THE
ROMAN RELIGION

A SHORT HISTORY OF HOW
THE HOLY HUMBUG
WAS HATCHED

By HENRY M. TICHENOR,
Editor The Melting Pot

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THE ROMAN RELIGION

A Short History of How The Holy Humbug Was Hatched

By HENRY M. TICHENOR

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PUBLISHED BY THE MELTING POT
St. Louis, Mo.
Yours for a religion that is ideal and a social system that is sane,

Henry M. Tichenor
The Purpose of this Pamphlet.

This pamphlet is not published for the purpose of singling out the Roman Catholic Church from among the other orthodox churches and exposing its rottenness. The Roman Catholic Church is simply the mother of all the rest of the pagan creeds that for centuries have been masquerading in the name of the sweet-souled Nazarene, whose glad tidings of peace and human brotherhood is the most precious message ever brought to earth.

All the orthodox creeds of Christendom are, and always have been, the friends and allies of the master-class in its robbing and outraging of the workers. Further, all the orthodox Protestant creeds of Christendom howl the same horrors and humbugs that their Roman mother howls. They all blasphemously insult the Soul of the Universe—the Source of all Life, with their savage lie that charges the murder of Jesus, done by the Roman ruling-class and the institutional Church of his day, as being a fore-ordained bloody sacrifice to appease the wrath of a deity—and that same deity, say these insane creeds, was the actual father of the being he had butchered!

They all have made a mad-house of countless millions of human brains, with their infamous invention of eternal torture for all who do not believe their dogmas.

They all have upheld tyranny, war, and a social system wherein one class rides on the back of another class.

All the orthodox creeds in Christendom are enemies of the working-class in its struggle to capture the governing powers of the world, whereby the workers may attain their economic freedom; but the Roman Catholic Church is especially outspoken in its endeavor to still chain the workers with its miserable injunction of “Servants, be obedient to your masters.

The Roman Catholic Church is perfectly organized, and is and always has been in politics. Thus it is that not only the master-class itself, but also the various orthodox Protestant churches to a large and rapidly growing extent, look to the Roman Hierarchy for help in this hour when the workers of the world are fast throwing race hatred and religious hatred to the winds, and looking to Socialism to break the chains that have been forged upon them by both their secular and spiritual masters.
As to the controversy printed in the last part of this pamphlet, between "Rev." C. J. Kluser, Roman priest, and myself, both of us are but pawns in the world-wide struggle now going on. I am exploiting this controversy simply as an incident in the class struggle that gives me further opportunity to shatter the superstitions and shams that still hypnotize millions of my brothers and sisters of the working-class. Kluser and I are nothing—the cause of Labor's emancipation is everything. Neither have I anything personally against Priest Kluser—his crazy creed, which forces him to be a friend of the masters of bread, instead of a brother to the producers of bread, is all I fight; and I leave it to the reader, as well as to the priest, WHERE WOULD JESUS, THE JEWISH PROPHET OF PEACE AND BROTHERHOOD, STAND—WOULD HE BE WITH THE USELESS MASTERS, OR WOULD HE BE WITH THE USEFUL WORKERS?

In this pamphlet articles that met with the best commendation, that I have written in various issues of the MELTING POT, have been liberally copied. This will doubtless be appreciated by many old subscribers who have requested that these be put in pamphlet form for future reference. To the thousands in every part of the country, who have made possible by their support and work the existence of such a publication as the MELTING POT, and the publication of such a pamphlet as this, I wish to express my deepest gratitude and love. May we all be worthy builders of the coming commonwealth, wherein religion will be real, and society sane, is the earnest hope of your comrade in the Great Revolution!

HENRY M. TICHENOR.

St. Louis, Mo.
An Abomination of Desolation,

When we dig into the past history of the human race, we readily discover what a devil of a fix our ancestors got us all into. Ancient historians—Plutarch, Lycurgus, Plato, Aristotle and others, as well as ancient tablets found in the ruins of buried cities, have amply testified to the order of the first human society. It is only in these modern times, however, that scholars have gathered together these old fragments that tell us how our remote ancestors lived. To such tireless investigators and students as Mommsen, Strabo, Bockh, Morgan and Ward, we are deeply indebted for what we now know regarding ancient society.

The knowledge that these men have unfolded to the world should be known to every man and woman, and taught in every school. It is the key that unlocks the hidden mystery of many present abnormal things, both social and religious. When read and understood it will be seen that the legend of the curse had, after all, a foundation upon which oriental writers built their religions. A curse does rest upon the human race, dating back to our earliest society, and Man has, literally, been driven out of Eden.

This curse has degraded man and has loaded him through all ages with untold miseries. The curse that we have endured is the master and slave system that began with the first form of society. It has defiled both the slave and his master, and all the intermediate classes that have existed between. It has robbed man of his natural glory and strength, his character and superb possibilities. Man, designed to be the expression of the highest in nature, robbed and tortured by the curse of slavery and caste distinction, can not compare in symmetry and grace with a herd of wild antelopes. Among these are found no diseased or insane, no victims of wanton outrage and agony; no lordly despot, poisoned with pomp and pride; no contumely expressed by one antelope to another; the curse only rests on man. It has marked the features of the race with its horrors; from faces filled with pain and despair, with lust and criminal instincts, on to those who unblushingly wear the disgusting expression of pride and arrogance, the curse that rests upon us has made us all a sorry sight. Man on his knees is something pitiful to behold; the birds of the air must wonder at us.
The first master class that history records was the old patriarch. Religion and legend have painted him a holy man and a hero. He was nothing of the kind—he was a holy fright and a bully. He gobbled up all the real estate he could fence in and called it his. He owned it because he took it. He also owned everything that lived or grew upon it. He owned his women and his cattle. He owned his goats and he owned his own offspring. He swapped his tovs, or his women and children with his brother patriarch on the next ranch whenever he saw a good trade. He did all this because he was big, and could lick any other man that disputed his right and title. Even among the ancient Jews, who, under the Mosaic laws, tried to be somewhat more decent among their own people than the Gentiles around them, the old Jewish patriarch was anything but an angel. It was wrong for a Jewish patriarch to own as a slave one of his own blood except for a limited number of years, but it was all right to capture and sell a heathen. It appears perfectly proper to some of us, even to this day, to benevolently assimilate a heathen that is weaker than we are. As far as the women were concerned, the Jewish patriarch, like his Gentile brother, figured them in with the cattle. To the old patriarch the only creature on earth worthy of any respect was his oldest son by his favorite wife. We are even told that the Jewish Jehovah loved Jacob, who was the oldest son of the patriarch Isaac, and hated Esau.

Among the Gentiles, when the old patriarch died the oldest son fell heir to the entire estate, lands, cattle, women and children—his own mother, together with his father's other wives and concubines, and his own brothers and sisters and half brothers and sisters included. All the lands and herds were his property, and all the human beings were his slaves. If the oldest son, who became the patriarch at the death of his father, inherited more slaves—his own brothers and sisters included—than he needed, he traded part of them for cattle, or sold them. If he could not trade or sell them, he killed off such as he did not need. Plutarch graphically describes these wholesale killing of slaves. There was no hope of freedom for any of the children of these slaves. The law of primogeniture—the inheritance by the oldest son of all the property of the patriarch—was absolute. It was not only embodied in the social law, but was also part of their religion. It was backed by the divine approval as well as the club.

This social system of master and slave—this curse—dating back to the earliest times, going through various changes of society from barbarism to organized kingdoms, finally culminated in the western world in the Roman Em-
pire. Under the rule of Rome the master and slave system reached its most diabolical perfection. The patriarch became the patrician of divine origin, and the slave became the brute in human form without a soul. There is nothing as savage in history as Rome. It still rules. It is the full fruition of the curse of master and slave that formed the first society. It operates to this day every government and rules every religious organization.

It was into this Roman world of master and slave that Jesus came with his message of human brotherhood. He was a Jewish carpenter, born of the outraged working class. Like thousands of other rebel slaves before him, his life ended upon a cross. His gospel of redemption from the rule of human monsters, his vision of fraternity and equality, sank deep into the hearts of his Jewish followers, and after his tragic death they heroically labored to lift the people from bondage. They, too, were martyred by Rome. But the message took root among the oppressed, and for over three hundred years struggled and grew. Then Rome accomplished by cunning what it had failed to do by force and murder, and made a state religion of the revolutionary gospel of Jesus. Christianity struggled for an existence to the fourth century, and then died, and has been dead as a door nail ever since.

Rome took the simple Jewish carpenter, with his sweet message of human brotherhood, and blatantly deified its own savage murder upon the cross and made of Jesus a tortured god, and placed him in a niche beside her other pagan myths. Paganism today, split into three divisions—three colossal humbugs—viz.: Roman Catholicism, Greek Catholicism and Protestantism, all offer an outraged world of master and slaves a jumble of creeds that for nineteen centuries have deluged the earth with war and hate, with millionaire and pauper, with cunning and cruelty, with every abomination imaginable, and without even a pretense of proclaiming the brotherhood of man that Jesus taught, the only possible redemption and salvation of the race.

Jesus, who came voicing the world-wide democracy of Solon and Isaiah, has been made the bloody sacrifice to a savage god, a scapegoat for human tyrants and money-lords to load their sins on. Just as the cry of the Hebrew prophets was drowned by the trumpets and rituals of the time-serving Hebrew priests, so has been the greater cry of the Nazarene silenced by the creed-mumbling priests and preachers. Like the old paganism from which it sprang, so has so-called Christianity taught and upheld the system of one class riding upon the back of another as divine. This monstrous system, this CURSE, has been, and still is, taught as a righteous thing and ordained of God by the
Christian church and state, both Catholic and Protestant. Only a race of servile creatures that had been degraded for ages by the old savage patriarchal society, that made the oldest son by the favorite wife a lord and master over all, would have ever tolerated the damnable doctrine of "servants, be obedient to your masters," that for centuries has held the only useful element in society—the working class—in chains. Our government and our religion are ordained by and for the master class. The rulers and the clericals draw both their inspiration and their salaries from the same source—from the money-lords, the lineal descendants of the old savage patriarchs—and their business is, as the sweet bard of Scotland sang, "to hold the wretch in order." They give us hell in this world, and, if we kick, they piously doom us to a worse one for all eternity. And we, poor, ignorant dupes, have actually swallowed the pagan rot that the church stole from Roman mythology! There are scholars in the pulpits today who are utterly ashamed of the whole miserable deception that so-called "Christian" orthodoxy has perpetrated upon the race. There are books written, based on undeniable evidence, that disclose the whole Roman scheme of turning the original "glad tidings" of Jesus into a bundle of myths stolen from pagan mythology. Our society, both social and religious, is Pagan to the core. Outside of a commonwealth of human brotherhood there is nothing worthy of the name of either religion or state, and before the world-wide sweep of this coming society all tyranny and humbuggery must fall.
Getting His Inspiration.
How and When the Roman Creeds Were Spawned.

"And the multitude of them that believed were of one heart and of one soul; neither said any of them that ought of the things which he possessed was his own; but they had all things common."—Acts IV, 32.

"Nature gives all goods to all men in common; for God has created all things so that all men may enjoy them in common. Thus it was Nature that gave the right to common enjoyment, while it was unjust usurpation that originated the rights of property."—St. Ambrose.

"God created all things to let everyone enjoy them and to make the earth the property of all. NATURE originated the COMMUNIST right, and it is force which has produced the rights of property. Since the earth was given to all in common, no one can call himself the owner of what exceeds his natural needs; what is over and above this, he has alienated from society."—St. Ambrose, Sermon 64 on Luke, Chap. 16.

"The earth is the common property of all men; it is vain for those to think themselves innocent who appropriate to themselves alone the wealth which God gave to all men in common. When they do not share with others what they have received they become man-slayers."—St. Gregory, "Des Soins et des Devoirs des Pasteurs," XXI, pages 303 and 304, Lyon, 1682.

The foregoing quotations, taken from the writings of two of the most noted of the early followers of Jesus, amply testify as to the social significance and revolutionary character of the Christianity of the first three centuries. Hieronymous, John of Chrysostom, Basil, and all the rest of the witnesses of that period who dared preach to a master and slave world the redemptive gospel of human brotherhood, bear like testimony. Summing up the intent and purpose of Jesus and his followers, Ernst Haeckel, in his "Riddle of the Universe," (chapter XVII) says:

"The Christians of the early centuries were generally pure communists, sometimes 'Social Democrats,' who, according to the prevailing theory in Germany today, ought to have been exterminated with fire and sword."

They were well-nigh "exterminated with fire and sword," and crucifixion and by wild beasts. Rome roared "destruction to the early Christians," just as Rome roars
“destruction to the Socialists” today. Marcus Aurelius tells us that the early Christians were not slaughtered on account of their “religious” belief, but because of their revolutionary teachings among the plebians and slaves. And so, now, it is not on account of the religious or non-religious beliefs of the Socialists that the Roman Church fights them—and would outlaw and doubtless slaughter them had it the power—but on account of their revolutionary teachings among the wage-slaves of the Twentieth Century.

True, there was one sect, that called themselves “Christians,” in the first century, that did not preach nor practice economic brotherhood. They were the followers of Paul, who himself was a Pharisee—an aristocrat by birth and breeding. The revolutionary Christians—the immediate followers of Jesus and his disciples—spurned Paul. The early followers of Jesus repudiated Paul as an imposter because he catered to the Roman patrician class. Bronson C. Keeler, in his “History of the Bible,” says (page 40): “In those days Paul was not recognized as a lawful teacher of Christianity, nor was he for more than a hundred years after his death. Paul asked, Am I not an apostle? And the others said he was not.” And on page 41 of his book the same authority says: “Paul’s early spirit as a persecutor appears when he wishes that those anti-Paulines who troubled the Galatian’s were cut off. (Gal., V, 12.) He once met Peter in Antioch, and an open conflict occurred (Gal. II, 11-21.) The Ebionites, one of the most powerful of the early sects, rejected Paul, and said he was an apostate. (See Irenaeus, Adv., Haer., I, 26. Also see Eusebius’ Ecclesiastical History, III, 27.) The Clementine Homilies attack him bitterly under the name of Simon Magus. They reject his Epistles entirely. Justin Martyr rejected him, and scarcely deigned to notice his writings. Hegesippas would not use his Epistles, and said, substantially, that he had falsified Scripture. (See Dr. Davidson’s Canon Law.)” And so on one might quote, clearly proving that Paul, on whom the churches of today have built their structure, was scorned by the immediate and lowly followers of the revolutionary Jesus who had come, he declared, not to make the captives obedient to their masters, but To Set Them Free. And the message of human brotherhood, of peace and good will, that Jesus taught, was finally killed by Pagan Rome, and Paul, who was repudiated by the early comrades of Jesus, was made the authority of the church—Paul, with his insults to woman, his miserable adulation of the “powers that be,” and his dirty command to the slaves telling them to obey their lords and masters. Paul is largely responsible for the Roman myths that afflict us today, and which finally succeeded in killing Christianity.
EXECUTION OF PROTESTANTS IN THE NETHERLANDS.
in the fourth century. Paul, with his "slaves be obedient to your masters," has absolutely superseded Jesus, who cried "call no man master," for "all ye are brothers."

