR CONGRESS

We butt into politics long enough to suggest that the Ninth Congressional District of Los Angeles, California, ought to nominate Will Rogers for Congress.

Why?

Because Los Angeles is the capital of filmdom, and Will Rogers is one of its brightest stars.

Because all the other trusts except the Motion Picture Trust have their representatives in Congress, and there is no good reason why the sixth largest industry in America should be left out in the cold.

Because it would be fun to watch him go after the blue law fanatics as only he knows how.

Because his presence, not to mention his remarks, would send cold shivers down the spines of all the political sharks in Washington.

Because his doings would furnish an unlimited amount of good newspaper copy.

Because he has more sense than all the old line politicians put together.

Because he uses his head to think with and is not afraid to say what he thinks.

Because Los Angeles ought to send some one with brains to Congress, just for a change. The men she has been sending there have given the Eastern people the idea that we don't know much out here in California.

We hope Mr. Rogers will not be insulted when he hears of our suggestion, but we would not blame him if he was. We realize that it would hurt his reputation somewhat, and add one more scandal to the film colony. But he might be prevailed upon to sacrifice himself on the altar of his country's welfare.

People who believe in moderation in all things are only moderately successful in anything. The successful man or woman must be an extremist along at least one line. The Christian church is powerful because it is extreme. It was most successful when it was most extreme and fanatical.

Congress will be too busy investigating its members to start a war for about six months.

The "tempest in the teapot" was bad enough before the oil was added.

Give the world more brain and less brawn, more thought and less muscular effort, more machines and less labor, more humanity and less profit, and more reason and less faith.

Why offer 50,000 dollars for a "peace plan?" Everyone knows that war is a more profitable business as far as the rulers are concerned.

Why worry about eternity when the room rent is due.

The fanatic is more worthy of respect than the hypocrite. The first is a fool who knows no better; the second is a clever rogue who thinks all the rest of the people are fools.

What right have our educators to call their educational system a success, when every year it graduates hundreds of thousands of potential failures?

Moses struck a rock and we are told that water gushed forth, and the people accepted it as an evidence of god's power. I drive a nail into a can and milk comes forth. Do you suppose that the cat thinks that I am a god?

The master did not keep the slave. It was the slave who kept the master.

Evolution is a continual changing process, without beginning or end.

Man is the product of evolution: by using his brains he may become the master of his own further evolutionary development.

Some people say that god made man in his image, some say that man made god in his own image, but I say that man made his god in the image of the thing that he himself would like to be. Christians would like to burn us at the stake; at present they can not do that, so they invent a god who will roast us in hell for all eternity. They frequently express a wonder that god does not strike us dead, thereby showing that they would like to kill us, but do not dare to do so.

Environment originates new and useful characteristics; heredity fixes them and hands them on to future generations. Environment plus heredity equals evolution. If you doubt this, do not take my word for it, but investigate the experiments and study the writings of Luther Burbank.

The editor met a r-r-radical the other day. You know the kind. He said: "Your second number was fine. The lecture on the 'Evolution of Brain Power' was wonderful." He waxed most enthusiastic. Then said, "I'm going to subscribe to your magazine as soon as it is a success!"

BARBED ARROWS

The majority of the human race do not know how to reason; that is why a reasoning human being attracts so much attention.

Most people are ruled by their emotions. This does not mean that they are ruled by sentiment. It means that they are victims of their environment. They react automatically to their surroundings. Psychologists speak of their reactions as "complexes." They should call them "reflexes."

Their reactions are the result of mental reflexes, just as certain muscular twitches are the result of muscular reflex action.

The worst fault of the average human animal, however, is not that he is unable to reason, but that he is afraid to think, even if he knows how. Otherwise, why should any man or woman be afraid of the terms "free thought" or "free thinker"? Does he wish us to believe that his brain is a slave to that of some other man? Does he glory in his mental slavery? Or does he wish us to assume that his brain has been sold to another?

Why does everyone, nearly, try to look like everyone else? Why do men and women wear the same kind of clothes, the same kind of hats, read the same books and think the same thoughts as all of their acquaintances of the same sex? Why have they such evident fear of being a little different from everyone else? Because it is the instinct of the monkey to imitate his fellows.

Why do people tell their children, in effect:

"You must eat the same kinds of food as other children do, wear the same kind of clothes, play the same sort of games, use the same expressions of speech, and think the same thoughts that all of the other children of your age think?"

