I do the very best
I know how — the
very best I can;
and I mean to keep
doing so until the
d end. If the end brings
me out all right, what
is said against me
won't amount to any-
thing. If the end brings
me out wrong, ten
angels swearing I
was right would
make no difference.

— Abraham Lincoln
Needless to say the writer is not a Catholic, neither is he a "Christian" as that term is interpreted by the Protestant church, for he does not believe in the "vicarious atonement," or the "scheme of salvation." He is simply a "soul groping for light"—and finding it. Every stone preaches him a sermon, every bird song speaks to him of some invisible, incomprehensible power that pervades the universe. He lives in a world of miracles more wonderful than any Bible has recorded—the little blade of green grass that springs from the earth, this is, to him, a miracle; the flowers, the trees, the insects, the myriad forms of life, animate and inanimate, all help him to realize the grandeur of the world in which he lives, while the stars lift him up to a conception of Deity that is unlimited as the bonds of space and as undefinable as the beginning and end of Time. Into his heart speaks a small voice—he listens and heeds—it is the only absolute authority he recognizes.

Whatever follows may not be true to you, dear reader, but it is the frank expression of an earnest soul, who would walk with you for a little space along Life's pathway, tell you some of the things that he believes to be true, allow you to accept or reject these things, as they appeal to you as being either false or true from your viewpoint, and part with you as a friend.
THE DIVINE TRINITY OF THE SOCIALIST PARTY.
THE RIGHTS OF THE FIST AND THE NOSE.

The man who claims to believe in religious freedom and only applies his theory to himself is very short-sighted, tho there are millions of such people in the world, and they are by no means confined to any one denomination.

I have met men who claimed to be “free thinkers” but who manifested such a bitter hostility to all opinions opposing theirs that one might easily imagine them using the thumb screw and the rack, had they the power, to enforce their non-beliefs on others.

One cannot consistently demand religious freedom for himself and not grant religious freedom to everyone else.

The writer most cheerfully grants the members of the Catholic faith their ABSOLUTE RIGHT to their religious ideas, whatever they may be—so long as they do not interfere with the equal right of others.
You may have heard of the story of the man who insisted that he had the right to use his limbs in any way he wished, to run, to walk, to strike out with his arms in any direction, a right that can easily be conceded, but which has proper limitations, which would not at all be necessary if there was but one man in the world. It happens, however, that there are a number of us here, and this man one day was exercising his right to ‘strike out’ on a crowded street, and his fist came in contact with another man’s nose. It was right before the man’s fist hit the other man’s nose that his RIGHT to strike out in any direction ceased, and the right of the other man’s nose to occupy that space unmolested took prior precedence.

If, however, this other man’s nose had invaded the privacy of the individual in question, had stuck itself into affairs with which it was not properly related, had assumed to point out the action of other people, then the right of the fist to occupy the space which the nose improperly and unjustifiably occupied becomes another question.

The right of the church, any church, to teach whatever religious belief it chooses is unquestionable. But when the church enters into the domain of economics and politics it steps out of its sphere of right action and becomes a danger to the ideal of free government. And when the preacher or priest assumes the right to dictate the civic actions of his congregation he becomes a most meddlesome and dangerous person, and proves himself to be altogether out of sympathy with the ideals of republican government.

Personally I know very little about the Catholic church—but I do know that as one of the oldest religious organizations it has in foreign countries in the past exercised temporal power over rulers and peoples, power that in no sense belongs to religion, as we conceive of that term in the Western World today. Gradually this temporal power
has been wrested from the church and the kings and rulers as well, and vested in the people, where, I think, it properly belongs.

In some countries church and state are still united, but the church is losing ground, and rightfully, for it has occupied space that was already occupied by other people's noses, and many a bruised and bleeding nose has resulted, and they were the noses of people who believe in RELIGIOUS FREEDOM, which finally became a fact with the formation of the American Republic, which fact the writer hopes will remain a fact from this time one.

Whenever the church encroaches on the political and economic rights of its subjects it becomes the enemy to free economic and political as well as FREE RELIGIOUS expression, for by going outside of its own legitimate sphere and using its religious power to gain political or economic power, it forfeits its right to even its religious power over its subjects, and the result will inevitably be that the intelligent Catholic laity will lose faith in the church, just in proportion to the church's activity outside its legitimate realms.
BY Their Own Words Shall They Be Condemned.