The Roman Catholic creed began to be formed about 170-180 A.D. And let it be distinctly understood that by the "Roman Catholic" creed I include the whole pagan batch of Protestant mimics that trail in Rome's tracks. The creating and canonizing of the New Testament, as we have it now, launched Roman Catholicism in full sail upon the world. Again to quote Ernst Haeckel (Riddle of the Universe, chapter XVII):

"Primitive Christianity embraces the first three centuries. Christ himself, the noble prophet and enthusiast, so full of the love of humanity, was far below the level of classical culture; he knew nothing beyond the Jewish traditions; he has not left a single line of writing. * * * As to the four canonical gospels, we now know that they were selected from a host of contradictory and forged manuscripts of the first three centuries by the three hundred and eighteen bishops who assembled at the council of Nicea in 327. The entire list of gospels numbered forty; the canonical list contains four. As the contending and mutually abusive bishops could not agree about the choice, they determined to leave the selection to a miracle. They put all the books, (according to the 'Synodicon of Pappas') together underneath the altar, and prayed that the apocryphal books, of human origin, might remain there, and the genuine, inspired books might be miraculously placed on the table of the Lord. And that, says tradition, really occurred! The three synoptic gospels (Matthew, Mark and Luke— all written after them, not by them, at the beginning of the second century) and the very different fourth gospel (ostensibly 'after' John, written about the middle of the second century) leaped on the table, and were thenceforth recognized as the inspired (with their thousand mutual contradictions) foundations of Christian doctrine!"

The Sermon on the Mount is about the only absolutely authentic record we have from the lips of Jesus—and there's enough dynamite contained therein to blow up the whole Capitalist system. Other genuine records of Jesus' words that we have are not contained in the New Testament—they were cunningly left out. They are such as quoted at the beginning of this chapter.

Several important councils were held from the time of the council at Nicea up to about the year 500. Of these "religious" councils, that have given us our "holy" and "inspired" creeds, Bronson C. Keeler, in his "History of the Bible," writes, quoting such recognized authorities as Dr. Philip Schaff and the celebrated historian, H. H. Milman:

"The reader would err greatly did he suppose that in these assemblies on or two hundred gentlemen sat down to discuss quietly and dignifiedly the questions which had come up before them for settlement. On the contrary, many of the bishops were ruffians, and were followed by crowds of vicious supporters who
stood ready on the slightest excuse to maim and kill their opponents. The most shocking scenes that occur in the ward political conventions in the worst districts of our great cities are as nothing compared with what history tells us was common in these Christian councils."

The council of Nicea, upon whose decisions hang all the creeds of Christendom, was composed of a bunch of ignorant priests who had barely stepped out of the myths of ancient pagan worship, and who decided all "holy" questions by either a knock-down fight or a vote. It is doubtful if any one of these clericals, who have told us all about our gods, devils, hell and damnation, drew a sober breath during the entire proceedings. At the third general council of the Church, which was held at Ephesus in the year 431, history tells us that the "holy fathers" came with armed escorts, as if going to battle, and were followed by great mobs of the ignorant rabble, slaves and seamen, the lower populace of Constantinople, peasants and bathmen, and hordes of women, prepared for violence. And they had one hallelujah of a time, for, we are told, they "fought in the streets and much blood was shed." (Milman, "History Latin Christianity.")

What these drunken, fighting, ignorant pagan priests declared to be revealed from God, that is what is taught as "divine" by both the Catholic and Protestant creeds today. No wonder their dope doesn't mix with Socialism. Thus was sired and damned the "Holy Catholic Church"—which orthodox Protestantism swallows hide, tail and "taller"—with its prostitution of Jesus' simple gospel of peace and brotherhood, and its pagan myths, devils and damnation. Of this holy horror—papacy—Ernst Haeckel truly says:

"It meant death to all freedom of mental life, decay to all science, corruption to all morality."

Again says this same scientist and scholar:

"All that we esteem in TRUE Christianity, in the sense of its founder and of his noblest followers, and that we must endeavor to save from the inevitable wreck of this great world religion (the Roman creeds) for our new monistic religion, lies on its ethical and SOCIAL planes. The principles of true humanism, the Golden Rule, the spirit of tolerance, the love of man, in the best and highest sense of the word—all these true graces of Christianity were not, indeed, first discovered and given to the world by that religion, but were successfully developed in the critical period (at the time of Christ) when classical antiquity was hastening to its doom. The papacy, however, has attempted to convert all these virtues into the direct contrary, and still to hang out the sign of the old (pagan) firm. Instead of Christian love, it introduced a fanatical hatred of the followers of all other religions."

Of the reign of papal Rome Haeckel writes:

"The power of Rome was directed mercilessly for centuries against everything that stood in its way. Under the notorious Torquemada (1461-98) in Spain alone eight thousand heretics were burned alive and ninety thousand punished with the confiscation of their goods and the most grievous ecclesiastical fines; in the

—14—
Netherlands, under the rule of Charles V, at least fifty thousand men fell victims to the clerical bloodthirst. And while the heavens resounded with the cry of the martyrs, the wealth of half the world was pouring into Rome, to which the whole of Christendom paid tribute, and the self-styled representatives of God on earth and their accomplices (not infrequently atheists themselves) wallowed in pleasure and vice of every description. 'And all these privileges,' said the frivolous, syphilitic Pope Leo X, 'have been secured to us by the fable of Jesus Christ.' With all the discipline of the Church and the fear of God, the condition of European society was pitiable. Feudalism, serfdom, the grace of God, and the favor of the monks ruled the land; the poor helots were only too glad to be permitted to raise their miserable huts under the shadow of the castle or the cloister, their secular and spiritual oppressors and exploiters. Even today we suffer from the aftermath of these awful ages and conditions, in which there was no question of care for science or higher mental culture save in rare circumstances and in secret. Ignorance, poverty, and superstition combined with the immoral operation of the law of celibacy, which had been introduced in the eleventh century, to consolidate the ever-growing power of the papacy. It has been calculated that there were more than ten million victims of fanatical religious hatred during this 'Golden Age' of papal domination; and how many more million human victims must be put to the account of celibacy, oral confession, and moral restraint, the most pernicious and accursed institutions of the papal despotism!'

Besides the burnings at the stake, the agonies of the rack and torture, who can estimate the awful mental anguish that the beastly orthodox 'Christian' religion has caused?

Tortures of the Inquisition—Pulley, and Roasting the Feet.

To this day the Roman Catholic and the Roman Protestant holy horrors eran their abominable lies of devils and damnation into the brains of little children. The miserable, crazy creeds of Christendom, with their savage nightmares of a savage god whose wrath against mankind, because a
mythical Adam ate a forbidden apple, was only appeased by the bloody sacrifice of his own son—with their devils and eternal torment to curse forever every creature who didn’t swallow the rot—these crazy creeds of Christendom, Catholic and Protestant, are the most hideous monstrosities that were ever turned loose among a “civilized” people. They were concocted by ignorant, cunning, brawling pagan priests, and their poison still pollutes the souls of men. They have made a madhouse of countless millions of human brains. And all these miserable horrors and humbugs have been purposely kept up by the ruling class in order to hold the workers in submission. “Servants be obedient to your masters,” and “be ye subject unto the powers that be, for the powers that be are ordained by God,” is mighty fine dope with which to chloroform and degrade the working people.

Lady after Torture, brought before the Tribunal of the Holy Office.

It was Flavius Valerius Aurelius Constantine that virtually put an end to the glad tidings of Jesus—glad tidings which have never been voiced by any great movement since Constantine’s day until modern Socialism took up once more the cry of peace and brotherhood. When this bloody pagan butcher ascended the throne of Rome in the year 312, genuine revolutionary Christianity had become such a menace to the master-class that he—Constantine—fearful of the rapid spread that the gospel of human brotherhood and equality was making in spite of dungeons and stakes, deemed it a wise policy to fuse the imperial Roman Government and the Church into one party—like the democratic party once did with the pops—and thus, under the cloak of assumed governmental friendship, cunningly ex-
tistinguish the light that blazed from Bethlehem. The beau-
tiful coup d’ etat was successfully put across. Constan-
tine conveniently “saw” a sign in the skies and became
“converted.” Then he legislated every pagan priest in
the Roman empire into a ready-made, hand-me-down “Chris-
tian” clerical, the temples of Diana were labeled cathedrals
of Christ, and the dear people fell for it.

The result of this royal fusion of paganism and Chris-
tianity was the paganizing of Christianity—not the Chris-
tianizing of paganism. Constantine had turned the trick.
From that time until now all the creeds of Christendom
have trailed after the bloody Constantine. Only the Social-
ists of today are anywhere near the shadow of the cross.
The old Roman mythology, minus a few dozen of its fabled
gods, but still reeking with all its old-time Mammon worship
and mumbling creeds, inscribed the word “Christianity”
on its brazen brow and has ever since kept on doing business
at the old stand. Priests of Rome and preachers of Protest-
antism all worship and uphold the same monstrosity. Our
society, social and religious, is the same society, social and
religious, that Jesus came to destroy. Fire all the gods
of all the creeds into the MELTING POT, and out comes
the brazen face of Mammon. This is YOUR god, if you
believe in the social system of one class riding on the back
of another.

This god has been busily engaged all these past cen-
turies keeping the workers in chains. One of these fine days
this savage god and his savage social system are going to
get a knock in the head by a world-wide, class-conscious
army of workingmen and women. Put your ear to the
ground and you can now hear the tread of marching feet.
This god is a goner, and all hell cannot save him. And
when pagan Rome and her pagan gods and goblins are
driven from among the walks of men, a new race, buoyant
with Hope and Love, will bring forth from the past the
pearls that nineteen centuries of swine have trampled
under foot.
The Roman Religion and the Roman Rule.

Before the church had compiled any New Testament, the immediate followers of Jesus carried about with them the Sermon on the Mount. It was about the only message they had. For proclaiming what is contained in this Sermon, many of these early Christians were crucified, burned, beheaded and fed to wild beasts by the Roman power. We have ample evidence of the attempt that these early proletarians made to live a life of brotherhood, such as Jesus advocated. The records that we have of that period bear unquestionable testimony of the revolutionary character of early Christianity. Men whose souls were aflame with the gospel of peace and human brotherhood, have left us in their own words the intent and purpose of the Christian movement of the first four centuries.

C. Osborn Ward, in his history of "The Ancient Lowly," has done a splendid service to the life and character of one of the noblest men, one of the sweetest souls, that ever walked the earth. He has rescued Jesus of Nazareth, the working man—the Carpenter—the comrade of the lowly and outcast, from the claws of the pagan idolaters that have made an emperor and god of this ancient prophet of Labor's emancipation, and has given him back to us as he really was; the fearless and passionate revoler against the Roman master class that held his brothers and sisters in bondage—the interpreter of a new dispensation to be built on the imperishable rock of Peace, and Love, and Brotherhood, and which alone can save the race.

Because he was a rebel, because he hurled his scorn and defiance in the teeth of the slave-masters, Rome—Rome, the embodiment of slavery, superstition and tyranny—seized this noble rebel, and, with the help of the time-serving high priests, nailed him upon a cross. Crucifixion was not only one of the most agonizing deaths ever conceived in the black hearts of the world's master class, but it was also the most ignominious method of execution, and was only inflicted upon slaves.

The revolutionary message of Jesus—the uncompromising Call of Love and Brotherhood—sunk deep into the hearts of the toilers and slaves. The glad tidings of the Jewish Carpenter spread like wildfire, and Rome tortured,
burned, crucified, beheaded and fed to wild beasts thousands upon thousands of the devoted followers and expounders of these “tidings of great joy, that should be to all people.” But ravenous Rome could not extinguish the kindled fires of Love and Brotherhood by fang and claw, no more than can the same ravenous Rome today stop the rising flames of SOCIALISM with its myths and devils and blatant priests. Then the slick old serpent, despairing of murderous methods to accomplish its ends, dragged forth the slaughtered Carpenter of Nazareth, whose revolutionary message threatened the power of the masters of bread, deified him with all her pagan pomp, and seated him upon a gilded throne among the pagan gods. There, today, in mythic imagery sits the fabled Christ, while the Real Jesus, the friend and Brother of the lowly of Earth, who gave his life to enslaved humanity rather than prostitute the light that illumined his soul, has for centuries lain hidden from human sight beneath the rotten rubbish of Roman mythology. The scholarship and research of today is bringing forth from the buried centuries this beloved soul, this comrade of the toilers of the world, to be placed once more where he rightly belongs—not among the demi-gods and ghosts of Rome, but high up on the monuments of martyrs to Labor’s redemption who have been murdered by the master class in all ages.

In his history of “The Ancient Lowly” Ward has given us the full fruit of years of study, research and tireless work. He gives us the tragic story of the ancient struggles of the slaves to gain their freedom. The laws of Solon, that gave the early trades unions their first hope, and which together with the vision of love and liberty proclaimed by the martyred Jewish prophet, Isaiah, were an inspiration to Jesus and his followers, are fully elaborated and historically true. He discloses that Jesus was president of a carpenter’s union, and records a tablet found near the Lake of Galilee that substantiates the statement, and which is accepted as authentic by scholars. The true story of the early Christians, their simple faith in a common Fatherhood and a universal Brotherhood, their secret meeting places for fear of the Roman power, their uncompromising devotion, even unto torture and death—all these, cherished by men and women who love their blood and breed, are brought forth clear and clean in Ward's great work. And the beauty of it all is that Jesus the Carpenter appears no longer a crowned and throned emperor in a far off pagan paradise, but he is simply a child of earth, our Comrade and Brother, human as the red blood of us all, who was crucified by the same greedy gorgons, the same savage war-lords that outrage the workers of today.