Why are parents and teachers so anxious to cast children into a mold and make them all alike? Why do they try to suppress all signs of individuality? Because individuality makes for progress, and progress is likely to disturb those whose social, intellectual, and economic interests are promoted by the present system. Progress spells upheaval.

Why are people afraid to express their honest opinions on any and all subjects? Because of fear. Fear of god, fear of loss of social standing, fear of economic loss, even the primitive fear of the new, the unknown, possessed by our savage ancestors.

Go along a street on a Sunday morning. Watch the people coming out of church. They look alike, walk alike, dress very much alike, and if the term may be used, they think alike.

On Monday, go to a school-house at noon and watch the school children coming out of school. They all look alike, have the same bobbed hair and bare knees; they play the same games, and use the same smart-alecky slang, and ungrammatical lingo.

Watch the lawyers and judges and real estate agents and other business men. See how they are all apparently turned out of the same clothing factory.

Go down among the cheap employment bureaus. Watch the unemployed awhile. They, too, look alike and probably think alike,—all stamped with the same stamp of fear, worry, hunger; with just a hint, here and there, of sullen rebellion.

Is it true, as some claim, that civilization is crushing out individuality? That can not be; for the individualist was the first pioneer, the first to take a step in advance of his fellows, the first to make a fire, the first to build a boat, the first to make a house for himself. The individualist was the father of civilization. In order to help himself he advanced the welfare of all his fellows.

Standardized autos are cheap and efficient. Standardized brains produce stagnation of civilization. A sausage machine may be a fine contrivance with which to make sausages. That is no reason for making it a model for our social and educational structure.

Among plants and animals, the wider the variation which exists within any species the greater are the possibilities for the evolutionary advancement of individual members of that species. The same laws which apply to the plant and animal world also apply to man. Civilization, if it is to continue, must cease to standardize human beings. It is to the interest of society that its individual members should be developed to the highest point of which each is capable.

All animals are good for something, either alive or dead. Even W. J. B. has uses. By attacking evolution he gave me the opportunity to reply to him.

Two classes of characteristics made the early American pioneers what they were. They were extreme individualists in all affairs pertaining to individual welfare and happiness, while at the same time they were quick to co-operate in all affairs pertaining to the collective welfare of the community in which they lived.

The true Christian is a citizen of the next world, not of this one. How is it possible for a person to be a good citizen of the next world and of this one at the same time?

Three priests, at the risk of their lives, dashed into a burning church in the Bronx, New York, and rescued the sacred cracker, alias the host. As this is supposed to be the body of the "saviour," and he is supposed to be a god, it seems unaccountable why he could not save himself. Neither did he put out the fire and save his church. It should be noticed that the priests considered prayer too slow, and resorted to a little direct action.

The Puritans were men of principle. They lived up to what they believed, and even though we of today, with our greater knowledge, realize that many of their beliefs were gross superstitions, and that their principles were fanaticisms, we can yet have more real respect for the conscientious witch-burning, heretic hunting, blue-law Puritan than we have for the sleek, hypocritical, tolerant pulpit-pounder of today whose only principle is to draw his salary for teaching worn-out myths which he himself no longer believes.

Yes, Mr. Fundamentalist, that long-nosed monkey at the top of page three actually exists. He is called the proboscis monkey (*Nasalis larvatus*). His home is in Borneo, not, as some might suspect, in the wild plains of central Nebraska.

A Christian says that "evolution can not be going on now" because there is "no man that is half-ape, half-monkey." The editor has seen a few that looked like half-and-half, and some that acted like all monkey.

Some animals use their intelligence to procure a living for themselves; others use their skill and cunning to prey upon other animals. Some men use their brains to benefit society; others, as a means of getting the better of their fellow men.

A Los Angeles man suggests that heaven should be turned into a republic. Kings and kingdoms are out of fashion. In place of a king of heaven he would have a president. This proposed heavenly revolution ought to appeal to William Jennings Bryan, for he would thus have all eternity in which to run for office.

At least the monkey showed capacity for improvement. That is more than can be said of some men.

It is said that monkey glands, when transplanted into the human body, cause renewed youth and vigor. It is about time someone transplanted some monkey brains into the heads of certain people.