By H. Lockwood
Editor of The Prophet and the Ass

The following article is from the October, 1912, issue of the Billy Goat Magazine, formerly "The Prophet and the Ass."

BISHOP SAYS SOCIALISM IS PERIL TO WORKING MEN.
CHICAGO, July 22.—Condemning Socialism as a peril to working men of every class, especially to organized labor, Right Rev. John P. Carroll, Catholic bishop of the diocese of Helena, Mont., Sunday night issued an appeal to Chicago workers to avoid what he declared was a doctrine economically unsound, false in its pretenses and insulting to the intelligence of those who labor.

The bishop declared that the fight upon Socialism was a patriotic one for the protection of religion and the home and that the teachings of the Socialist leaders were un-American and opposed to the principles set forth in the Declaration of Independence.

Traces Early Conditions.
After reviewing the attitude of the church toward labor during the early and middle ages, Bishop Carroll said in part:

"After the splendid record of nineteen centuries, Socialism dares to whisper in the ear of the laboring man that the church is his enemy; that it is allied with capitalism for the purpose of keeping from labor its just rewards.

"It regards the present social order as bankrupt and to be replaced by the new co-operative commonwealth. Its aim is not social reform, but social revolution.

"The church would warn the laboring man of the false pretenses of Socialism. It would again restate the old doctrine of the dependence of men upon one another. It admits that the greed of capitalists is responsible for many of the ills that afflict the laboring man, but it knows that to destroy capital itself and all productive property would do irreparable harm to the laboring man himself.

"The church is willing to use all its influence to bring about the social reforms that are needed to improve the condition of laboring men, but it will never consent to the total destruction of the social order itself; in other words, it condemns Socialism as the enemy of the laboring man."
Private Ownership Lost.

"And, first of all, Socialism is economically unsound. It destroys the right of private ownership, or, at least, limits it to consumptive goods, such as food, clothing and shelter, and it would transfer to the community or the state the ownership of land, capital and all the instruments of production and distribution.

"Who would work in the field, in the factory and the mine if his surplus earnings were confiscated by the state? Where would be the incentive to toil if one were not permitted to accumulate capital and make it productive?

"Socialism, moreover, is an insult to the laboring man. It reduces him to the condition of a brute. The state is the only owner and the laboring man must be fed at his master's crib. He is deprived alike of the responsibility and the pleasure which should belong to every rational being of providing for the future of himself and his family.

"Private property is natural to man. This is the common opinion of men since the world began. Socialism's false promises of a terrestrial paradise, of a land flowing with milk and honey, where justice and peace and happiness reign supreme, can never be realized upon earth. If this visionary theory could be reduced to practice state absolutism it would again bring back to the world the slavery and the ignorance and the crime of paganism, which Christianity has banished from the earth.

"Socialism is unpatriotic. It aims to destroy all constituted civil authority. Its treasonous outbursts of indignation against the powers lodged in the Constitution and the judiciary, its attacks against leaders in civil life are evidences of its anarchistic aims and purposes.

"Socialism is un-American and is opposed to the Declaration of Independence, which sets forth not only that all men are created equal, but also that they are endowed by their creator with certain inalienable rights, among which are life, liberty and the pursuit of happiness.

"Worst of all, Socialism would take from the laboring man the things he needs most—religion and home. To say that Socialism is merely an economic theory is to treat it in the abstract. Socialism removes from man his trust in God and His providence and places it in himself. It regards all the woes of the world as coming from the present social order. It looks upon all the religions of the world as an outgrowth of economics.

"Socialism is an enemy of the labor unions, and in order that the future of unionism may remain secure that knowledge must be spread among the ranks of the workingmen and no foothold of Socialism must be permitted in the labor unions.

"The attitude taken by the Ancient Order of Hibernians of active and practical opposition to Socialism is the attitude of every really Catholic and truly patriotic organization."
THE WOLF IN SHEEP'S CLOTHING.

I have taken some valuable space in reprinting the above diatribe, that the opposition may be handled with fairness, and in accordance with the Golden Rule. In other words that the Catholic Church quote fairly from the writings of the Socialists the things they oppose, something that they never do, seldom quoting at all, and when they do this, only garbled passages, so disconnected from their context as to often falsify the real position of the writer quoted.