If Jesus had preached the same senseless creeds that
for centuries have been taught in his name, he would never have been crucified. For the ruling class and priestly dogmas of his day, Jesus had the utmost contempt. There wasn’t a tool of Caesar’s, neither a high priest, who did not hate Jesus, just as the rulers and the Church hate Socialism today. In religion Jesus gloried in the visions of human brotherhood and justice portrayed by the old Jewish prophets.

When Jesus was born Rome was in the zenith of its power, and at the same time the social rottenness that doomed Rome to destruction was becoming apparent to discerning eyes. The working class—the slaves—of Rome were looked upon as cattle by the nobility. Roman paganism taught that the slaves had no souls. Jesus came with a message of universal equality and brotherhood, and his gospel gripped the hearts of the outcasts with wonderful power. It became a light and hope that they were willing to die for. For his seditious teachings Jesus was crucified by the Roman rulers, assisted by the time serving priests and the aristocracy of Jerusalem. Crucifixion was the death penalty inflicted by Rome upon rebellious slaves. The Jews never practiced it. None but slaves were nailed to the cross.

It is a monstrous lie to charge the Jewish race with this crime. It was Imperial Rome that murdered Jesus—the same Imperial Rome that years after his death transformed his sweet gospel of peace and brotherhood into the myths and creeds that are offered as “Christianity” today. Roman priests, steeped with the mythologies of Roman paganism, gradually developed our “New Testament,” and wrote into it the savage doctrine of the sacrifice of his own son by a savage god. Nothing could be more abhorrent to Jesus the carpenter than the “Christianity” offered today in his name. It was purposely constructed and finally ordained at the Council of Nicea, in the fourth century, to hold the revolting working class and slaves in order. The vision of brotherhood on earth was removed to another world, and slaves were taught contentment with their lot here, and obedience to their masters, in order that they might live in mansions after they died. Implicit faith in the fall of Adam, the resulting curse, and the wiping away of their sins by the divinely ordained bloody sacrifice of Jesus, was offered in the place of the glad tidings of brotherhood that Jesus taught. The doctrine of the trinity—three gods in one—was a compromise between the many gods of Rome and the one god of the Jews. The conception of a universal Fatherhood, with its natural complement of a universal Brotherhood, as conceived by Jesus, was utterly buried beneath the pagan conception of gods.
and emperors, sitting upon golden thrones in the skies, that rewarded or damned according to the set rules concocted by the priests. Orthodox Christianity became therefore a simple thing to accept—all the poor victim had to do in order to believe it was to renounce his reason. This, sad to relate, has never been a hard thing for the masses to do.

For my own part I would not give a continental for any "religion" that does not cry out against a monstrous social system—a system where one class rides on the back of another—a system that drives millions to want and degradation; that drives brothers and sisters of my class into hovels and basements, into almshouses and even to starvation and death in their old age. I utterly and with supreme contempt repudiate any blathering creed that yells "servants be obedient to your masters," and all hell couldn't make me believe that the Creator of the Universe ever said or sanctioned such tyrannical stuff. Between the teachings of Jesus the Carpenter and Paul the Pharisee there is a gulf that I do not pretend to try and bridge.

The Church stands with the master class, because it was conceived and born in the interests of the master class. The Church spurns "peace on earth, toward men good will," and upholds war, because the master class, in its game of exploiting the workers, must have wars. The Church offers ceremonies, symbols and superstitions to believe, and pagan deities to adore, instead of Brotherhood and Peace to live, and a Universal Source of all life—the common Father of all of us—to accept, because belief in the ceremonies, symbols and superstitions, and the adoration of a mythical trinity of royal deities, can chain the workers, both bodily and mentally, while Brotherhood and Peace would set them free. If there were such a thing in existence as a personal devil, he could have quit work and retired to a life of ease long ago—the orthodox Church has attended well and faithfully to all his dirty work.

The communism that was practiced by the early followers of Jesus was necessarily a different economic arrangement than modern Socialism offers. This difference, however, lies more in practice than it does in spirit. Modern Socialism comes with the modern machines of production and distribution—the great factories and the railroads. It was their revolutionary teachings, especially among the slaves, that caused the persecution and martyrdom of the early Christians. There were three divisions among them—the followers of John, Peter and Paul—the most revolutionary being the disciples of John. Paul, as stated, was repudiated by the immediate Jewish followers of Jesus. Scattered to different places, and living in Communism, these followers of John existed into the fourth century.
It is a great pity that the sublime and tragic history of these men and women has not formed a part of church teachings. Those that charge Socialism with being an "enemy of religion" do not elaborate upon the lives of these, their religious antecedents, and the noble attempt they made to fraternalize the world in the name of Christ. And yet their sufferings and martyrdoms were not in vain. The fire that they kindled still burns. The world is aglow, as it never has been since that time, with sparks from that fire that shall yet spread those ancient glad tidings into a living, all-absorbing flame. Gazing onward and upward toward the infinite sweep of those glad tidings, binding humanity and divinity together, man is born again and all things become new. There, "nations shall beat their swords into plowshares, and their spears into pruning hooks. Nation shall not lift up a sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and under his fig tree; and none shall make them afraid; for the mouth of the Lord of hosts hath spoken it." There, "they shall not labor in vain, nor being forth for trouble," "they shall not build, and another inhabit; they shall not plant, and another eat."

The humble birth of Jesus, we are told, was heralded with the message, "On earth peace, good will toward men." The bloody history of the past nineteen centuries shows how much attention has been paid to that message. Is Socialism an enemy to this message of peace and fraternity? The universal instituting of Socialism would relegate war to the graveyard of a barbaric past by removing the cause of war. Wars are fought for the purpose of oppression and exploitation, and Socialism destroys the system that exists by oppression and exploitation. But the Socialists have never waited for complete political power to demand peace on earth. From the incipiency of the movement they have patiently borne the jingo opprobrium of being unpatriotic, because they instilled into the minds of the working class—who are always called upon to do the fighting—the precepts of peace and the utter folly of their shedding their blood for the benefit of their master's pocket-books. It has even been suggested by the Socialists that if the rulers wanted blood they could go out and cut their own throats, and not call on the working classes of their respective governments to butcher each other. Unless in self defense, or to liberate a people from oppression and exploitation, no Socialist would give sanction to an appeal to arms. "On earth peace, good will toward men." When did the churches of Christendom, representing two nations threatening war, ever by their united and powerful protest prevent that war? The Socialists, the combined working
classes of Sweden and Norway did, and set the first successful barrier between lustful and bloodthirsty "Christian" governments. Again, when the war demon breathed its lurid fumes over Germany and France, the German and French Socialists, millions in number, arose as one man and stopped the proposed slaughter. And right recently we have seen the war-cloud that darkened all Europe over the Balkan-Turkish carnival of blood, driven back to hell, we hope, by the united action of the European Socialists.

To the proletarian alone, did Jesus bring his message. He came, he said, to "preach glad tidings to the poor." His perception of the ruling and exploiting class was "that they devoured widows' houses, and for pretense made long prayer," and his hopes of making anything decent out of them was limited to the chance a camel had of squeezing through the eye of a needle. Herein his message and Socialism converge to the finest point. The heritage left to the exploited class by Marx and Engels, the "Communist Manifesto," closes with these words: "The Socialists disdain to conceal their views and aims. They openly declare that their ends can be attained only by the forcible overthrow of all existing social conditions. Let the ruling classes tremble at a Socialist revolution. The working class have nothing to lose but their chains. They have a world to win. Workingmen of all countries, Unite!" Revolutionary! Yes. But will some apologist for the present brutal social system of profit and plunder suggest some other way in which the working class shall come into its own, save through the power of the ballot box, or, in case that be denied, still stronger force? Is there some path of roses by which "the meek shall inherit the earth? Is it to be hoped that the exploiters will get off the backs of the exploited without being kicked off? "And a man's foes, it is written, "shall be they of his own household."

"Glad tidings to the poor," said Jesus. "Workingmen unite!" cried Marx and Engels. "Deliverance to the captives," declared the Nazarene. "You have nothing to lose but your chains," echoed the Manifesto.

"Inasmuch as ye have done it unto the least of these my brothers——" is Socialism an enemy of this? Is it? To clothe the naked and give the hungry meat? For teaching such the first expounders of modern Socialism were exiled from their native land, and for writing of this European Socialists have spent years in prison. Because they spoke for a social system that should not rob and despoil the workers, the unspeakable wretch that sits on the Russian throne and his bloody hirelings have tortured and murdered Socialists by the thousands. Only a few years ago Chicago hung men who dared to agitate against a social system.
that dooms millions to hopeless slavery. Spain seized Francisco Ferrer and shot him to death because the "holy father" at Rome had a spasm at the vision of free schools in Spain. From the gallows, not many months ago, hung twelve Socialists in distant Japan, who never were told "the old, old story of Jesus and his love" in their childhood, but who were martyrs nevertheless, because they dreamed of the brotherhood of man. "Call no man master," said Jesus, "for all ye are brethren." And Liebknecht, in his speech at the Congress of the Social Democracy at Erfurt, Germany, in 1891, said: "Domination and exploitation in every form are to be abolished, men are to be free and equal—not masters and slaves, only comrades, only brothers and sisters." The brotherhood of man—this was the burden of the message of Jesus—this is the call of Socialism, the rock upon which the new society is being built.

Is this present world, with its wars of conquest and its wrecks of souls, its sweatshops and child labor, its degradation and poverty, its women driven to sell their bodies in order to live, its white slave traffic, its filth-bred diseases and countless more abominations, and with the iron heel of plundering wealth with its prostituted governments and courts at its back driving the race deeper and deeper in the mire—is all this hideous nightmare supposed to be anything at all like the kingdom of heaven on earth that Jesus dreamed of? Because the Socialists, with an abiding faith that accepts no compromise, declare they will utterly abolish all this and build in its stead a new order that shall abundantly provide food and fuel, raiment and shelter, books and music, to every human being able and willing to work, they are dubbed enemies of religion. For the aged, the feeble and sick they will lovingly provide. So was Christ condemned by the rulers and priests.

Go to that modern Babylon, New York City, where Mammon sits enthroned and rules the nation. Go over to the East Side, the great industrial section, where human beings—"these our brethren"—are packed by the hundreds of thousands in such abodes as good farmers would consider unfit for their swine. Here are poverty and misery intense enough to melt the heart of a savage. Here criminals are made faster than society can build prisons to contain them. For we create our criminal class, just as surely as we create the diseases that kill our babies, make invalids of millions, and send the vast majority to early graves. It is very simple, this process of making a criminal. Pick the prime saint in your community. Let him go hungry three or four days, and the criminal instinct will begin to creep up his system in spite of all his holiness. Let his wife and babies suffer hunger but one day, and if he has any red blood in his veins he will steal as readily as an "unsaved"
product of the slum. And who are the masses of New York's packed East Side? They are men, women and children of the working class. Here are the great factories of wearing apparel, story upon story of veritable fire-traps, that now and then disturb our slumbering consciences with frightful holocausts of burning victims. In these congested and unsanitary shops of human multitudes the deadly germ of the great white plague finds its most fertile breeding spot, to be scattered all over the land in the garments people buy and wear. Here the lives of women and young girls are ground into profits, that others, whose dainty hands were never soiled by useful work, may revel in splendor. And the big churches of New York teach all manner of salvation for the poor except to quit plundering them. Then comes SOCIALISM with its Vulcan Voice of Life. "Forward," the great Jewish daily of the East Side, carrying a living gospel in every column that church and synagogue have buried beneath rotten creeds. The German Socialist
papers, bringing the vision of labor's emancipation that was learned in the Fatherland. Italian, Polish, French, Bohemian, the Daily Call—all languages with the same redemptive message of the New Earth. Teaching that the working class is the only useful class in society, producing, as it does, all the food, clothing, fuel, shelter, books and music that are produced, and disclosing that the bulk of these things necessary to life and happiness are exploited from the useful workers by a class of useless drones that own the jobs—an ownership, if you will but analyze it, as binding as that of a master over a chattel slave. Showing that this master class, although in the minority, perpetuate this wholesale robbery of the workers by controlling the government. And pointing the way out, by calling upon the working class, and all in sympathy with its historic mission, to unite in a political revolt, to capture the governing powers, and to so justly arrange society and its industries that they who do the useful work shall receive the full products of their toil. And the kept vicars of the church would drown the rising volume of the world's new song with sounding brass and tinkling cymbals!

Jesus portrayed this life as a preparation of a life to come. We must live as brothers now, in order to be fit citizens of eternity. It is passing strange that so appropriate a preparation and social life should have been so pointedly overlooked by the church all these years. And now that the Socialists, like the voice of one crying in the wilderness, are demanding this life on earth of justice and human brotherhood—demanding it even though there were no hereafter—they are called enemies of religion! Just tell the next pagan priest or preacher that hurls his anathemas at Socialism that he had better provide his soul with an asbestos union suit before he hits the regions where his own creed says all liars go.

No more subtle scheme to hold the race in subjugation could ever have been devised than dogmatic religions. Blind belief, led by priest, preacher or rabbi, is the most hopeless spectacle imaginable. Men have hated each other, have fought bloody wars, have tortured and burned victims at the stake, in the name of some idiotic difference of priestly nonsense. Back of this fanaticism stood the economic masters urging the servile priests to keep up the hatred. It wasn't half so much because the Quakers differed in their religion from the Puritans that the Puritans hung them—it was because the Quakers cried out against the brutal method the Puritans had of acquiring lands from the Indians. The Puritans wanted the land, and they didn't want any interference in the way they took it. By order of the Priests the Catholics slaughtered the Protestants from
Spain to the Netherlands. You see the Protestant religion interfered with the business of selling indulgences, one of the most profitable sources of income that the priests enjoyed. This was the economic determining factor in the attempt of Roman Catholicism to stamp out Protestantism.

