

The
Parsons

(A Story of Imposture)

This
Book is
Supple-
mentary



to the
S.L.P.
New
Series

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Our Party's Stand.

The Socialist Labor Party never compromises truth to make a friend, never withholds a blow at error lest it make an enemy.

In firm assurance of final victory, it pursues its course unswerved by weak desire for temporary advantage. It is ever outspoken and straightforward, believing that, in fearless independence, the integrity of purpose by which it is inspired will, in the long run, win the respect and confidence of those whom it aims to weld into a class-conscious, aggressive body.

Its propaganda is not alone to educate; it is to organise the working class for the conquest of power, for the complete overthrow of Capitalism. Until that mission is accomplished, it will stand like a rock, alert and watchful, yielding nothing.

The Impregnable S.L.P.

The [Socialist Labor] Party carries on its work of education encouraged by the knowledge that some day, somehow, something is bound to rip. And then, at that crisis, when the people, who have allowed themselves to be misled from Mumbo Jumbo to Jumbo Mumbo, will be running around like Chickens without a head, there will be one beacon light in the land burning as clear in that darkness as it is burning 'midst the clouds to-day; one beacon, whose steady light will serve as guide; whose tried firmness will inspire confidence; and whose rock-ribbed sides will serve as a natural point of rally from which to save civilisation.

—DANIEL DE LEON.

See back cover.

Introduction.

One of "the noblest of occupations is to search for truth."

Parsons who use Religion for base purposes are the subject of this book. Such Parsons attack the Socialist Movement. The Socialists expose them. Then they say that "the Socialists are attacking Religion." The Socialists do not attack Natural Religion—but explain its origin. There are rare instances of Clergymen who honestly endeavor to act in accordance with the teachings of the early Christians. But the great majority of Parsons consciously and deliberately serve Mammon. Such Parsons are the subject of this book.

Some of the authors quoted in this book have assumed that Jesus existed. Whilst such an assumption may be justifiable for certain purposes, it would be unwise, without adequate evidence, to accept it as proved. The Editors of the Encyclopedia Britannica cautiously refrain from attempting to give a summary of the life of Jesus. They endeavor "instead," they say, "to describe the main contents of the sources from which our knowledge" of him "as an historical personage is ultimately drawn." (See Encyc. Brit., 11th Ed., vol. 15, pub. 1911). And "The Historians' History of the World" says: "It would seem, then, that no contemporary record, no mention even, of the life of Jesus has been preserved to us." (See "H.H. of W., vol. 2, p. 169—Published by "The Times," London, 1908).

The

The proper application of the lessons of Science in many spheres has been opposed by the great "Christian" Churches. Those Churches have continuously attacked the Socialist Movement. At the present time the Catholic Church is circulating large quantities of pamphlets against Socialism. They are being printed by Catholic Lie Societies, and sold in the Catholic Churches. Even now (March, 1929) pamphlets against Socialism are being sold in St. Mary's Cathedral, Sydney. The other great "Christian" Churches are also doing a vast amount of propaganda work against the Socialist Movement. In the interests of Humanity the anti-Socialist attitude of the Churches must be shown in its true light.

This book will lay bare the secret cause of the anti-Socialist attitude of the Churches. This book will show that the early Christian movement was a movement of the poor, and how it was turned into a weapon against the poor. This book will enable the reader to peer "beneath the surface and the show"; and see the great "Christian" Churches and their Parsons in all their stark reality. This book will present—as far as printed words alone can present—many scenes from, and thoughts upon, the greatest and most terrible tragedy in all history.

As Ingersoll said: "There is no darkness . . . [like] ignorance. Let us flood the world with intellectual light."

The Editor.

March 25th, 1929.

Primitive Christianity.

By GUSTAV BANG.

Christianity, in its first and purest form, was a religion for the proletariat, for the poor, suffering and oppressed in society. These were the people to whom Christ spoke . . .

It was also the common people that gathered around him and listened to him. His apostles were poor fishermen and artisans, and great was the anger and indignation of the pillars of society, the pharisees and scribes, because "publicans and sinners kept close to him to hear him."

It was just the miserable and despised people who sought refuge with him, and found not only consolation for the soul but also practical defence against those who were hard on them.

The story of the woman caught in adultery is in its sublime simplicity the most scathing expression of contempt for the existing moral hypocrisy, and the answer he gave applies as strongly to-day: "He that is without sin among you, let him cast a stone at her." (St. John 8: 7.)