To anyone at all familiar with the real program of Socialism it is manifestly unnecessary to point out the errors and falsities in the article, they are glaringly misleading and inconsistent.

But to those who are not familiar with the teachings of Socialism, and whose information is gained from such a source, what kind of an impression do you think they would form? Certainly one very far from the truth.

Take this passage: "The bishop declared that the fight upon Socialism was a patriotic one, for the protection of religion and the home and that the teachings of the Socialist leaders were un-American and opposed to the principles set forth in the Declaration of Independence."

Horrors! May the Saints protect us!

Who was it said: "Let him who is without sin cast the first stone?"

The implication here is that Socialism is making a direct attack upon religion and the home and teaching something that is "opposed" to the principles of the Declaration. Well if this is true—why doesn't his lordship, the bishop, state definitely just where these things can be found, and just what they are? Why doesn't he quote the particular passages from the platform of the Socialist party that are
“opposed?” In other words why don’t he prove his mere statement? Does he expect that the fact that he is a “bishop” makes it unnecessary for him to furnish proof, and that anything he says will be swallowed as “infallible,” just because he says it?

Sad to say, this is undoubtedly what he does expect. And still sadder to say, this is unquestionably what happens, for there are hundreds of thousands of minds that have been schooled from childhood to accept without question what the religious teachers say—and if there is anything more un-American than this, the writer can’t think of it just now, unless it is the assumption that any man’s word is a substitute for facts.

The writer has been a Socialist for about 17 years, and during this time he has taken considerable pleasure in reading and quoting the Declaration of Independence; and considers it one of the grandest documents that have been written, it is a matter of some surprise to him at this date to learn that he, as a Socialist, is really “opposed” to this declaration—let the bishop tell it.

Now take this one: “It (the church) would again restate the old doctrine of the dependance of men upon one another”—just as if the Socialists denied this dependance, when the very essence of the proposed industrial system is CO-OPERATION.

“It (the Church) admits that the greed of capitalists is responsible for many of the ills that afflict the laboring man, but it knows that to destroy capital itself and all productive property would do irreparable harm to the laboring man himself.” What wisdom! What inspiration! Why, any fool knows as much. No one but a crazy man would advocate the destruction of productive property,—and to imply that the Socialists advocate this is to attempt to falsely brand them with a crime, and such an attempt is a
Even the situation of the so-called "middle class" in this country is not altogether pleasant.
REAL CRIME—even thought it be committed by a “bishop.”

And again we read that “it (the church) will never consent to the total destruction of the social order itself.” I'm glad to learn it! But I want to say that when the church puts itself on the side of Capitalism, it lines up with the greatest destructive agent that the social order has ever known, continued to the end of its program chaos will reign supreme. The Socialist party does not propose that the program of capitalism shall be continued much longer, it has already gone far enough to prove its incompetency to solve the problems that confront human society, nor will the substitution of a sane industrial order in its place result in a “total destruction of the social order itself” but just the reverse.

In reply to this bright question: “Who would work in the field, in the factory and in the mine if his surplus earnings were confiscated by the state?” I wish to answer that I sincerely hope NO ONE. But even if that thing did actually happen (and it is not the program of the Socialists by any means, but of “State Capitalism”), I don't know as it would be so very much worse than having the surplus product CONFISCATED BY PRIVATE CAPITALISTS as the thing is DONE RIGHT NOW.

Now listen to this: “Socialism, moreover, is an insult to the laboring man. It reduces him to the condition of a brute. The state is the only owner and the laboring man must be fed at his master's crib.” Great Jehossifat! And is it REALLY as bad as that?—or is the good bishop just joking, or trying to make a fool of us. Just let us take a slant at this. Who would be the “state” under socialism, provided such a thing existed? THE WORKING CLASS, and then the working class will feed at their own crib, for they will be their OWN MASTERS—and that isn't so damp
bad as it might be—and actually IS under Capitalism when the workers can't even get a chance to feed at ANY-BODY'S crib.

"He is deprived alike of the responsibility and the pleasure which should belong to every rational being of providing for the future of himself and family." Oh, SLUSH! It will take more than ONE "bishop" to get such tommyrot down the throats of the working class, even though they are Catholics, for the workers know by sad experience that no one is going to shoulder the responsibility of taking care of them or their families, and Socialism simply means to provide a little BETTER and easier way for them to do this very thing for themselves,—and a way of getting out of providing for a lot of sleek parasites who now live on the fat of what the workers produce,—and mind you, I'm not mentioning any names in this connection, you can form your own conclusions.