Infuse a few different kinds of religious poison into a community of human beings and they hate each other like tigers. Religious creeds have a worse effect upon a man than booze. You can work the booze out of your system and quit the stuff, but when a victim is loaded up on some rotten brand of orthodoxy it’s hard to do anything with him. A Protestant will damn the Catholics, and a Catholic will yell “to hell with the Protestants,” and both will hate the Jews. This suits the master class more than anything else except a pile of greenbacks. Every glimmer of liberty that Ireland has spied for the last hundred years has been extinguished by a scrap between the Protestant Orangemen and the Roman Catholics. And the landlords of Ireland, who for generations have swiped all the wealth produced by the Catholic and Protestant workers, pat both religions on the back and cry “Go to it!” In unhappy Russia the social revolution has been put back time and again by working the Russian Catholics into a frenzy mad enough to make them slaughter the Jews, and the pity of it is that thousands of these slaughtered Jews carried the only message—the message of Socialism—that could free the tyrant-ruled, poverty stricken, Russian Catholics. And the bloody Czar only thanked his god and smiled. And the more than pity of it all is that the whole job lot of creeds, Catholic, Protestant and Jewish, are miserable swindles, conceived by ignorant but cunning clericals, in the interest of their masters, the owners of the means of life, to humbug the masses and keep them in subjection to the powers that be.

All the numerous varieties of different religious dogmas that bind the brain and hold the masses apart have nothing at all to do with the right relations of men to each other. They have nothing to do with the sublime gospel of Brotherhood and Peace. They have nothing to do with the injunction that men should love each other and not hate each other. Who with clean soul can think that the Infinite Power that guides the Universe can care whether a man be Jew or Gentile, Catholic or Protestant, Buddhist or Mohammedan, Agnostic or Atheist, if that man is true to every impulse of human love and justice? When the religion of Love, and Justice, and Human Brotherhood shall touch the heart-strings of the race every discordant creed will be swept away, and the rapturous music of a united people will rise in full volume throughout the world. Away with the creeds—they keep the workers of the land divided. Away with the teachings of religious hatred, one to the other. The Catholic
creed is just as good as the Protestant cred, and the Jewish creed is just as good as either of them; and the whole three of them are only a bunch of nuisances to keep the Catholic workingman, and the Protestant workingman, and the Jewish workingman bound in chains.

Men and women of the working class, Catholic, Protestant or Jew, we have all been fooled long enough by the cunning masters and their servile priests. They have kept us weak by keeping us apart. Let us get together and by being brothers one to another see if we can't sweeten our own souls so they will pass muster. Let us make this world a beautiful place for the working class to live in. This looks to me like a religion simple enough for us all. Let the priests and preachers and rabbis have their dogmas. Let us of the working class just be comrades and brothers.
Superstition Hates Science, Socialism and the Public Schools.

The Roman Catholic Church, which is the body, soul and breeches of all the orthodox creeds, naturally has no use for the truth of modern Science. The clericals have always charged every phenomena in the Universe to the antics of their gods and demons, and the conception of natural law is therefore antagonistic to their religion. The paganism of ancient Rome, to which orthodox Christianity is largely indebted for its superstitions, had gods and demigods and demons galore, to whom prayer was offered. The so-called Christian priests of the third and fourth centuries simply revamped this paganism, and both the Catholic and Protestant churches are elegantly soaked up with this old mythology. Jesus was a Jew. He interpreted the Jewish prophets. His gospel was the universal Fatherhood of All, and the Brotherhood of man. Jesus would not recognize—nay he would repudiate the "Christianity" of today, that walks cheek by jowl with the kings of earth, the money-lords and the world's oppressors. Stripped of all its miserable shams, MAMMON is the god that the creeds of Christendom worship. No organization realizes this better than the Roman hierarchy. It is power—power over both body and soul that Rome is after, and she gathers all the coin she can possibly swindle the "faithful" out of. Rome, therefore, hates modern Science, as well as modern Socialism, not because these are wicked, but because they put an end to selling superstition at a big profit. The trafficking in "relics" of the "saints"—their bones, locks of hair and toenails—to cure diseases, ends when the light of modern Science appears.

No trace can be found of the traffic in relics until the emperor Constantine found it to be good politics to become converted to "Christianity" and organize a state religion out of it. His mother, Helena, pretended to have discovered the "true cross" upon which Jesus had been crucified over 300 years before, as well as the grave in which the body of Jesus was laid. Enough of that "true cross" has been sold since its discovery by Helena to start a dozen wholesale lumber yards. Splinters from that cross are still peddled to the "faithful" in the Catholic countries of Europe and Spanish America. Helena not only discovered the cross of Christ
himself, but also the crosses upon which the two thieves were crucified. By the miraculous power of the Roman priests the thieves' crosses are also good for whatever ails you. The timber from these doesn't cost the "believer" as much as that from Jesus' cross—and doubtless will do the work just as well. The sale of this timber began early in the fourth century. It is still being retailed. Shortly after the wonderful finding of these crosses, the graves of all the apostles were found. Every bone of these apostles is in existence to this day. In fact, the body of each apostle has furnished bones, hair and nails enough to fill a museum. There is scarcely a priest in any strictly Catholic country that doesn't keep a gunny sack full of St. Peter's fingers and toes. The skeletons of all the later saints are also quite numerous and command a good price. St. Dionsius, for instance, exists in Europe in two complete specimens, one skeleton being at St. Denis and the other at St. Demmeran, besides which well-preserved skulls of him are exhibited at the two cities of Prague and Bamberg, and an extra hand is on exhibition at Munich. Strange, isn't it, that the 'inspired' theologians mock at the teachings of modern Science?

The worship of the Virgin Mary began in the fifth century. There was a dispute among the clergy whether to call her the "Mother of God," or only the "Mother of Christ." Nestorius, one of the church fathers, thought it improper to call her the "Mother of God"—he wanted her called the "Mother of Christ." The synod of Ephesus, however, decided on the "Mother of God." The people, who had been accustomed to worshipping all the gods of the old mythology, also began to worship Mary's mother, St. Ann, and named her the "Grandmother of God." This, however, was going a little too strong, and finally Pope Clement XI ordered a halt. He doubtless feared that the devout populace would deify all the rest of Mary's relations, and would soon be praying to the "Uncle of God," the "Aunt of God" and dozens of God's first and second cousins. Mary's mother is now only St. Ann. The disputes of these theologians, who sneer at modern Science and damn our public schools, is something fierce. Whether or not Adam had a navel has been a source of controversy time and again. The holy fathers have not decided the question up to the present writing. They all agree that modern Science, public schools and Socialism are bad—very bad for their faith—but whether Adam, who was made in a minute out of mud and dried in the sun, and who needed no nourishment during such a short out-of-door gestation, had a navel or not is hard to decide.

Albrecht of Laningan, Bishop of Regensburg, and who
died at Cologne in the year 1280, wrote an exhaustive treatise as to whether the Virgin Mary was a blonde or brunette. He was absolutely certain that the earth was as flat as a pancake, but he wasn’t sure regarding Mary’s complexion. However, it is no wonder the holy man was puzzled—St. Mary’s hair has been sold for centuries in every shade of color—black, brown, red and yellow. At any rate, the Virgin Mary was handsome, for St. Danniani, who died in 1059, relates that “God himself, on account of the surpassing beauty of the holy virgin, fell desperately in love with her.” God, then, according to this same authority, called a convention in heaven and told the astonished angels of the proposed orthodox plan of salvation through the divine birth and sacrifice of Christ. The angel Gabriel was forthwith dispatched to Mary with a letter from God explaining the whole scheme, and to prove the truth of the story, in the sixteenth century the holy monk Eiseling wandered around Germany with a pinion-feather plucked from one of Gabriel’s wings. What more do you want to prove that the orthodox creeds are true? We are told that whoever kissed this feather was immune from the plague that used to sweep across Europe. Of course, these kisses were not gratuitous—the priests do not do business that way, not even when they are dickering with our old party politicians. To kiss this angelic feather good money had to be paid to the monk Eiseling. This monk also carried a bag filled with hay from the manger in Bethlehem in which Jesus was born. Whoever kissed this bag of hay—for so much per kiss—was also protected from disease.

During the Crusades Europe became fairly flooded with relics. Sacred articles of every description were brought from the Holy Land. Saint Louis, King of France, by the payment of an enormous sum, obtained possession of pieces of wood from the “true cross,” the sponge that was filled with vinegar and offered to Jesus, some of the original nails by which he was crucified, the purple coat he wore and the crown of thorns. In fact, the entire wardrobe of Jesus, of the Virgin Mary, of St. Joseph and all of the apostles were produced. Thorns from the crown of thorns were sold in every village of Europe. Even the blood of Jesus, sometimes in single drops, again by the bottleful, was produced. One of the most remarkable relics brought back from the Crusades were samples of milk from the breasts of the Holy Virgin. The quantity of this milk exhibited was more than a score of wet nurses could produce in a year. Even the swaddling clothes of the infant Jesus were brought forth in great quantities. The rope with which Judas hanged himself was found, and enough of it disposed of to stretch from London to Jerusalem. The pole was
discovered upon which the rooster sat when he crowed when St. Peter denied his Lord, together with all the said rooster’s tail-feathers. Even wonderful relics from the old testament prophets and patriarchs became common. Among these might be mentioned the staff with which Moses miraculously divided the Red Sea, some of the manna that was fed to the children of Israel, the brazen serpent set up in the wilderness, thorns from the burning bush, the stool from which Eli fell and broke his neck, the shears that Delilah used when she cut off Samson’s locks, and a big bunch of Noah’s whiskers. The “faith” of the people in those days in whatever the clericals told them is what the Church would love to have again. Anybody caught with a scientific thought at that time soon furnished his own corpse for a funeral.

The Church has always been the bosom friend and ally of tyranny. Tyranny can only exist by keeping the masses downtrodden, poor and ignorant. No master class could long maintain their seats on the backs of the working class once the working class obtained knowledge. It is only ignorance and superstition that can be enslaved. The altar and the throne have always conspired together to bind chains on the workers. The King, or Supreme Court, have always been “ordained of God”—by the Church. Did you ever hear of a master class that was not “God-fearing” and “pious”? There is a reason for this.

It was old Aristotle who remarked: “Subjects are less mindful of bad treatment from rulers whom they consider God-fearing and pious.” Just so. “The church,” declares Macauley, “is the handmaid of tyranny and the steady enemy of liberty.” And Guizot says: “The church has always sided with despotism.” It was the founder of Protestantism, Martin Luther, who hated and cursed the poor peasants of Germany in their heroic struggle against tyrants. “A rebel,” said Luther, “is outlawed of God and Kaiser. Therefore, who can and will fight and slaughter such a man does right well, since upon such a common rebel every man is alike judge and executioner. Therefore, who can shall here openly or secretly smite, slaughter and stab; and hold that there is nothing more poisonous, more harmful, more devilish than a rebellious man.” “Thereupon,” writes the historian, “the peasants were racked, flayed, fagoted. Their tongues were torn out by red-hot pincers. They were subjected to every refinement of agony.”

Today, as never before in all the known history of the race, a Light is breaking. Man is beginning to emerge out of the darkness of the past. He is brushing the cobwebs from his brain and learning to interpret his own relationship to the universe. From a superstitious, frightened and half-crazed savage of the jungle, Man is slowly arising to
sanity and comprehension. He is struggling to burst the chains that have bound him for ages to lordly masters of his bread and clerical masters of his brain, and is fighting a world-wide revolution that shall make him bodily and mentally free. In this struggle the ancient enemy of progress and liberty, the church—and especially the organized Church of Rome—has thrown itself, true to its instincts, on the side of the money-lords and despoilers of the race. The Roman Church—both the Catholic mother and her Protestant daughter—that has soaked the earth with the blood of her countless victims, has come to make her last stand by the side of her paramour, the Capitalist class, on American soil.

In this struggle the Roman Catholic Church is united, organized and disciplined, while her numerous Protestant spawn is divided into various sects and therefore weak. It is especially, therefore, the Roman Catholic Church and her priests to whom Capitalism turns for help in the hour of its death struggle with the awakening workers of the world. Almost driven from her old citadels in Europe by the flood of science and knowledge that has marked the last century, Rome has crossed the waters to find a sleeping people that she can lure into her trap. With a bloody record that ought to and shall damn her for all time to come, the Roman Church protrudes her miserable mummeries into the morning of the Twentieth Century and puts her ban upon those who are valiantly marching toward democracy and human brotherhood. Is her record forgotten or unknown? Is the story of the Catholic power, reeking with massacres and tortures, to be hidden by a bunch of Capitalist politicians and Mammonized Protestant parsons who seek to prolong the social system that allows one class to ride on the back of another? Let us tear the mask off this conspiracy that is doing Big Business' dirty work for pay in our land today—let us look the old abomination square in the face, "lest we forget."