We are glad to see the Fundamentalists and Modernists engaged in deadly combat. Their controversy furnishes us much amusement, and as the war proceeds, we rejoice to see that while fighting each other they are also dealing deadly blows to the whole theocracy. Religion is a habit with most people, not, as some believe, a system of thought. The less thought, the more religion; the less reason, the more faith. This controversy within the church causes many thoughtless church members, for the first time, to do a little thinking for themselves.

The 1924 political campaign appears to be an oily mess. We have heard of "pouring oil on the troubled waters." In this case gasoline was used by mistake.

CORRESPONDENCE

Will correspondents please have patience? The editor is a busy person and may not always be able to answer your letters promptly.

The following letter in answer to a correspondent is published because it answers not only this particular correspondent, but many others who have written to the editor since the last issue of Queen Silver's Magazine:

January 27, 1924.

W. H. K.,
Great Bend, Kansas.

Dear Friend:

Your thirteen-page letter duly received, read and digested. In matters of principle, you probably agree with me, but as to matters of tactics we are very far apart. Your letter serves only to emphasize that fact. I have not the time to give you a full reply. I have many other letters to write, lessons to do, and nine more pages to get up copy for in the next magazine. It will be out in a few weeks—sixteen pages. I have not yet decided whether to publish five or ten thousand.

Your letter has not changed my views. Some of the reasons you advance seem to me the best possible for adopting a contrary course. Let me say, very briefly, this much:

The radical who is a real radical will wish to be radical on all lines. He will not have a single track mind. The radical who is radical only on economics, or only on religion, or only in politics, is half baked. He ought to be turned over and cooked on the other side, and roasted till done.

There are just as important truths as the fact that there is no god, soul or heaven or hell. One is that "No man should reason for another." Another, that "No man should profit by another's toil without giving equal value in return." Another, that "No woman should be economically dependent on any man," and that "No child should be economically dependent on its parents." There are many others. Sometime you should read "Freedom and Its Fundamentals," by Charles T. Sprading. A very important truth is that no parent or teacher is competent to reason for his child.

You say that I "can get nowhere with such a program." Allow me to cite to you the case of Voltaire, who was radical on all lines known to his time; philosopher, scientist, historian, poet, dramatist, controversialist. He would doubtless have lectured, had lectures been permitted by the government at that time. He was no single track radical, and he was the greatest of them all, the greatest thinker of modern times. Paine was another, though he was not so great. He was a radical in all lines known to his time. Do you suppose either cared whether or not his views were popular, or whether his views would make him loved and honored, or cause statues to be erected to his memory? Had



At Edwards' Animal Show.
My Best Girl, Sally, the Chimpanzee.

Sally attracted more attention in her day than many human beings. She looks as though she could tell a rare piece of gossip, if she could only talk the human tongue.

they had any such ideas, they would have preached Christianity. Society always honors its conservatives—never its radicals. Do you think I care?

You say that if I follow my present course, I shall suffer poverty, etc. I am used to it. It is no hardship, except when I am unable to buy a book I want. I would rather have poverty than be unable to stand up and say what I think in the way I want to say it. I value more than anything else in the world the right to be outspoken. One of the principal reasons why I can make speeches is because I have never been taught to suppress my views, out of politeness or consideration for the feelings of others. I claim the right to say what I think, and I do not care in the least whom it may hurt—not even if it hurts myself.

You express a fear that my magazine "will become a dumping ground for people with freak radical ideas." Allow me to say that the magazine is published in order to permit me to express my own views in my own way. If others have other views they will have to start a paper of their own. If enough people like my ideas, they will subscribe for it. If not, well, I can sell five or six

thousand each year in my meetings, and thus pay for its publication. If people do not like the magazine, I do not expect them to subscribe to it. Neither do I expect people to like me if they do not like my views.

You speak of using song books and a catechism in radical meetings. Songs appeal to the emotions. We should appeal to the reason. A catechism is a confession on the part of its author that he considers his pupils incapable of reason, and wishes to force them to become automatons.

Why should one who is an atheist fear to say so? Your reasons are most illogical. I refuse to camouflage. The fact that the word atheist is unpopular is no reason why it should not be used. Truth is usually unpopular.

You say "all the schools and colleges" teach scientific truths in a simple, popular and easily understood manner. None of them does that; not at all. If they did, all the children would know as much as I do, and I would not attract any attention. An educational system which produces failures is itself a failure. No school teaches children to reason. All teach them to accept another's statements as authority. All teach them to accept what

any older person, especially parent or teacher, may tell them. This is wrong, criminal.