He says "Private property is natural to man." Just how to prove this has been a problem that has bothered some of us Socialists, as we all believe that, whether "natural" or not, it is VERY DESIRABLE—and Socialism offers an industrial system that will make it possible for ALL of us to OWN SOME,—and now we have the bishop's own word for it that it is "natural" for us to own it, our minds are relieved considerable, though we have thoroughly made them up to have some of this private property anyway, natural or not.

As to "Socialism's false promise of a terrestrial paradise, of a land flowing with milk and honey, where justice and peace and happiness reign supreme, can never be realized on earth." Well, if this be truly true, then why pray "Thy kingdom come, thy will be done on EARTH as it is in Heaven?" A man who prays that sort of thing and does not BELIEVE IN IT AND TRY AND MAKE IT POSSIBLE
is a hypocrite—or worse. The Socialists believe in making that program possible right here and as soon as possible. This thing of putting off our chance for happiness until after we are dead doesn’t set well on our stomachs. We have noted that some of these sky-pilots who tell the workers to be contented and accept their bitter lot without protest, are pretty apt at swapping off “mansions in Heaven” for real hard cash here on earth. We want the mansions in Heaven all right, all right, but we’ve decided that if we are going to live in a mansion in Heaven, we’d better get used to living in a somewhat respectable and decent house here and now,—and we are going out after it. They say that some people have success come to them, many more hang around and wait for it to come, some go right out and drag it in by the tail, if necessary, and the working class are getting ready to do that very thing ere many moons,—and success to them will simply mean that they shall ENJOY THE LEGITIMATE FRUITS OF THEIR OWN LABOR, undiminished by interest, rent or profit.

“It (Socialism) aims to destroy all constituted civil authority.” That is basely false and misleading, and a bungling attempt to identify socialism with anarchy, but it won’t pass muster. That sort of thing went years ago, and may go yet with a few dupes whose brains are dwarfed by ecclesiastical bonds, but the ordinary chump knows better these days.

And now, if you have tears to shed, prepare to weep great soulful weeps: “Worst of all, Socialism would take from the laboring man the things he needs most—religion and home.”

Now that almost makes me feel like saying “damn”—at least it is a provocation to profanity. The idea that Socialism will take away the workingman’s home! Why, God bless you, bishop, there are mighty few workingmen who
Unorganized labor is helpless in the grip of the master
HAVE ANY HOMES TO TAKE AWAY—the capitalistic skin-game that you are supporting has about accomplished that stunt already. It is the express PURPOSE of Socialism to RESTORE these homes, and make the ownership of a home not a mere possibility but a CERTAINTY.

I wish I could say with the lowly Nazarine—"Father forgive him, for he knows not what he does"—but I'm inclined to think that you know exactly what you are up to, in this attempt to falsify the program of Socialism and substitute in its place a bastard of your own making—and you are pretty good at the job, but the thing won't live, for you cannot blow into this one the breath of life, it's dead before it is born.

The only thing in your entire attack that has any semblance of truth is this statement, and it is but a half truth—"Socialism removes from man his trust in God and His Providence and places it in himself."

I am perfectly willing to admit that Socialism gives to man a trust in HIMSELF, and removes from his calculation the idea that he must sit around and wait for manna to fall from the skies. The Creator placed man on a beautiful and fruitful world, a world full of all the things essential to his physical life, and gave him brains, or at least a place to grow some.

And he has grown some. Along mechanical lines he has become wonderfully developed—he has harnessed the lightning, chained the waterfall, and forced the elements to do his bidding; he has constructed huge engines and multiplied his own physical force an hundred fold; he has made the desert blossom with verdure, and wrested from the domain of chance his food supply; he has fashioned the most delicate and intricate machinery that does the work of his hands much better and quicker. From the standpoint of mechanical skill he has indeed become a giant with
marvelous productive power, power sufficient to supply his every need, nay, his every desire that is rational—BUT—and here comes the strange part of it—with all this productive power the PRODUCERS are wanting all these things that go to make life really worth the living—they live in hovels, dress in shoddy and eat the refuse of the market place.