In 1776 the bright Star of political liberty first shed its beams on this continent. Five years later, on November 7, 1781, the papal Inquisition was still doing business in Church-cursed Spain, and by order of the "Holy Office" at Seville a woman was burned at the stake. Only a short while ago, in that same country, Francisco Ferrer was shot to death with the sanction of the papal power because he believed in public schools and democracy. The Roman Church has not moved forward one inch since the midnight of the dark ages wherein the thing was bred and born. She hates the very name of democracy, despises the gospel of economic liberty and human brotherhood, would abolish public schools and outlaw modern science, and would bind the world forever to a social system of master and slave—
masters of both body and brain, slaves to both money lords and cunning priests. Our public schools are described by Cardinal Gibbons as "imperfect, vicious and destructive to the religion of youth." And the Catholic World (organ of the Catholic Church) says: "Education must be controlled by Catholic authority, even to war and bloodshed." And Cardinal McCloskey declares: "We must take part in the elections, move in a solid mass in every State against the party obliged to sustain the integrity of the public schools." And Father Schaner says: "The public schools have produced nothing but Godless generations of thieves and blackguards." An entire volume could be filled with the rabid ravings of Catholic priests against the American public schools. Had the Roman Church the power, it would do to American educators and teachers as it did to the martyred Ferrer in Spain. All honest critics of modern Socialism recognize the fact that the movement has for its ultimate goal human brotherhood—the very essence of the gospel of Jesus—and yet the Roman Catholic priest, J. L. Belford of New York, declared in a sermon that "the Socialist is the mad dog of society, and should be silenced if need be by a bullet."
The "Holy Inquisition," that existed openly until the French Revolution, is still part and parcel of the Romish faith. It is impossible to gather all the awful history of this monstrosity. The entire number of slaughtered and burned and broken on the rack by this holy horror will never be known. Both the Catholic and Protestant churches are stained with the blood of what their clericals damned as heretics, but the Inquisition holds the belt. It is estimated, by those who have given the subject investigation, that the Papacy, during the past thirteen hundred years, has caused the death of fifty millions of people. King Henry II, of England, in the year 1160, by order of the Catholic Council of Oxford, ordered a company of Waldenses, men and women, to be publicly whipped, branded on the cheek with a red-hot iron and driven, half naked, out of the city in the dead of winter; and none were permitted to show them pity or grant them the slightest favor. Catholic King Henry was the same variety of beasts as the Protestant Governor Glasscock of West Virginia and his savage state officials who have been butchering and hounding the striking miners and their wives and children in the mountains of West Virginia, in the dead of winter, in this "year of grace" 1913—all of which goes to show that the various "religious" nuisances are only a reflex of the master class that feed them. Frederick, the Emperor of Germany, A.D. 1224, sentenced heretics of every description, alive, to the flames. Sixty thousand heretics were slaughtered in the City of Beziers in 1209. Four hundred were burned alive at Lavaur in the year 1211. The Duke of Alva boasted of the execution of 18,000 men and women in six weeks. Paolo, the historian, reckons the number martyred by the Church in the Netherlands at 50,000; and Grotius gives the list of Belgian victims at 100,000. It is estimated that 70,000 Huguenots were put to death in France. There weren't anywhere near as many Quakers in Massachusetts as there were Huguenots in France, so the Protestant Puritans were unable to score as big a record when they butchered Quakers in Massachusetts in the name of God as their Catholic mother did with the Huguenots of France. The bloody massacres perpetrated by the Roman Church in Merindel, Orange and Paris would make anything less shameless than a bat out of hell hide its face in shame at this day and time. And yet this Dark-Age Church opens Capitalist political conventions in America with incantations by her pagan priests, assisted by Protestant parsons that got all their theological hookworms from Roman sewers.

The massacre of St. Bartholomew's day began on August 24, 1572. The tolling of the tocsin at midnight, August 23, gave the signal of destruction. The carnival of death lasted seven days. Medals commemorative of the "holy
event" were coined in the Papal mint by order of the Pope and distributed among his loyal butchers. One of these medals is now on exhibition in Memorial Hall, Philadelphia. Its face presents a raised figure of the Pope and the inscription "Gregorius XIII, Pontifex Maximus Anno I." On the reverse side of the medal is a representation of a destroying angel, bearing in the left hand a cross, and in the right hand a sword, and before whom a band of Huguenots, fleeing and prostrated—men, women and children—is represented, whose faces and figures express horror and despair. This is the Church that parades in the livery of Him who said, "By this shall all men know that ye are my disciples, if ye have love one to another."

The Holy Inquisition was established by "Saint" Dominic in the thirteenth century. It is the world's masterpiece of savagery. For a complete history of the "Holy" thing the reader is referred to such authentic works as Llorente, Dellon, Stockdale, Limborch and Geddes. Great, gloomy prisons polluted the land to hold and torture the victims of the damnable Church that invented the doctrine of everlasting torment. The horrible tortures inflicted were a fitting complement to the crazy creeds that today frighten little children with pictures of demons and hell. "The victims of the Inquisition," says Dowling, "were generally apprehended by the officers of the tribunal called familiars. * * * In the dead of the night, perhaps, a carriage drives up and a knock is heard at the door. An inquiry is made from the window, by some member of the family rising from his bed, 'Who is there?' The reply is the terrible words, 'The Holy Inquisition!' Perhaps the inquirer has an only child, a beloved and cherished daughter; and almost frozen with terror he hears the words, 'Deliver up your daughter to the Holy Inquisition,' or it may be, 'Deliver up your wife, your father, your brother, nor open your lips, on pain of a like terrible fate with the destined victim. The trembling victim is led out, perhaps totally ignorant of his crime or accuser, and immured within those horrid walls through which no sigh of agony or shriek of anguish can reach the ear of tender and sympathizing friends. The next day the family go in mourning; they bewail the lost one as dead; consigned not to a peaceful sepulchre, but to a living tomb; and strive to conceal even the tears which natural affection prompts, lest the next terrible summons should be for them."

The Roman Catholic Church never willingly gave up the prison and torture. When Napoleon captured the city of Toledo, he caused the opening of the Inquisition prison at that place and of this event the history of the Napoleonic wars says: "Graves seemed to be opened and pale figures like ghosts issued from dungeons which emitted a sepulchral
odor. Bushy beards hanging down over the breast, and nails grown like bird's claws, disfigured the skeletons, who with laboring bosoms inhaled, for the first time for a long series of years, the fresh air. Many of them were reduced to cripples, the head inclined forward and the arms and hands hanging down rigid and helpless. They had been confined in dens so low they could not rise up in them, and in spite of all the care of the army surgeons many of them expired the same day. On the following day General LaSalle minutely inspected the place, attended by several officers of his staff. The number of machines for torture thrilled even men inured to the battlefield with horror. In a recess in a subterranean vault, contiguous to the private hall for examinations, stood a wooden figure made by the hands of monks and representing the Virgin Mary. A gilded glory encompassed her head and in her right hand she held a banner. It struck all at first sight as suspicious that, notwithstanding the silken robe, descending on each side in ample folds from her shoulders, she should wear a sort of cuirass. On closer scrutiny it appeared that the fore part of the body was stuck full of extremely sharp nails and small knife-like blades, with the points of both turned toward the spectator. The arms and hands were jointed, and machinery behind the partition set the figure in motion. One of the servants of the Inquisition was compelled by command of the General to work the machine, as he termed it. When the figure extended her arms, as though to press someone lovingly to her heart, the well-filled knapsack of a Polish grenadier was made to supply the place of a living victim. The statue hugged it closer and closer, and when the attendant, agreeably to orders, made the figure unclasp her arms and return to her former position, the knapsack was perforated to the depth of two or three inches, and remained hanging on the points of the nails and knife-blades."

This is the same outfit that today wants to crush the Socialist movement.
Socialism and the Prophets.

The nineteenth century is the historic age of industrial and mental revolution. The social revolution of the twentieth century will be the full fruition. The marvelous machines, born of the genius of the working class, have revolutionized production, creating wealth in an abundance never before dreamed of. But these machines, that should prove a blessing, have served to grind the toilers into harder servitude and deeper poverty, because from the very nature of our social arrangement, they immediately became the private property of the few who did not create them, and are used to exploit the many who both create and operate them. Thus there exists the abnormal and panic generating condition in which the class that own the machines do not use them, and the class that use them do not own them. Socialism proposes to reverse this abnormal arrangement. As it was written by the Hebrew prophet, "They shall not build, and another inhabit; they shall not plant, and another eat."

Our present system of society, that so unjustly arranges its production and distribution of wealth, is the heritage of all former systems. The chattel slave system of ancient Rome and the feudal system of later Europe yet instill society with the poison of "class distinctions" and "caste." In the world of thought a revolution was inaugurated in the last century as radical as in the world of production. Many cherished traditions were ruthlessly smashed, from the divine right of kings to charms against witchcraft. In this general iconoclasm the church—and it needs a blamed sight more of it—received a fearful jolt. Men of brains revolted from the miserable mixture of revamped paganism and middle-age priestcraft that was being served to humanity in the name of religion. In this sudden reaction it was but natural that, to many, any conception at all of a Creator became lost. The Hegelian philosophy of atheism and materialism was advanced, and the early founders of Socialism, who were persecuted by both church and state, took refuge here. No god is better by far than the pagan myths that papal Rome has pounded into the heads of her dupes—and by papal Rome I include her protestant spawn that trails along with the same master class that Rome cohabits with, and dangles the same goblins of devils and damnation over
those who do not swallow the bait. And yet these founders of modern Socialism, repudiating every institution that sanctioned the revolting spectacle of a state universally composed of "certain rich men," "clothed in purple and fine linen," and millions of Lazaruses, sick, hungry and homeless—these "Godless" men interpreted a society to emerge from this Abomination of Desolation and redeem the race, that tallies with the social regeneration of Jesus' gospel.

A good tree will bring forth good fruit. A good social system will bring forth a good society. "By their fruits ye shall know them." Behold our fruits—are they good? War, disease, ignorance, poverty, crime, vice, insanity, degradation. These, and more, are our fruits. Filth, including impure food and unsanitary conditions, breed the disease germs that today are disclosed by the microscope. We pollute the beautiful earth, and poison the sweet waters that flow through her veins, and we charge Providence with the plagues and pestilences we thereby generate. Through poverty we drive maidens to prostitution and young men to vicious bachelorhood, and the mixing of their diseased bloods begets imbeciles. And our barbarous social system of a useless class robbing the workers is responsible for all this. August Bebel has said, "Whoever fancies he can found his own particular Kingdom of Heaven, will speedily learn by hard facts to take another view of his own impotence and incapacity." How clearly the Carpenter of Nazareth realized this is told in the words, "He was a man of sorrows, and acquainted with grief." Had he selfishly cared only for an individual salvation, as the Pharisees and hypocrites did, as they still do, his tender heart would not have yearned for the "Kingdom of Heaven to come on earth."

"The seat of law," says Hooker, "is in the bosom of Almighty God." Man must learn at last that he can MAKE no laws. He can make awful mistakes and call them laws and suffer thereby. The physical laws are Nature's laws. Congress might pass a decree that you could put your bare hand in a blazing fire, and your hand would not burn; but it would burn just the same. The laws of health are Nature's laws. Find and obey them, and we are well; break them, and we sicken. Man can neither make nor alter these laws. So it is with society. There ARE social laws, and the nations that broke them have perished. We can not make or change social laws. We can collectively break them and suffer; and, finally, by so persisting, commit national suicide. Let us find these laws. Let us apply them as we find them, and LIVE! When we do find them, we will discover that the social laws—the
laws that must govern a living society—are founded on absolute Justice. Nothing else can endure. Nothing else is worthy of endurance. This is the message of Socialism. It is the message of the prophets and Jesus. To him who accepts this message this becomes a wonderful age in which to live. United and ever increasing millions around the globe, of every race and every tongue, who know no nation save comrades, no blood save brotherhood, no flag save the RED ENSIGN that declares all races are ONE. The church, Catholic and Protestant, call this nightmare of hate and warfare, of master and servant, “Christendom.” Fool yourself no longer with such a blatant lie. THIS IS NOT CHRISTENDOM, THIS IS BABYLON, THE MOTHER OF ABOMINATIONS! Out of this we are coming. We are coming, as good Walt Whitman sang—

“Come, I will make the continent indissoluble,
I will make the most splendid race the sun ever shone upon,
I will make divine magnetic lands,
    With the love of comrades,
    With the life-long love of comrades.”

“I will plant companionship thick as trees along the rivers of America, and along the shores of the great lakes, and all over the prairies,
I will make inseparable cities with their arms about each other’s necks,
By the love of comrades,
By the manly love of comrades.”

In conclusion I would say, that the orthodox Protestant churches look just as much like the Roman Catholic Church as the Roman Catholic Church looks like the orthodox Protestant churches. Orthodoxy, of both Catholic and Protestant brands, is simply the believing of something that isn’t so.

As to the past records of these twin superstitions, they both reek with enough savagery and butchery to make them shut up shop forever if they were not as shameless as a skunk. No doubt but that more burnings and murders can be charged to Rome than to her Protestant daughter, but that’s natural, because Rome was in the big majority and clothed with greater power. But so far as the brutality of their crimes is concerned, honors are even. It was just as diabolical for John Calvin to burn Servitus at the stake, because Servitus was too intelligent and honest to swallow Calvin’s creed, as it was for Pope Clement to burn Bruno at the state, because Bruno repudiated Clement’s creed. The Catholics slaughtered more Huguenots in France

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than the Puritans slaughtered Quakers in Massachusetts, but the only apparent reason for this is that Huguenots were plenty in France and Quakers were scarce in Massachusetts.

It is not for the crimes of the past that I fight the creeds, Catholic or Protestant. It is because of the great issues of the hour—issues burning with most vital importance to the race—the absolute freedom, economically and mentally of my brothers and sisters, and against which old Rome—Catholic and Protestant—hurls its miserable bundle of hobgoblins. Rome, Catholic and Protestant, upholds the damnable social system of one class being servants to another—it upholds a master class, that takes nearly all the wealth that the working class produces. Rome, Catholic and Protestant, chloroforms the enslaved and robbed workers and commands them to be contented with their miserable lot on earth, and humbugs them with a picture of a mansion beyond the moon and a set of wings and a gold bonnet after they're dead. Rome, Catholic and Protestant, drags the pagan gods, devils and brimstone pit in its clerical rags to bribe or scare innocent children to swallow its dope, before the years come when their reason, were it not poisoned in childhood, would laugh the myths to scorn. Rome, Catholic and Protestant, for nineteen dreary centuries has stood for war, exploitation, and poverty of the workers. Rome, Catholic and Protestant, is at this minute the friend and ally of the Plunderbund in the world-wide struggle Labor is making to burst its bonds.

I do not for a moment ridicule a real religion. I love the Golden Rule, and, to me, Justice between man and man, Brotherhood and Love, are fairer than the golden stars at night. Nor do I deny the immortality of the soul, nor that the Universe itself is planned and guided by Infinite Wisdom. I know but little, though, beyond the earth, who is my beautiful Mother, and the blood and breed of the human race. I love these because I see and know them, and I renounce and despise any religion, conceived by any mortal, that does not say to every soul, "You have just as good a right upon this earth as any other, and none shall rob you, or degrade you."
A Revolutionary Religion.

By Jesus of Nazareth.

NOTE:—With a very slight changing of the phraseology, simply done to better fit modern conditions, and which do not in the least contradict the radical meaning of the original, every word in this symposium can be found in the New Testament, and accredited to Jesus.

The Spirit of the Lord is upon me, because he hath anointed me to preach glad tidings to the proletariat; he hath sent me to heal the broken hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are enslaved.

Blessed are the poor in spirit, for their's is the coming kingdom of heaven. Blessed are they that mourn, for they shall be comforted. Blessed are the downtrodden, for they shall inherit the earth. Blessed are they which do hunger and thirst after righteousness, for they shall be filled. Blessed are the merciful, for they shall obtain mercy. Blessed are the peacemakers, for they shall be called the children of God. Blessed are they which are persecuted for righteousness' sake, for their's is the coming kingdom. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice and be exceeding glad; for great is your reward in the coming kingdom; for so persecuted they the prophets which were before you.