Thus his message was one of compassion and leniency for the poor and outcast in society; but for the rich he had but hard and threatening words. The rich man suffered grievously in hell, not because he was so wicked and sinful, but simply because he was rich and enjoyed his wealth, "clad in purple and costly linen and lived every day in magnificence and joy," whilst Lazarus slept at his door and ate the crumbs from his table.

Again and again is the same conception of wealth expressed. His is an absolute denunciation of any society where there are rich and poor, affluence and want. "Woe unto you that are rich! for ye have received your consolation." (St. Luke 6. 24.) . . . "Crises in European History," by Gustav Bang; New

York Labor News Co.; April, 1916, edition; pages 19-20.

It was, accordingly, a decided proletarian tendency which dominated Christianity in the . . . [beginning] of our era, a tendency which theology of later times only succeeded in misrepresenting by sophistically exercising a most reckless violence against the old traditions. And just as proletarian was the positive social ideal which Christianity proclaimed.

ALL THINGS IN COMMON.

It was the communism of property and consumption, the communistic form of society which was the natural expression of the social longings of the ancient proletariat, and which in the first Christian congregations was not only proclaimed but practised.

It was as yet impossible to form a social ideal of a co-operative commonwealth based upon socially operated means of production—because the historical conditions for such a society were wholly lacking. The consumptive communism, the enjoyment of things in common, became the ideal of the proletarians of those days.

The principle is prominent in the Gospels, and particularly in the "Acts." He who would follow Christ had to give up all his property, donate it to the congregation, and the congregation lived in a common household, maintained through common ownership.

It was not a voluntary matter whether or not one should place his belongings at the disposal of the congregation. On the contrary, it was considered a mortal sin to neglect. Ananias and his wife Sapphira were punished with death because they had withheld part of their wealth for their private benefit (Acts 5).

The Christian was to be personally propertiless, and could only be co-sharer of the common possessions. In the "Acts" we find a description of the original Christian congregations, and find them constructed in accordance with the commands of Christ, based upon the ideas of an absolute communistic relation of property and consumption.

"And all that believed were together, and had all things in common; and sold their possessions and goods, and parted them to all men, as every man had need . . . (Acts 11: 44-5) . . .

TO EACH ACCORDING TO HIS NEED.

"Neither was there any among them that lacked; for as many as were possessors of lands or houses sold them, and brought the things that were sold, and laid them down at the apostles' feet; and distribution was made unto every man according as he had need." (Acts 4: 34-35.)

It is conceivable how such a communistic society would absorb the great mass of the starved and oppressed proletarians, not only in Palestine, but also throughout the vast Roman Empire. But it will also be seen that its duration of necessity, would be short. The number of destitute people to be kept satisfied grew rapidly, but the amount of wealth at disposal increased very slowly. Soon the bottom would be reached.

At the beginning they rested content with the idea that Christ would soon return, and that the end of the world was at hand. But as time went on the difficulties increased. From the letters of the apostles, particularly those of Paul, we receive a vivid impression of the sharp admonitions which were administered in order to obtain necessities for the support of the poor in the community.

Very early (in the course of but a few decades) pure communism disappeared, as in the nature of things it had to, because the class interests which there found expression, those of the proletariat and petty bourgeoisie, had as yet no future before them. [Pure communism] . . . was changed to a decrepit charity for the support of the clergy at the expense of the congregation; to the sacrament of the Lord's supper as a last remnant of the old-time meals, in which all participated; . . .

HOW THE CHANGE WAS EFFECTED.

The wealth which was collected for the community was more and more used for the support of that upper class of ecclesiastics who gradually raised themselves above the rest of Christian society, and the clergy made ever greater demands for personal contributions from the members of the congregation. Thus the old Christian communism was gradually transformed into the medieval, exploiting church.

Theology simultaneously became active explaining away and misinterpreting the expressions and statements of the New Testament regarding wealth and poverty, to rob them of their "salt" and adjust the Christian teachings to suit the ruling class in society.

[How this was achieved is shown in the next article: "The Creed of Constantine."]