Who is to blame?

Who is it right NOW that is trying to deceive the workers and keep them from knowing the TRUTH, which alone can make them free?

To be frank, however, it is not my purpose to lay the blame on anyone but the workers themselves—if they are such a bunch of chumps that they will continue to be stuffed full of poppycock by such articles as the one herein quoted, and allow the skin-game of capitalism to continue, a game where parasites feast and fatten,—then they probably deserve to be skinned. The sad part about it is that the women and children suffer most. The good part about it is that this game has a LIMIT—that the old system is not able to perpetuate itself beyond a certain point, already in sight, and that in spite of all the supporters of the reign of Mammon, the writing is on the wall and the days of its kingdom are numbered—and woe be to the man or woman or organization that stands in the way of the people when they wake up and claim their own.

And now in conclusion: If the bishop knows what is good for him and his kind he will pull his nose out of politics and economics—for if the people find it there they have a right to conclude that it has left its proper place in the religious field and butted in where it has no business, and it is very apt to get punched. If the bishop is opposed to Socialism because it may endanger his ECONOMIC holdings in stocks and bonds and real estate, then let him
be frank and say so—not try to hide behind the cover of religion. A “religious” exploiter is no more to be considered than any other kind of exploiter that takes tribute from the earnings of the working class—they all belong to the same breed of cats—and they are all going to get their tails trimmed, as exploiters, right short back of their ears.

I like an open fighter—but the bishop who tries to defend the present brutal capitalistic regime and keep the workers from coming to their own, and does this in the good name of religion, should be forced out from under cover.

Socialism will not interfere with religion, as such, in any way—it is purely a private matter—but it will effect the economic power of every individual and organization that exploits the working class. Herein is the only logical reason for opposition to the Socialist program, and we are justified in thinking that those who oppose are actuated by this reason, and no other.

Poor, poor religion! What crimes have been committed in thy name!
CAN LABOR EXIST WITHOUT CAPITAL?

With religion the Socialist movement is not concerned. Its program is purely economic, dealing with what the church is pleased to call "worldly things"—and keeping its hands strictly off what the church designates as "spiritual things."

The Socialists are not seeking a fight with the church; they are not attacking the church; they have nothing to do with religious or spiritual matters. The Socialist program, however, is not only one of aggressive propaganda, but also one of vigorous defense. In other words, no one can "kick our dawg around" without getting a comeback.

The following quotation is from an editorial in the May issue of "The Occidental" of Portland, Oregon, a Catholic monthly magazine:

"Capital should study labor and make it clear to the latter that it is its best friend; that whilst it has a perfect right to discriminate, it always wants to be fair and just, and prove itself labor's best friend. Labor on the other hand should promptly and pronouncedly disown any hostility to capital, and cut adrift from these loud-mouthed demagogues who are but as parasites on labor, and whose only occupation seems to be to breed disturbance by inflaming the passions of the populace. Capital can do without labor, but labor cannot do without capital. Capital may be injured—crippled without labor, but labor without capital can do absolutely nothing—it is dead. But both pulling
together harmoniously, and with consideration for each other's rights and interests a cordial and fraternal feeling can be established and magnificent results attained. Labor is all right. It is quick and impulsive, but it is also just and considerate and can always be depended upon to meet an adversary more than halfway."

Just read that over again and tell me frankly if you ever saw its equal for pure unadulterated poppycock.

If there is any argument at all needed to show that the church should keep out of matters of economics and politics, this "editorial" is sufficient. It is full of false statements and shows conclusively that the writer is either DENSELY IGNORANT of the question he attempts to handle, or else he purposely prevaricates and attempts to mislead.