Ye have heard that it hath been said in your bible, "An eye for an eye and a tooth for a tooth." But I say unto you, That ye revenge not evil. For our Father maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. Be like him. And if any man sue thee at law, and take away thy coat, let him have thy cloak also.

Woe unto you, ye lawyers! for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers.

Give to him that asketh of thee, and from him that would borrow of thee turn not thou away. By this shall all men know that ye are my disciples, if ye are brothers one to another.

And when thou prayest, thou shalt not be as the hypocrites are; for they love to pray standing in the churches and in other public places, that they may be seen of men.
Verily I say unto you, They have their reward. But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly. But when ye pray, use not vain repetitions, as the pagans do; for they think they shall be heard for their much talking. Be not ye therefore like unto them; for your Father knoweth the things ye have need of, without your talking so much about it.

No man can serve two masters; for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye can not serve God and Mammon. Therefore I say unto you, Why should you have to worry for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on? Is not the Life more than meat, and the body than raiment? Behold the fowls of the air; for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? And why should you have worry for raiment? Consider the lilies of the field, how they grow. Wherefore, if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith? Therefore how foolish to have to worry, saying, How are we going to eat? or, What are we going to drink? or, Where are we going to get our clothes? (For the pagans have seized all these things.) Your heavenly Father knoweth ye have need of all these things. Seek ye first the Fatherhood of God and the Brotherhood of Man; and all these things shall be added unto you.

DEMAND, and it shall be given you; SEEK and ye shall find; KNOCK, and it shall be opened unto you. For every one that DEMANDETH receiveth; and he that SEEKETH findeth; and he that knocketh getteth what he knocketh for.

Therefore all things whatsoever ye would that men could do unto you, do ye even so to them; for this is the law of the prophets.

Beware of exploiting politicians, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do you expect to gather grapes of thorns or figs of thistles? Wherefore by their fruits ye shall know them. The foxes have holes, and the birds of the air have nests; but I, an honest Carpenter, hath not where to lay my head.

Woe unto them that work little children in their mills of Mammon! It were better for them that a millstone were hanged about their necks, and that they were drowned in
the depths of the sea!

Ye know that the princes of Mammon exercise dominion and they that are swollen with pride exercise authority; but it shall not be so among you; but whosoever will be great among you, let him be a useful worker; for I am among you as a brother worker.

The exploiters and the priests sit in high places; they bind heavy burdens and grievous to be borne, and lay them on working men's shoulders; but they themselves will not move them with one of their fingers; but all their works they do to be seen of men. The priests make a display of their creeds, and wear long, black coats, and love to be called of men, Reverend, Reverend. But be ye not called reverend; and call no man master for all ye are brothers.

Woe unto you, exploiters and preachers, hypocrites! for ye devour widows' houses, and to make yourselves look holy ye make long prayers. Ye compass land and sea to convert one poor heathen, and when he is converted, ye make him twofold more a child of hell than yourselves. Woe unto you that preach creeds and dogmas, and deny justice, ye that strain at gnats and swallow camels! Ye appear outwardly holy, but within ye are full of usury, profit and plunder. Ye are like unto whitened sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones and of all uncleanness. Even so do ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity.

Woe unto you exploiters and preachers, because ye build monuments to the Thomas Paines and John Browns and Owen Lovjoys and William Lloyd Garrisons long after they are dead, and say, If we had lived in the days of our fathers we would not have been partakers with them in the blood of these revolutionary prophets. Wherefore your very lives today are witnesses that ye are chips off the old block. Ye snakes—ye generation of robbers—how can ye escape the damnation of hell?

O Beautiful Earth, Beautiful Earth, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Fatherhood of God and the Brotherhood of Man!

Then shall be gathered all nations together; and the people shall be separated one from another, as a shepherd divideth the sheep from the goats. And the Brothers
shall be set on the right hand, but the Robbers on the left. Then shall it be said unto them on the right hand, Come, ye blessed of the Father, inherit the kingdom that has been prepared for you from the beginning of the world. For I was an hungred, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me. Then shall the Brothers answer, saying, Son of Man, when saw we thee an hungered, and fed thee, or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in or naked and clothed thee? When saw we thee sick, or in prison, and came unto thee? And it shall be said unto them, Verily, Inasmuch as ye have done it unto the least of my brothers, ye have done it unto me.

But the Robbers, on the left, shall be driven from the New Earth forever.
The Melting Pot and the Roman Priest

A Controversy between Rev. C. J. Kluser, Catholic Priest, Morgantown, W. Va., and The Editor of The Melting Pot.
Where It Will Stand.

By Theodore Debs.

"Where stand the churches of this nation as to the issue of a minimum wage for working girls?"—Terre Haute Post.

Where will the church as an institution stand?

It will stand where it stood almost two thousand years ago when the white, quivering flesh of Jesus Christ was spiked to the cross.

It will stand where it stood when babes were torn from their mothers' breasts and "knocked down" from the slave block.

It will stand where it has stood through all the history of the past—under the protecting wing of the ruling and exploiting class—with palsied hand, sightless eyes, and tongue as silent as the dead.

Under a capitalist regime it does not require keen penetration to discern where the church will stand when the profits of the ruling class are in the balance.

In every situation involving the profits of the exploiting class the institutional church has stood with the strong, the powerful, and against the weak and oppressed.

When monstrous crimes are inflicted upon the working class the church stands mute and dumb.

The Morgans, Rockefellers, Baers and their kind are the direct beneficiaries of the terrible wrongs which the "lower" class suffer and it is from this class, the ruling class, that the church receives its main support.

Economic determinism has and will continue to fix the status of the church in all matters touching the profits of the capitalist class as long as capitalism is king.

The Post will ask in vain for an affirmative expression from the church on the subject of a living wage for working girls.

With sanctimonious cant the institutional church will turn its Pharisaic features heavenward, roll its eyes in pious resignation, but not a sound will escape its coward lips.

THE HOWL OF A HOLY FATHER.

The "Rev." C. J. Kluser, Catholic priest at Morgantown, West Virginia, read Theodore Debs' contribution to
the MELTING POT, "Where It (the Church) Will Stand," and it simply raised particular hades with his religious apparatus. All the goblins of the Dark Ages ran riot in his brain and poor priest Kluser was thrown into such a spasm that he imagined that his Church was still running the Inquisition at the old stand, and could butcher heretics the same as of yore. Here is a letter—enough to criminate him—that this Catholic clerical and would-be assassin wrote to Theodore Debs:

Morgantown, W. Va., April 17th, 1913.

Mr. Theodore Debs,

Terre Haute, Ind.

Sir:

Answering your question of the Terre Haute Post: "Where stand the Churches of this nation as to the issue of a minimum wage for working girls?" you say in the MELTING POT for April, 1913:

"The Church will stand where it stood almost two thousand years ago when the white, quivering flesh of Jesus was spiked to the cross. In every situation involving the profits of the exploiting class the Institutional Church has stood with the strong, the powerful, and against the weak and the oppressed."

These passages prove that you are trying hard to surpass in perfidy and mendacity your pernicious and mendacious brother 'Gene. Your language is, indeed, the language of the most perverted renegade.

You wind up as follows:

"The Post will ask in vain for an affirmative expression from the Church on the subject of a living wage for working girls."

I answer: "The Post will easily find negative expressions from the Socialists on the subject of a minimum wage for working girls."

The editor of The New York Call inaugurated his campaign against the enactment of a law of a minimum wage for working girls in the issue of his paper of April 2, 1912. He says on page 6:

"The wage system can not be tampered with in a few States to the exclusion of others, nor will a federal statute enacting a minimum wage be effective. We do not and will not work with the reformers. Their good intentions count for nothing with us."

And the Pittsburgh Socialist, of which Comrade Isador Ladoff is the managing editor, said editorially in its issue of April 5th, page 2:

"I am not a pessimist or a grumbler when I say that mothers' pensions, a minimum wage for working girls and other reforms of the kind are simply sop thrown out to the women of the working class to quiet their clamorings against the capitalist system. We warn them (the capitalist reformers) that they can not prove efficacious in blinding us to our real goal."

"The real goal" is the Co-operative Commonwealth to be established by a world wide revolution and by the
wholesale confiscation of all private property in the means of production, as Comrade Ladoff assured us time and again.

There you are, Mr. Theodore! Not the churches, but the Socialists have declared their vigorous opposition to a minimum wage for the working girls and to "other reforms" of the kind. Why did you not state that fact in The Melting Pot? Why did you not take a whack at The Call and at the Pittsburgh Socialist, instead of at the churches? Because your perfidy and mendacity did not allow you to do such a thing.

You want by all means a r-r-r-revolution. WELL, YOU CAN HAVE IT. WE ARE KEEPING OUR SIX-SHOOTERS AND GATLING GUNS IN TRIM, AND WE ARE READY TO RECEIVE YOU. IF WE FIFTEEN MILLION AMERICAN CATHOLICS ARE NOT ABLE TO SHOOT OFF THE HEADS OF 117,984 DUES-PAYING SOCIALISTS (AND THIS WAS THE MEMBERSHIP OF YOUR PARTY LAST YEAR, ACCORDING TO THE NATIONAL SOCIALIST HANDBOOK No. 2, PAGE 31), WE DO NOT DESERVE TO LIVE.

We do not want a revolution. We want substantial and permanent social reforms for our working class. But if a revolution is forced on us we shall make use of the God-given and natural right of self-defense, and we are prepared to make of you "holy martyrs."

Tell your rascally 'Gene that I am still living. He heard from me when he was in Morgantown, in October, 1911. I called him publicly "an unmitigated liar." I still stand by my charge. 'Gene will hear from me again.

With all the respect you deserve,

C. JOSEPH KLUSER.

P. S.—Did you ever read in the Bible that a Jewish proletarian, Judas Iscariot, betrayed Christ, and that the Jewish proletarians assembled in the court of Pilate, furiously demanded the crucifixion of Jesus, when they howled: "Crucify him, crucify him?" Were these proletarians absolutely innocent of the murder of Christ? And what a show would Christ have among the modern proletarians, i. e., among the Socialists who openly deny His Divinity and thus stigmatize Him as one of the greatest imposters? Who told you that the Christian Church, of which we are members, is responsible for the crucifixion of Christ?

Since you are a "great thinker" and a "great writer," I would like to get a clear answer to these questions.

C. J. K.

REPLY BY THE EDITOR OF THE MELTING POT TO "REV." KLUSER'S LETTER TO THEODORE DEBS.

Let's go back to the fountain head from which "Rev."
C. Joseph Kluser sprang.

D. Antonio Puigblanch, in his historical work, "The Inquisition Unmasked," plainly shows where he got his bloodthirsty ideas. The Capitalist class and the Church see to it that books like this are not prominent on the shelves of our libraries. Puigblanch vividly portrays the tortures that the Roman Church, when it had the power, inflicted upon the "unfaithful." Among the various modes of torture were dislocation of the joints and breaking of the bones by means of pulley, rope and weights; roasting the soles of the feet, and suffocation by water, with the torment of tightened ropes.

In the dislocation by the pulley, ropes and weights, as shown by Puigblanch, a pulley was fixed to the roof of the "Hall of Torture," a gloomy apartment usually situated far underground in order that the shrieks of the victims might not be heard, and a stout cord passed through it. The accused, whether male or female, who had dared to dispute that His Holiness the Pope was God, or that a cracker soaked in booze and consecrated by a priest was not actually the flesh and blood of Jesus, or some other like nonsense, was then seized and stripped, his or her arms forced behind the back and bound, stout cords tightly wound around the limbs and body, shackles put on the feet and hundred-pound weights strapped to the ankles. Then the man or woman, entirely naked save a cloth about the loins, was raised up by a cord fastened around the wrists, or, in more obstinate cases, the thumbs, and which was passed through the pulley. The heavy weights added more agony to the tortured nerves and muscles. The "heretic" was whipped on his or her naked body by a cowardly, brutal priest. The rope was suddenly loosened and the victim fell to within a foot or two of the ground, thus tearing the tendons and dislocating the arms and shoulders and causing fearful agony. If the "heretic" didn't recant after all this, and had fainted from the intense pain, he or she was removed to a filthy dungeon and thrown upon the damp, vermin-infested ground, where a surgeon was permitted to set the dislocated bones and doctor the torn body, only for another renewal of the tortures, to be repeated, oftentimes from month to month until recantation or death took place.

Roasting the feet used to be a specially enjoyable time for the saintly bunch who, today, are made mad by the Red Flag of Human Brotherhood and who, according to Priest Kluser, are ready and willing to shoot the heads off the Socialists. No wonder this outfit are chosen, together with their Protestant pals, to do the praying act at the National Conventions of the Capitalist parties. In this holy performance of roasting the feet, the victim of
priestly displeasure, whether a man or woman—often a mere boy or girl—was stripped as before by the priests and placed in the stocks. The soles of the feet were well greased with lard to make them burn better. The Roman religion greases the heads of her faithful dupes with holy oil to prepare them for a crown in heaven, and greases the feet of unbelievers with lard to show how her damned hell burns. The New England Protestant Puritans, when they burned a witch at the stake, used tar instead of lard—so you see the difference between the twin humbugs is largely the difference between tar and lard.

But to return to the ceremony of roasting a heretic's feet; after the feet were well greased with lard, and as they were protruding from the oaken stocks, a nice little blazing fire of coals in a consecrated dish was placed under them. The priests saw to it that the soles of the feet were done to a turn. With the first shriek of agony a board was inserted between the blaze and the roasting feet, and the victim invited to recant. If he or she refused, the torture was repeated, and kept up until the feet were completely burned off. How Priest Kluser would enjoy applying this sort of a ceremony on the Socialists!

The torture of the tightened ropes and suffocation by water was a favorite method for female victims. The accused was stripped and tied to a wooden horse, or to a hollow bench, and so tightly were the cords drawn that they cut through the flesh of the arms, thighs and legs to the very bone. In this situation the woman was forced to swallow seven pints of water slowly dripped into her mouth on a piece of silk or linen, which was frequently forced down her throat, producing all the horrible sensations of drowning. Every motion of the body forced the cords further and further through the quivering and bleeding flesh.