My magazine is now three months old, and I have more subscribers than you say you had "church" members. If you are unable to set any radical paper to print your articles, or take up with your organization plan, and if you have secured so few "converts" in all your lifetime as you say—well, it seems to me that I have a better program, and one more likely to attain a measure of success.

No radical can ever expect to have much wealth, much pleasure, much fame or honor—at least not till after he has been dead five hundred years. We get our pleasure and our reward out of the fight itself, out of the knowledge that our minds are free. The radical propagandist can not expect to have many friends. He is respected for the enemies he makes. That is one reason why a good lecturer, or a scientist, can not be an organizer. A good organizer must love society, like to shake hands, be plausible, diplomatic, often hypocritical, like everyone, make no enemies, never tell too much of the truth lest it hurt some one's feelings, be a "good fellow." I never knew a good speaker who was any of these things.

You need not fear that the Christians will get me. Religion is a product of perverted emotionalism, and no person who has used his reason all his life will ever be in any danger from it. I do not go to churches for the same reason that I do not go to cheap dance halls—because I don't consider the people who go there fit to associate with. I study all religions, along with my other studies, but I prefer to get their doctrines from their books, rather than attend their churches.

Sincerely yours,
QUEEN SILVER.

Bacteria range in size from a sphere less than one micron (1-1000 MM. or about 1-25,000 of an inch) in diameter to a large spiral form about 40 microns in length. Some 400,000,000 bacteria of average size could be packed into a grain of granulated sugar like logs of wood in a wood pile.

—Los Angeles Record.
 Bacteria can be observed under a powerful microscope. The soul is evidently too small to be seen.

Some radicals are half-baked, some are 2 3/4% and some are entirely raw.

The tiger may love to kill his prey, but no more than does man when he is excited by insane and murderous fury. The lioness loves her cubs, and fights to protect them with all the strength and intelligence at her command. So also does the human mother try to protect her young. Both man and beast are dominated by the same classes of emotions, by the same hopes and fears.

WHAT OTHERS THINK

The other day, when I reached home, my wife showed me a copy of your wonderful magazine, and she stated that she did nothing else for most of the day but read it. Many people would say that you have an abnormal mind, but the truth is that nearly every mind is abnormal, and yours happens to be the normal mind; the mind that all at your age will have in the distant future.

S. E. B., Pasadena, California
 I have read with great astonishment and delight your article on the "Evolution of Brain Power," and desire to compliment you very highly on the ability and erudition displayed therein, so very remarkable, not to say marvelous, in so young a person.

—T. A. H., Ysleta, Texas
 The magazine is the best thing I ever read, and I wish you all the success in the world with the enterprise.

—G. T. H., White Plains, N. Y.
 Your letter, pamphlet and clipping came today. I read your "Evolution from Monkey to Bryan" with a great deal of interest. You have a way of stating facts right to the point.

—F. W. O., Haines City, Fla.
 To us subscribers it is evident that your magazine means much to the progress of popular education, to the benefits to mankind that science is offering as a substitute for the delusions of Christianity. * * * Apparently you are putting public instruction on a higher and better level than any organization for that purpose within my ken. Keep it going, even as a good farmer cultivates his crops.

—O. J. G., Fallon, Nevada

Lots for Sale

The preacher is a real estate agent for the New Jerusalem. He sells lots which he does not own, and which he has never seen, to purchasers who can not see them until they are fully paid for. Easy terms—nickel down and a nickel a week for life. Gold paving all in. No modern improvements because all of the scientists and inventors have gone to hell. Location of city not guaranteed; no known means of transportation from the earth; rarified air and cold climate; possession will not be given buyer until after he is dead. No money will be refunded.

SPECIAL NOTICE

One hundred copies of Bishop William Montgomery Brown's famous book, "Communism and Christianity," have been donated to Queen Silver's Magazine. The proceeds of their sale are to be used to swell the publication fund. Paper covers, 225 pages; sent postpaid for 25c, six for \$1.00. Those who have not read this work of the "Bolshevik Bishop" have missed reading one of the most remarkable books published in recent years.

"The only people who should worry about their descent from a monkey are those who have not descended far enough."

—Henry Ward Beecher.

Queen Silver's Magazine will exchange an inch advertisement with any paper or magazine which caters to thinking people. It will not, for any price, accept any advertising matter which, in the judgment of the editor, attempts to exploit or humbug the people. Neither will commercial advertisements be accepted. A limited amount of advertising space will be exchanged. None will be sold.