Against the statement "labor without capital can do absolutely nothing," let me just add this from the pen of no less a man than the great Abraham Lincoln: "LABOR IS PRIOR TO AND INDEPENDENT OF CAPITAL. CAPITAL IS ONLY THE FRUIT OF LABOR AND COULD NOT HAVE EXISTED IF LABOR HAD NOT FIRST EXISTED. LABOR IS THE SUPERIOR OF CAPITAL AND DESERVES MUCH THE HIGHER CONSIDERATION." Lincoln was not a Socialist; he did not grasp the economic problem as it is understood today, nor is his definition of capital acceptable to economic students, who designate as "capital" only such fruits of labor as are used to exploit labor, for capital is not a "thing" but a method of USING things—and all products of labor are not capital. Lincoln at least grasped the general idea of the great battle between labor and capital—really between the laborers and the capitalists—as will be seen by the following quotation: "Inasmuch as most good things have been produced by labor, it follows that such things belong of right to those whose labor has produced them."
Undoubtedly there are hundreds of thousands of good Catholics among the laymen who could easily show the fallacy of this article, were they permitted to do so. The real animus and danger of the matter is found in this, that such publications NEVER FIGHT IN THE OPEN OR GIVE THE OPPOSITION A CHANCE. They follow one false statement up with another. It is not a question of "discussion" or an attempt to "find the truth"—but the carrying out of a one-sided program of slander, abuse and false statements, that are never corrected or made right.

The Socialist press invites the Catholic opponents of Socialism to USE ITS COLUMNS free of charge. The Socialist press never attacks without first stating clearly what it is attacking, and printing the article or argument of the opposition. Contrast this method with the opposition.

Here is a suggestion to the Catholic laymen: Insist that these papers and priests of your faith keep OUT OF POLITICS AND ECONOMICS.

To acknowledge that your priest is your spiritual guide does not justify him in assuming that he is also your POLITICAL guide and that you are to follow his wishes or accept his unsupported statements along economic lines. You have some rights that even a priest should be taught to respect.

I say this in all kindness to the Catholic layman, and I add with sincerity that if the church does not keep out of politics the church is going to get the severest licking that it has ever had, and one that it will richly deserve.

Following the "editorial" above mentioned is another, equally as silly and incompetent, under the heading:

Nipped in the Bud.

"The Catholic clergy of Ireland have their eye on Socialism, and its expounders. They cannot be caught napping, and they will see that their people do not become the dupes of these would-be philosophers."
One James Larkin was quite recently planning to establish a branch of Socialism in Sligo, but the bishop of the diocese issued a letter to the Catholic people which was officially read at all the masses on Sunday and at once an effectual quietus was put on Mr. Larkin’s budding hopes. The clergy of Oregon—all the clergy—should take a pronounced and determined stand against this spreading evil, and the wild license allowed its supporters and expositors. The city of Portland is today, and very justly, the pride, not only of Oregon, but of the whole Northwest, yet Portland seems to be “the bed of roses,” chosen by this most disreputable element, on which to rest its “poor aching head and its wearily toilsome bones.” In justice to Portland and to themselves, as well as for the sake of common decency, the civic authorities should not permit this. There’s plenty of work—remunerative work, to be had, if these Socialist masses can only be saved from the sophistries and the allurements of the “soap box,” and made to realize that there is but one way to acquire property rights, or goods or chattels of any kind, at least, while the sharp eye of “Detective Snooks” is on them, and that way is by honest labor—by sobriety and steadiness."

Say, isn’t that statement rich, that under the present industrial regime of capitalism, “there is but one way to acquire property rights,” etc., “and that way is by honest labor;” also that “there is plenty of remunerative work to be had.”

Out in the open arena of intellectual thought such statements are harmless because they are so brazenly untruthful. But the sad part of the matter is here—and this statement is taken direct from the letter of a Catholic who sent me the article above: “You must remember that the boobs who listen to or read that stuff, and do not get access to the truths in the matter, swallow it whole.”

Truly there is “No darkness but Ignorance.”

The hope of the future is in EDUCATION. The minds of the people must be free to THINK on all economic and political questions, and they must be free to ACT in accordance with their OWN conclusions.
Any religious organization that attempts to enter the domain of politics and dictate what its adherents shall vote for or against, at once becomes a real danger to the perpetuity of a democratic form of government, and it lays itself open to attack by all lovers of political freedom, both inside and outside its fold.

Again I say—let the church keep its nose OUT of politics.
THE BOY SCOUT MOVEMENT.

The most startling fact came to my notice recently in pursuing the "Boy Scout Page" of the St. Paul Pioneer Press, from which the following clipping were taken:
Catholic Boys Form Many Scout Troops.

As a result of the indorsement of the Boy Scout movement by Cardinal Farley in America and Cardinal Bourne in England, and other Catholics in both countries, a tremendous impetus has been given to the Boy Scouts of America by Catholic clergymen and laymen throughout this country. There are now in process of formation in New York City and many other cities throughout the country many Boy Scout troops.