Then there was the thumbscrew, a nice little piece of mechanism that they screwed on the thumbs of heretics till the blood spurted through the flesh. And there was the iron rack and wheel upon which they crushed the bones of those who didn't coincide with Priest Kluser's style of salvation. Then there was the "auto da fiè." This spectacular display of the power of the Holy Church was pulled off on Sundays. The term "auto da fiè" means "an act of faith," and refers to a public wholesale burning of heretics alive. It was done after the victims had been tortured and lacerated by the methods already described, and still lived. The victims of the "auto da fiè" were lined up in a great procession, and, headed by clericals like Kluser, that a superstitious world dubs "priests of God," were marched to the place of burning. The holy fathers used to enjoy this performance hugely. It beat the twentieth century.
proposal to shoot the heads off the Socialists. The victims of the "auto da fie" were dressed according to the eternal fate that awaited their souls. They wore the "san benito," the "coroza," the rope around the neck, and carried in their hands a yellow wax candle. The "san benito" is a penitential garment of yellow cloth reaching down to the knees, and on it is painted the picture of the person wearing it, burning in the flames, with the features drawn up in agony, and surrounded by figures of dragons and devils in the act of fanning the flames. Without pictures of dragons and devils and fire and brimstone the whole orthodox junk would peter out.

This costume worn by the "auto da fie" victim indicated that the wearer was an incorrigible heretic who was to be first burned alive, and then was to burn in hell forever. If the victim has become "penitent," and is converted to Priest Kluser's Holy Humbug before being led to slaughter, then the "san benito" is painted with the flames downward; this is called the "fuego repolto," and indicates that the "penitent" is not to be burned alive, but is to have the priestly favor of being strangled to death before being thrown on the flames. This shows the gaping multitude what a loving and forgiving thing Priest Kluser's monstrosity is. It also shows how wicked it is to be a Socialist. Besides being allowed to be strangled to death before the remains are roasted, the "penitent" is not consigned to the "Christian's" hell after he is dead. He only goes to Purgatory, which is no worse than West Virginia, or even Paterson, and from which any old holy father can get him out if his relatives will pay the price. You see when a priest mutters a few masses over a corpse, God's attention is called to the fact that the priest has tagged the corpse's soul for a crown and harp after he has suffered a few years in Purgatory. They used to hang up these yellow "auto da fie" garments in the churches as trophies of the Inquisition.

The "coroza" is a pasteboard cap, three feet high and ending in a point. On it were also painted crosses, devils and flames—the same identical things that such soul-savers as Billy Sunday rake in the coin for painting on your scared brains. The prisoners who are to be roasted alive walk between two priests who graphically describe to them the climate and other features of hell. If any of them dares to open his mouth to contradict the priest he is gagged, just as Governor Hatfield did in West Virginia.

And so I might go on and fill a dozen issues of the MELTING POT with the savage story of the institutional Church. It was, as Theodore Debs declared, the institutional church, together with the Roman rulers, that crucified Jesus. From that day to this, though it has changed its
name, it has never failed to stand by the ruling class that rob and outrage the world’s workers. It upholds every bloody war that the masters of bread wage. It parades the land with its bundle of senseless creeds, its invented devils and hell, poisoning the brains of childhood. No wonder that Mark Hanna declared that the Roman Church—which is the mother of all the rest of the orthodox horrors and humbugs—would prove the last and only friend of the master-class in its struggle with the aroused wage slaves.

Priest Kluser, of barbarous West Virginia, but voices the wish of all the Capitalist grafters, when he talks about shooting the heads off the Socialists. For nineteen hundred years, hand in hand the Capitalist Church and State have butchered their way to power. But the TWENTIETH CENTURY rings another note—the accursed despoilers of our bodies and brains are losing power—THE WORKERS ARE AWAKENING AND ARE COMING INTO THEIR OWN.

You can see now where Priest Kluser got his bloody notion of butchering all the Socialists.

What drives him wild is the knowledge that Socialism is rapidly scattering the Dark-age goblins that not only have long afflicted the Catholics, but the creed-chained Protestants and Jews as well. It’s a plain case of the galled jade wincing with Priest Kluser.

This would-be wholesale murderer is even too ignorant to understand that the Socialists criticize “minimum wage” propositions and such like reforms only because they want it distinctly understood that the Capitalist proposals to “help” the wage slaves will never be accepted as final—that the working class will never let up in their demands until they conquer the earth and receive ALL that their labor produces.

The charge that this priest makes that the proletarians—the poor working class—crucified Jesus, is too palpable a lie to need any refutation. We are told in the gospel according to John that Judas Iscariot was a grafter and a money-lender—he was the black sheep of Jesus’ disciples, and “carried the bag.” It is also admitted that Peter—whom Catholic tradition boasts was the founder of their Church and was the first bishop of Rome—was somewhat of a coward himself and in order to save his own life denied any acquaintance with Jesus. BUT IT WAS THE HIGH PRIESTS OF THE CHURCH OF THAT PERIOD WHO PAID JUDAS THE THIRTY PIECES OF SILVER TO BETRAY JESUS, AND IT WAS THE HIGH PRIESTS AND THE ROMAN GOVERNMENT THAT CRUCIFIED HIM. Let the record, as told in the XXVI and XXVII
chapters of Matthew tell the tale:

“And while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the CHIEF PRIESTS AND ELDERS of the people. * * * Then all the disciples (the poor, who were unarmed) forsook him and fled. And they that had laid hold on Jesus led him away to CAIAPHAS THE HIGH PRIEST, WHERE THE Scribes AND THE ELDERS WERE ASSEMBLED. * * * Now the CHIEF PRIESTS AND ELDERS, AND ALL THE COUNCIL sought false witness against Jesus to put him to death.** When the morning was come, all the CHIEF PRIESTS AND ELDERS of the people took counsel against Jesus to put him to death; and when they had bound him, they led him away, and delivered him to PONTIUS PILATE, THE ROMAN GOVERNOR, Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver TO THE CHIEF PRIESTS AND ELDERS. * * * And when Jesus was accused of THE CHIEF PRIESTS AND ELDERS, he answered nothing. *** Pilate saith unto them, What shall I do then with Jesus which is called Christ? They all say unto him, Let him be crucified. And the governor said, Why, what evil hath he done? But they cried out the more, Let him be crucified. *** Then THE SOLDIERS OF THE GOVERNOR took Jesus into the common hall, and gathered unto him THE WHOLE BAND OF SOLDIERS. And they stripped him, and put on him a scarlet robe. * * * And they spit upon him, and took the reed, and smote him on the head. * * * They took him, and led him away, and delivered him to PILATE, THE ROMAN GOVERNOR. Pilate said unto them, Ye have a watch; go your way, make it as sure as ye can. So they (THE CHIEF PRIESTS AND PHARISEES) went, and made the sepulchre sure, sealing the stone, and setting a watch.”

The first notice, according to the story of the tragedy, that we have of the proletarians, was on “the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre.” (Matt. XXVIII, verse 1).

Poor Mary Magdalene was a proletarian all right and

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a friend of Jesus. She was down in the proletarian class as deep as the master-class, that Priest Kluser so faithfully serves, could drive her. She was an outcast and a harlot, who would hardly find welcome among the "Christian" society people of today. Jesus was not crucified by any of the outcast class—it was only "the common people that heard him gladly"—JESUS WAS CRUCIFIED BY THE SAME BREED THAT RUNS THE GOVERNMENTS AND CREEDS OF CHRISTENDOM IN THE MORNING OF THE TWENTIETH CENTURY. The Church of today, that upholds the damnable social system of one class riding on the back of another class, is the same hypocritical breed as the church of old Jerusalem that killed Christ, and Theodore Debs told the truth when he said it.

Priest Kluser, roaring in his mad frenzy that 'Gene Debs and the Socialists are "liars"—Priest Kluser is so sodden with the abominations and blasphemies of his Christ-less creed that he wouldn't know the TRUTH if he met it in blazing fire.

REV. KLUSER'S REPLY TO THE MELTING POT, PUBLISHED IN THE CATHOLIC PAPER, "OUR SUNDAY VISITOR."

The proverbial storm in the "tea pot" is a thing of the past. In the future we will have to use the expression: "A cyclone in the MELTING POT."

My private letter to Theodore Debs, the worthy brother of gentle 'Gene, has caused a genuine cyclone in the MELTING POT of St. Louis, Mo.

The MELTING POT, better known under the name of "The Smelling Pot," was launched last January by 'Gene's two henchmen, Henry M. Tichenor as editor, and Phil Wagner as publisher, for the special purpose of assailing both Catholics and Protestants with impartial fury and villainy. It is simply impossible adequately to describe the infamies, falsehoods, blasphemies and abominations which these two Socialist ranters produced in every issue of their slimy sheet. They branded the Protestant churches as "bastards of the Romish Bawd," and the Holy Eucharist as "cracker soaked in blessed booze." If among all the subscribers to the MELTING POT there had been at least one whose moral sense were above that of a mangy cur, he would certainly have raised a vigorous protest against the filthy, mendacious and blasphemous language of Tichenor, Wagner and other scribes. But none appeared with a protest. On the contrary many readers sent Tichenor "bouquets" (i.e., complimentary letters), 23 of which are published in the issue for June.

Gentle 'Gene highly endorsed and recommended the Smelling Pot in his letter to "My Dear Harry," as stated
in my previous letter. His endorsement of this filthy rag is by no means surprising. For this high priest of American Socialism has for the last eighteen years stood for practically everything that is low, vile and degrading. He attempted to cover his depravity by the proclamation of "the universal brotherhood of man" which he held out as a bait for ignorant suckers.

'Gene knows as well as we do that there can not be a universal brotherhood of man in a society of developed monkeys. All the prominent Socialist philosophers—including Karl Kautsky and Robert Blatchford, from whose writings 'Gene claims to have imbibed "the Socialist spirit" (see his book, page 83)—teach the descent of man from the animal kingdom. Ernest Untermann, a great Socialist light, in our country, states in his book Science and Revolution, page 149:

"Every Socialist writer of note is a convinced Darwinian and Spencerian besides being a convinced Marxian."

This statement is absolutely correct. The doctrine of man's descent from the brute forms an essential part of the Socialist philosophy. 'Gene openly declared his adherence to the Darwinian evolution, when he wrote, in his book, page 148:

"Evolution is the order of nature, and society, like the units that compose it, is subject to its inexorable laws."

This is a sample of undiluted tommryrot. Where does "the order of nature," where do "the inexorable laws of evolution" come from, if there is no Creator and Ruler of nature, no Supreme Lawgiver? Are we to believe in the monstrous absurdity that nature produced itself out of nothing, and is both its own ruler and its own subject? Every law necessarily implies the existence of a lawgiver, of a ruler and of at least one subject. Nobody can deny the existence of laws in nature. Hence nobody can consistently deny the existence of a Lawgiver and Supreme Ruler over nature. The admission of a Supreme Ruler and Lawgiver breaks the neck of Darwin's, Spencer's and 'Gene's "evolution." Darwinism, Spencerism and Debsism are the greatest humbugs contrived in modern times; they are an ugly travesty on sound reason as well as on true science.

I claim to be a creature of God. I claim to be composed of a body and of a spiritual and immortal soul. I claim to be endowed with reason and free will, though the vipers of "Terry Hut" and of the Smelling Pot have declared me insane. I claim to be essentially distinct from the beast. Hence I hate, despise and abhor all blood-relationship, all brotherhood with monkeys, no matter whether they be developed or undeveloped. I believe in the Fatherhood of God,
not in the fatherhood of the anthropoid ape. I believe in
the brotherhood of man, not in the brotherhood of the
monkey.

Eugene V. Debs stated repeatedly and over his own
signature that the Appeal to Reason pays him $100 per
week. He declared in the Appeal for April 20, 1912, page
four:

"The Appeal pays me $100 per week."

I desire to call your attention to the important fact
that Eugene V. Debs has been receiving not only $100 per
week from the Appeal, but also "allowances" for his so-
called meetings and for traveling expenses. In the official
Bulletin which the National Executive Committee issued
soon after the election of last November, it was stated that
the National Executive Committee of the Socialist Party
paid to Debs alone over $5,000 for his meetings during the
presidential campaign.

A man like Eugene V. Debs who owns a fine residence
and draws a salary of $5,200 per year for spouting against
capitalism and for inciting the working class to a nation-
wide revolution and for branding the Catholic priests as
"priests of Mammon," is in my opinion the most contempt-
able person I can think of. If you can form a better judg-
ment of this man, I shall not be in your way.

The Catholic Church does not "dictate to the laboring
class" in purely economic and political matters. Neither
does she "uphold capitalism." But she does stand for the
right of private ownership in the means of production and
distribution—a right which was given by God Himself on
Mount Sinai amidst thunder and lightning, and which was
endorsed by Christ and His Apostles.

Let me return to "My Dear Harry." This lovely repre-
sentative of "The Brotherhood of Man" announced in the
Smelling Pot for May under the caption "IMPORTANT!"
that he would publish in the June issue my private letter
to Theo. Debs, together with a roasting commentary. He
said:

"NOTE.—The editor of the MELTING POT will
to handle this priest without gloves. If I don't
skin the cuss good and proper, it will be because the Eng-
lish language doesn't contain words sharp enough to do
the job."

The editor promised to skin and eat me up alive in
token of "The Universal Brotherhood of Man," which the
Socialist leaders have been preaching and practicing always
and everywhere, particularly in Mexico. The fact that
the recent bloody revolution and murderous civil war in
Mexico were precipitated by "The Knights of the Brotherly
Love"—the Socialists—has repeatedly been acknowledged
by the editors of the Appeal to Reason and of the National Ripsaw themselves. Gentle 'Gene declared in the Appeal to Reason for August 19, 1911:

"It is not claiming too much to say that the Appeal to Reason more than any other single agency aroused the people and precipitated the Mexican revolution. So incendiary were some of its personally signed articles and appeals that the editorial staff was threatened with arrest and the paper with exclusion from the mails."

Just admire Debs and Co., these wonderful "Knights of Brotherly Love," these charming "heralds of peace," as they call themselves.

"My Dear Harry" appealed to "the action of the Government" against me.* This appeal was highly touching, since it is a notorious fact that Tichenor and his entire crew are pledged to the overthrow of every actual government in the world.