But still, long after, there were sects trying to carry the programme of ancient Christianity into effect. As late as the close of the Middle Ages the old Christian ideals played their role in the class struggle. And even to-day the accounts given in the "Acts" are condemnatory of the hypocrisies of our time, of the hypocrites who endeavor to show, Bible in hand, the right and justification for private property [in the means of producing and distributing the necessaries of life], whereas no Socialist agitator has used stronger language against nor more mercilessly denounced this right than did Christ and his disciples. (Page 23.)—"Crises in European History," by Gustav Bang; New York Labor News Co.; April, 1916, edition; pages 21-22-23.

Creed of Constantine.

By HENRY M. TICHENOR.

The prophet of Christendom is not the gentle Jesus; neither is the Church's creed his gospel of brotherhood and peace. The prophet of Christendom is the Emperor Constantine, and the Christian creed is the decision of this First Council of Nice (325 A.D.).

This council, held under the auspices and authority of Constantine, repudiated the human Jesus, and created in his stead the mythical Christ; it changed the day of worship from the Jewish Sabbath (Saturday) to the pagan Sunday; it decreed the doctrine of eternal torture; it ordained the holy days and ceremonies, the sacred rites and festivals, all in accordance with Roman mythology; it gave us the Trinity—the three gods in one; and it gathered together the legends and fables that three centuries of illiterate "holy fathers" had conceived and written, and from this mass of myths selected and formed the New Testament.

Says so conservative a writer as Dean Dudley:

"In regard to the Canons and Decrees: I think the best time for the Easter Festival would have been the ancient, honored day of the Jewish Passover. It was opposed merely by a whim of Constantine, because, as a Roman, he hated the nation which his country had long detested and persecuted—that is, the Jews. . . . His change in the Day of Rest arose from the same unjust prejudice."

Again says this writer: "Whether Jesus taught the doctrine of an eternal hell for punishment in the after life is a question among doctors of divinity. Origen denied it. The Roman Catholic Church has adopted purgatory in imitation of sheol, hades or tartarus. That church has many doctrines, forms and rites similar to those of the older religions. Jesus seems to have considered doing good deeds and living a pure

life the true way to worship God."—(Life of Constantine).

Even the Roman Catholic Church has never been quite brutal enough to consign souls immediately to a hell-fire. It provides an intermediate state from which they can be rescued. Protestantism alone promulgates the doctrine of immediate and eternal and hopeless damnation.

Of the religious ideas of Constantine, Dean Dudley writes: "His superstition was equal to his cunning. He praised and patronised the monks, nuns, hermits and devotees of every sort who deprived themselves of the comforts of life and despised nearly all social obligations. To live in rags and dirt, and eat herbs like some beasts, was the holiest fashion in the estimation of the early Fathers. They could not have deduced it from the life of Christ."

In order to prove his partnership with God and an assurance of a welcome entrance into heaven, Constantine had a gold coin struck with a likeness of himself on one side, and on the other a representation of his being transported to heaven, Elijah-like, in a chariot drawn by celestial steeds, with God's hand reaching down to receive him.

THE HUMAN BUTCHER.

Constantine, like Napoleon, was a warrior—that is, he was a human butcher by profession. He usurped the throne and was proclaimed Emperor by his troops in the year 306. In the same year, in the city of Rome, Maxentius was proclaimed Emperor. Therefore, in order to hold the throne, Constantine felt compelled to kill Maxentius. This he did at the battle of the Milvian Bridge in the year 312. Then Constantine, in order to make himself still more secure, put to death the two sons of Maxentius.

And herein is found the story of Constantine's conversion to Christianity.

The Emperor Maxentius adhered to the old religion of Rome and worshipped the pagan gods. "He was

a vile tyrant," says Milman, "but not a persecutor." Roman paganism was becoming weaker and weaker. The real message of Jesus—the vision of equality and fraternity and peace—was still a menace to the empire.

Then it was that the cunning of Constantine arose to the occasion. He became a Christian. He justified his slaughter of Maxentius and his two sons in the name of the Christian God, in order that a "true believer" might reign.

A STRANGE STORY.

Eusebius, who became a friend and flatterer of Constantine, thus records Constantine's "miraculous" conversion—conveniently occurring at the time that he was seeking justification in the eyes of the populace for the destruction of the Emperor Maxentius:

"Accordingly," says Eusebius, "he (Constantine) called on him (the Christian God), with the earnest prayer and supplication, that he would reveal to him who he was, and stretch forth his right hand to help him in his present difficulties. And, while he was thus praying with fervent entreaty, a most marvellous sign appeared to him from heaven, the account of which it might have been difficult to receive with credit had it been related by any other person.