The Rev. Henry H. P. Garner, Scoutmaster of the Westminster Roman Catholic Cathedral Troop of London, which was organized in 1911, writes: "The work we have commenced must not end when our boys become too old for Scouts; our object is to work that funds will enable us to have headquarters with sufficient room for old boys, representing all over eighteen years of age, so that a Senior Scouts' Club may be formed."

The boy scout movement is bad enough as organized by its misguided adherents who have failed to see that the good things in it are simply as "bait" for the accomplishment of its real purpose—the furnishing of food for cannon. But when we consider the matter as being taken up by a great church organization, with the idea of CONTINUING it into "Senior Scouts," there can no longer be any question of its extreme danger.

It is, indeed a far cry from the teachings of the Lowly Nazarine, the carpenter's son, the friend of the poor and despised, who went about doing acts of kindness and teaching lessons of love and non-resistance, to this movement of the Catholic Church to arm its young men and drill them in the arts of war and instill into their young, plastic minds the ideals of war that are diametrically opposed to the teachings of the Master, Jesus.

Can you imagine the Nazarine at the head of a boy scout troop?

As to the Catholic religion, that is a different matter. I do not pretend to understand it, nor is it any of my concern
as long as the priest confines himself to the inculcation of his religious tenets, whatever they be. But when the priest steps out of his pulpit into the political and economic arena, and when he takes up the organization of the young men into an army with the express purpose of continuing them “AFTER THE AGE OF EIGHTEEN,” then it is time that every true American citizen, regardless of political or economic belief, cried out against the danger of the unity of church and state.

Again I say, let religion—all kinds of religion—keep hands off from politics and economics. And as military matters are strictly a part of the State, let them be careful how they boost the boy scout movement. We do not want any boy scout movement in this country, and above all things shall we mistrust and fear the organization of the Catholic Boy Scouts with their “Senior Scouts.”

It is high time the American people were doing some serious thinking.
And now as a final word let me again state that the foregoing is not an attack on the Catholic church, as a religious organization, nor upon any of its religious teachings or beliefs.

It has been my privilege to know a good many Catholics, personally and intimately, and some of them, viewed from my conception of ethics and right living, are among the very best people I have ever met.

Viewed from the highest accepted ethical standpoints I believe the laity of the Catholic church will measure up favorably with that of any other denomination, that as individuals they are actuated by motives of honor and justice.

In a republican form of government, however, it is of the gravest importance that the individual citizen voter, no matter what church or other organization he belongs to, shall be left entirely free to express his political AND ECONOMIC convictions at the ballot box. Any coercion, or influence in the name of religious authority, or attempt in any way to dictate or hinder the FREE expression of the individual voter is, in my judgment, a blow at the very foundation of republican institutions.

The persistent, and in some cases malicious and misleading attacks of some of the Catholic priests, and high up officials of this organization, upon the Socialist party, and particularly the efforts of some of the priests to dictate the political and economic action of their members, is a matter of the gravest kind, constituting little less than actual treason to the republic,—for there can BE NO REPUBLIC where the individual voter is not FREE to follow his own political convictions and vote for whatever party or individual or principle of government or economics he, individually, favors.

That any political or economic organization should have the right to defend itself against attack must be conceded by all fair-minded people, nor can this defense rightfully be called an attack on the church, or priest who steps out
of his church and into the arena of politics and economics, where he does NOT BELONG.

If, in such a defense as the foregoing, some of the bitterness that typifies the attack of the church creeps in, it certainly cannot be considered as other than justified. Nor should we, who are outside the pales of the church, some of us outside of all churches, hardly be expected to be so gentle and long-suffering and meek and charitable and Christ-like, as these representatives of the church who are supposed to represent these very principles, but who are, in some instances, at least, showing to the world an example of the most unprincipled, vicious, bitter and fiendish opposition, worthy only of beings whose minds still are a part of the dark ages.

Again I say, it is the RIGHT and DUTY of every Catholic layman to formulate his own conceptions of the economic regime in which he lives and of which he is a part, and to VOTE THE POLITICAL TICKET OF HIS OWN CHOICE, UNMOLESTED IN ANY WAY BY PRIEST OR CHURCH.

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