Lastly, the editor urged the "dir kumrids" to send in large orders for the "important" June issue. He told them: "You wouldn't miss reading it on your life." Thus it was "Economic Determinism" that prompted "My Dear Harry" to skin me alive!

My short private letter to Theo. Debs appeared on pages 2 and 3 of the June issue. The editor's "important" commentary covers seven columns of the Smelling Pot's "valuable" space. The editor refused to reproduce my enlarged letter which was published in Our Sunday Visitor, though I sent him a marked copy.** He had made up his mind to depict the Spanish priests of the fifteenth century as wolves and our modern Socialists as lambs. Hence he found the sanguinary language of Gene, which I quoted in my open letter, "out of order." Just think of the picture of gentle 'Gene howling from a soap box, as he howled in the Appeal to Reason for May 13, 1911.

"John J. McNamara (the self-confessed dynamiter), would have been perfectly justified by every law of right—and these words are chosen deliberately—in shooting down Burns and his thugs in their tracks."

Such a picture would have spoiled the noble plans of the editor.

*Klüser lies. I did not "appeal to the action of the government" against him. Here is what I said, in the May (1913) MELTING POT: "He boasts that his Church is prepared and ready to butcher in cold blood every Socialist in America. If a workingman wrote such vile talk of murdering anybody, the postal authorities would immediately get busy. What action the Government MAY take in regard to this cowardly priest Klüser remains to be seen, FOR THE MELTING POT IS GOING TO PUBLISH THE WHOLE DAMNABLE THING IN ITS VERY NEXT (JUNE) ISSUE."

**This "enlarged" letter was simply a repetition of Klüser's billingsgate against Eugene Debs.—Editor MELTING POT.
“My Dear Harry” performed the job of skinning me “good and proper” well. He applied to me nearly all the vile epithets he could find in Webster’s unabridged. And why? Simply because I told the TRUTH, as he himself avers. The main subject of my letter to Theo. Debs was the contention that not our Christian churches, but the Socialist leaders are opposed to permanent social improvements, particularly to a minimum wage law in favor of working girls. Honest readers would naturally assume that Mr. Tichenor refuted my contention. But he did not even attempt to do such a thing. On the contrary, he most emphatically asserted the correctness of my contention. What the Socialists want, he says, is the maximum, not the minimum; they want everything, the whole earth. He even sneered at those who proposed the enactment of a minimum wage law. To quote his own words:

“Priest Kluser is even too ignorant to understand that the Socialists criticise ‘minimum wage’ propositions and such like reforms only because they want it distinctly understood that the capitalist proposals to ‘help’ the wage slaves will never be accepted as final—that the working class will never let up in their demands until they conquer the earth and receive ALL that their labor produces. * * This minimum proposition, as applied to the class that do the useful work of the world, would make anything but a galvanized grafter ashamed. * * * Bull Moose ought to be bringing a good price, the liberal way the various ‘reform’ cults are handing it to the workers these days. * * * What the entire working class wants and demands is the EARTH. It wants the MAXIMUM, not the minimum.”

I am not quite as ignorant as Mr. Tichenor supposes me to be. I maintained and proved in a series of articles which I published last winter in The Home and Country magazine of Cincinnati, that the Socialists stand for revolution and for the wholesale confiscation of all private property in the means of production; that they are opposed to substantial and permanent social reforms, and that the plank in the National Socialist Platform of 1912, which demands “the conservation of the lives and the well-being of the workers and their families by establishing minimum wage scales,” is a monstrous bluff. Now there comes “My Dear Harry” and tells me that my contention is perfectly true. Yet he pours on me a flood of invectives for having told the truth! The royal Prophet foresaw the behavior
of our Socialists, when he wrote: "Their mouth is full of cursing and bitterness."

What is the National Socialist Platform worth, if the Socialist leaders are allowed publicly to reject and oppose the granting of its demands? It is a rag not worth the printer’s ink. No sooner had a number of influential capitalists proposed the establishment of a minimum wage scale, as demanded in the National Socialist Platform, ere many leading Socialists furiously decried the proposed reform, and all other social reforms. The Socialists of New Jersey recently adopted a platform, in which they fiercely denounced all reforms as schemes devised by the capitalists to decrease the political power of the working class. They say in their platform:

"Ever quick to seize upon the passing temper of the people to further its end, the capitalist class is projecting schemes of apparent reform, each one of which is cunningly devised to decrease the power of the working class voters."

The New York Call for June 15, 1913, reprinted the New Jersey platform and strongly endorsed it.

Two things are as clear as the noon-day: First that there reigns a blissful anarchy in the Socialist camp. The New Jersey platform and the declarations of many leading Socialists flatly contradict the National Socialist Platform. Secondly, that the Socialist leaders are not the friends, but the worst ENEMIES of the working class at large. They are decidedly opposed to all permanent social reforms, because higher wages, shorter hours and other improvements kill in the workers the spirit of revolution. Their only aim is the complete overthrow of all our political, social and religious institutions. They live and thrive on the evils of our present society as the buzzards live and thrive on carrion. It is a pity to see many poor workers spend their last penny in order that Gene may get his yearly salary of $5,200.

REV. C. J. KLUSER.
Morgantown, W. Va., June, 1913.

THEODORE DEBS’ LETTER TO "OUR SUNDAY VISITOR."

Terre Haute, Ind., June 21st, 1913.
To the Editor of "Our Sunday Visitor,"
Huntington, Indiana.

Dear Sir:—

My attention has been called to an article in your paper signed by "Rev. C. J. Kluser." I shall make no attempt to answer all the falsehoods contained in this article, but I wish space enough only to point out one specific instance of such falsification that your readers may know the char-
acter of the man who makes these charges.

I want to show you conclusively that Mr. Kluser has made false charges and I want to show you quite as conclusively that he knew they were false at the time he made them.

Mr. Kluser, quoting from the Appeal to Reason of two separate issues, quotes my brother, Eugene V. Debs, as saying: "The Appeal pays me $100 per week," and "It is true that the Appeal has been paying me $100 a week."

But Mr. Kluser—and mark you his disreputable method—quotes that and stops there. If he had been an honest man he would have quoted the rest which showed that out of that one hundred dollars per week my salary, as my brother's assistant, is paid, typewriters are employed, office rent, postage, telegraphing and other office expenses are paid, so that as a matter of fact my brother's actual salary, after all these expenses are paid out of his allowance, does not amount to one-third of one hundred dollars per week, and does not more than cover the living expenses of his family.

This statement was clearly made in both the articles from which Mr. Kluser quotes, but this priest of God deliberately omits this for the deliberate purpose of deceiving your readers and discrediting Mr. Debs.

This is the actual truth and Mr. Kluser dare not quote from the files of the Appeal without exposing himself as a wilful, wicked and malicious falsifier by charging that my brother's salary is one hundred dollars per week when he knew at the time he made this charge that this allowance of one hundred dollars not only covered my brother's salary, but the salaries of his assistant and all other office expenses.

What do you and your readers now think of the Rev. C. J. Khmer?

If space allowed and I were so inclined I could follow him through his tirade step by step and prove him out of his own mouth to be guilty of the grossest falsification and calumny.

But one more instance will suffice.

Mr. Kluser charges that my brother received $5,000 for his meetings during the presidential campaign last fall. This is another made-to-order, unqualified, deliberate and malicious falsehood. The records at the national headquarters of the Socialist party, 111 N. Market street, Chicago, Ill., are open for inspection. The actual truth is that my brother received just enough to cover his traveling expenses, stenographer's services, postage, telegraphing and hotel bills. He received not one single dollar for his services. The fact is that the entire allowance did not cover expenses and that when the campaign was over my brother was actually out
of pocket. Now, let Rev. C. J. Kluser produce his proof or stand convicted as a vulgar falsifier and conscienceless slanderer. The ridiculous charge that my brother and I live in mansions is beneath our contempt.

I am not willing to believe, Mr. Editor, that you would knowingly give currency to such malicious calumnies, more especially as they issue from the throat of a professed minister of God. Yours respectfully,

THEODORE DEBS.

COMMENTS BY THE EDITOR OF THE MELTING POT.

Priest Kluser says that I have "branded the Protestant churches as 'bastards of the Romish Bawd.'" I don't remember using that exact language, but come to think of it, now he mentions it, it does seem a pretty good definition. I won't quarrel with the "holy father" over this. As to the brotherhood of man that Socialism demands, it would look as though by this time every intelligent person would know what the Socialists mean by brotherhood. They mean brotherhood—equal opportunity and ownership—in all the means of life. As a Socialist, even with all his bigotry, superstition, degeneracy and lies, I am willing and anxious to establish a society that shall guarantee Priest Kluser every material blessing that I myself shall enjoy. Further, I have every hope that such a society—such a just and humane social system as Socialism will bring about—will, in time, evolve even such horrors as the hell peddling clericals into decent and respectable human beings. Now you can see what great faith I have in Socialism.

"Rev." Kluser says that the Catholic Church stands for "the private ownership of the means of production and distribution"—which necessarily means that the Catholic Church stands for the right of these private owners of the means of production and distribution to rob the workers who DO NOT and CAN NOT own these things. This is no news—the Catholic Church has always stood for the master class in all lands—has always stood for robbery, slavery and war. The Catholic Church is on the side of kings, tyrants and the Plunderbund. He goes on to state that his god thundered this right of private ownership by one class of the means of life, from Mount Sinai. He might have declared that this same god, according to the Old Testament, told the Jews to butcher all the Midianites they had captured, save the young girls—these this god said they could keep for their own "private property." He's a fine god. Read the 31st chapter of the Book of Numbers and see what you think of him. This god also thundered that his people must murder witches, and the Puritans, who swallowed all this, slaughtered a lot of poor old women down in Massachusetts. See Exodus XXII Chapter, verse 18. This god sanctioned slavery, polygamy and stoning a woman.
to death for adultery. I could fill the MELTING POT with things that Priest Kluser’s god ordered the faithful to do, every one of which, if a man did today, would send him to the gallows, the penitentiary or the insane asylum. Priest Kluser’s god, like Priest Kluser’s creed, is a savage relic of a savage age, and we are savages yet to be humbugged by the things. But when he states that Jesus also declared for the private ownership by one class of the means of life, thus making it a righteous thing for a Plunderbund to rob the workers, then all I have to say is that Kluser either knows nothing at all about the message that Jesus brought, or else he is a wickeder falsifier than I had already credited him with being. Jesus was crucified by the high priests and Roman rulers because he uttered his protest against the rich master class of his day, who privately owned the means of life. Jesus denounced the outfit with all the passion of his soul.

If Jesus had believed in this sort of robbery—the private ownership of the means of life by a useless millionaire class—he would have made a saint out of Dives and told Lazarus to be contented with his lot. He would also have played the profit and plunder game himself, instead of tramping around Galilee without a place to lay his head. “Rev.” Kluser lies about Jesus just as shamelessly as he does about Debs. Among the apostles, the only one we have any record of who believed in Kluser’s religion of profit and plunder, was Judas Iscariot. The Universal Father that Jesus taught was a vastly different creature from the old Jehovah of the barbaric days, who sanctioned war, polygamy and slavery, and whom Kluser still worships.

As to the attack he makes upon the science of evolution, all I can say is that the truth of evolution has won a victory in the brains of every scholar on earth. As to the question he raises concerning the “Creator” and the “immortal soul,” there has never been a word in the MELTING POT denying or affirming the existence of these. Personally, I am willing to state that I myself believe there is an Intelligent Power in all the Universe, and that in some form all life is immortal—but darned if I’m going to tackle the job of proving it. What I absolutely can prove is that we are here upon this earth for a short while; that we all need shelter, food, clothing, fuel, books, music, amusement and the joys of life; that a useless master class is buncoing the workers out of these things, and that a crazy bunch of Dark Age creeds is helping this useless master class to pick our pockets. These things I’ve got down pat, and it’s going to keep the MELTING POT busy for some time to come roasting the nuisances.

Of course everybody will discover the blundering lie
that Kluser works in about the Socialists precipitating the “recent bloody revolution” that was carried on in Mexico. Doesn't Priest Kluser know that both Diaz and Huerta who “precipitated” the savage slaughter, are Roman Catholics of the deepest dye? Kluser gives himself away when he quotes the Appeal to Reason of August 19, 1911, in which Eugene Debs said:

"it is not claiming too much to say that the Appeal to Reason more than any other single agency aroused the people and precipitated the Mexican Revolution."

Look at the date—August 19, 1911—and you will know what revolution Debs referred to—it was the revolution that drove the brute, Porfirio Diaz, out of Mexico, and for a moment brought light and hope to the Mexican peons. This tricky priest imagines his readers will not discover the date—1911—and will swallow his shallow attempt to make it appear that Eugene Debs endorsed the recent butcheries of the Roman Catholic Huerta!

Priest Kluser charges me with comparing the Roman Church of today with the priesthood of the fifteenth century. Where does a stream come from, except from its source? Is Christendom today, with its bloody wars, its exploitation of the working class, its child labor, its shooting and murdering of the working men at Lawrence and West Virginia—is Christendom a bit less cruel and bloody than it was in the Middle Ages? The American Plunderbund slaughters and maims in railroad wrecks, burning buildings, mine explosions and other preventable holocausts, 600,000 working people every year—simply because human life, in the mad reign of Mammon, is cheaper than PROFITS. The Capitalist governors, upheld by the Capitalist churches, are starving, outraging and murdering today as brutally as they did when the Roman pope was the whole push. It's the same old Abomination of Desolation, differently dressed up, so far as the robbed and slaughtered working people are concerned, as it was in the days of the Inquisition. More poor little children are tortured and killed in the cotton mills, factories and tenement hells by Big Biz than Torquemada had to its infamous credit. That's why the MELTING POT fights the whole horde of horrors and humbugs, and hasn't time to theorize about heavenly things. It's sure enough to make atheists, when you gaze upon the sky monster sitting on a gilded throne, that the orthodox churches call god! It was only the other day that Dot Wilson's and Billy Bryan's brand of religion—the Presbyterian Church—(one of the Romish bastards that Kluser mentions) refused to scratch out the part of its belief that said that this god sent unbaptized infants to their burning hell! The god of Christendom is a gold dollar, and a man must be as blind as a bat not to see it.
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