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BLUE, BLUER, BLUEST

The "reverend" Harry L. Bowlby, National secretary of the so called Lord's Day Alliance, gave the following interview to a correspondent of the Philadelphia Public Ledger, and it was published in that paper on Nov. 23, 1920. It is reprinted here for two reasons. First, because the Blue Law advocates are becoming more of a nuisance lately than ever before; second, because they are now less open in stating their program. They are more underhanded in their methods, but their program is even more drastic than it was three years ago. Events have proven that the interview given by Bowlby was no idle threat.

Bowlby said:

"We are well financed. Our lobby at Washington will be an effective and experienced one. We shall work in every Congressional district in every State. We shall agitate and spread propaganda and cause voters to write unceasingly to their representatives in Congress until no Congressman who cares to stay in Congress will dare refuse to vote for our measure. These were the methods used by the Anti-Saloon League, and they were effective.

"We propose to pass no blue laws. There are no such things as blue laws—never were. And we don't propose to legislate people into church. We propose, by legislation, to make it easier for people to go to church. In other words, we shall try to close the baseball parks, the golf links, the motion picture and other theaters, the concert halls, the amusement parks, the bathing beaches, and so on. We shall fight all amusements where an admission fee is charged. We shall oppose golf, tennis, baseball, football, and other sports, even if purely amateur and void of financial cost to those watching or taking part, because they set bad examples for children who otherwise might be content to go to Sunday school.

"We shall seek to restrict the sale of gasoline for pleasure automobiles, and urge other measures that will stop Sunday automobiling and joy riding. This will not bring the old-fashioned horse and buggy back, because we believe that the Lord's day should be a day of rest for man and beast. Excursion steamer rides on Sunday will be opposed by us on the ground that they are unnecessary to the moral welfare of Christian America."

"How many churches are behind this movement?" the reporter asked.

"Sixteen denominations," he replied. "Really, we have seventeen, for while the Lutheran Synod did not indorse this movement officially, the Lutherans are with us. Only the Roman Catholics, the Unitarians, the Seventh-day Adventists, and the Jews are outside this movement. And, to be perfectly frank with you, they will have to conform to the laws if we succeed. The Jew will have to observe our Sabbath. As a matter of fact he might as well, because Saturday is not, after all,



A PRE-VOLSTEAD ORANG-OUTANG

Joe says, "Drink to my health, but don't make a monkey of yourself." Notice the bulging forehead and the small ears. Joe was the most intelligent orang ever brought to America. The orang's ears are small because he lives always in trees. The chimpanzee's ears are large because he lives on the ground and must always be alert lest the leopard pounce upon him.

his Sabbath. He is wrong by the revised calendar. Therefore, it will work no hardship for him to attend his synagogue on the same day we attend our churches.

"No, I see no reason why the public libraries or the art galleries should remain open on Sunday. We shall seek to eliminate the huge Sunday newspapers and establish a censorship over the stuff that gets into them on other days. . . .

"Of course, we shall back no law that would compel a man or a woman to attend church. But we believe that if we take away a man's motor car, his golf sticks, his Sunday newspaper, his horses, his pleasure steamships, amusement houses, and parks, and prohibit him from playing outdoor games or witnessing field sports, he naturally will drift back to church.

"We propose to close all stores, pharmacies excepted. And it is our hope that pharmacies may be limited to the sale of medicines only on Sundays.

"We are not contemplating any drive for funds at present. We have ample financial resources. The Protestant churches and other religious societies and organizations give no (little) money, and we have

received large sums from wealthy men." "Mr. Rockefeller?" "Well, I shall not answer 'No' to that, but I shall say that I have no personal knowledge of any gift from him."

He Knew Bryan

At a recent political convention, two of the delegates were discussing the religious affiliations of prominent statesmen, when one of them, a Baptist, observed to the other, who was a Methodist:

"I understand that William Jennings Bryan has turned Baptist."

"What," exclaimed the Methodist, "why, that can not be true."

"Yes, it is," persisted the Baptist.

"No, sir," continued the Methodist; "it can't be true. To become a Baptist, one must be entirely immersed."

"Yes, that is very true, but what has that to do with it?"

"Simply this," returned the Methodist: "Mr. Bryan would never consent to disappear from public view as long as that."

—T. A. Hutchins.

If you yearn for immortality, consider how happy you will be spending eternity with your mother-in-law.