"But since the victorious Emperor himself, long afterwards, declared it to the writer of this history, when he was honored with his acquaintance and society, and confirmed his statement by an oath, who could hesitate to credit the relation, especially since the testimony of after-time (meaning, doubtless, Constantine's 'pious' life) has established the truth?

Constantine said that about midday, when the sun was beginning to decline, he saw with his own eyes the trophy of a cross of light in the heavens, above the sun, and bearing the inscription: 'In Hoc Signo Vinces!' (Under this sign thou shalt conquer.)

"At this sign he himself was struck with amazement, and his whole army also, which happened to be following him on some expedition, and witnessed the miracle.

"He moreover said that he doubted within himself what the import of this apparition could be. And while he continued to ponder and reason on its meaning, night imperceptibly drew on; and in his sleep the Christ of God appeared to him with the same sign which he had seen in the heavens, and commanded him to procure a standard made in the likeness of that sign, and to use it as a safeguard in all engagements with his enemies.

THE ORIGIN OF THE "LABARUM."

"At dawn he set his artificers to work and had the signal made and beautified with gold and gems. The Romans now call it the 'Labarum.' . . ."

Eusebius further states that Constantine told him that those who carried this standard never received a wound; that Christ himself went continually with it into battle. These and other wonderful things were claimed for the standard of Constantine.

It will be noted that all this was told to Eusebius by Constantine "long after" the miracle had happened. Eusebius is not the only holy father who has professed faith in such miraculous tales. Besides, Constantine was a powerful ruler, whose friendship was to be highly prized. And had it not been recorded that the Apostle Paul—who was repudiated by the first followers of Jesus—declared that it is right to lie to the glory of God?

Paul, who, it is said, had also claimed to have seen a vision similar to Constantine's, and from hearing which Constantine had probably received his inspiration, had in his epistles emasculated the teachings of Jesus (as contained in the Sermon on the Mount), . . . had already set a foundation for the cunning work of Constantine. Moreover, Constantine was a pious and prayerful man, and that carries great weight. So it is easy to understand how Eusebius "believed" his story—or at least pretended to do so.

First Council of Nice.

(325 A.D.)

Constantine's purpose—his conspiracy—as plainly revealed in the work of the Council of Nice, was to create a creed, in the name of Christianity, that would be as acceptable to the ruling class as the ancient Roman mythology that was fast falling to pieces. It seems ridiculous to claim that Constantine himself really believed the new religion.

His predecessors, the Roman Emperors, as well as the educated patricians, only looked upon religion as a power to hold the masses in subjection; and the shrewdness and deceit employed by the tools of Constantine at the Council of Nice in formulating the "orthodox belief" of Christendom, and in compiling the "divinely inspired" New Testament to sustain them, discloses that no change of heart had taken place in this respect.

Christianity emerged from that Council as a combination of Roman paganism and Old Testament savagery. The Jewish Jehovah was considered, by the Council, to be even a more ferocious deity than any of the Roman gods, though insufficiently ferocious for its purpose. He was, therefore, given further attributes in order to make him still more bloodthirsty and vindictive—was made the father of a son to be offered to himself in sacrifice—the human Jesus with his message of fraternity and freedom and peace was transformed into a pagan myth, the promise of heaven for believers and the threat of hell for heretics was pronounced, and Constantine and his bishops doubtless laughed in their sleeves at the crafty plot they had put across.

There is evidence that the early prelates of the church did not believe their own creed—that it was only intended for the masses. Faith, on the part of the rulers and the "upper" classes, came with the continued repetition of the story through the future

years. The monks, the nuns, the lower orders of priests, and the ignorant people—these were the only ones at first supposed to be credulous enough to accept orthodox Christianity.

The purpose of the Council of Nice, as conceived by Constantine, was to inaugurate a religion that would emphasise Paul's injunction, "Servants, be obedient to them that are your masters." Thus the popes and princes might live in splendor. And it worked—and is still working. Wallowing in wealth and surrounded with every luxury, Pope Leo X. exclaimed: "And all these privileges have been secured to us by the fable of Jesus Christ!" (Ernst Haeckel, "Riddle of the Universe," page 260).

Such was the faith of the holy fathers who were posted.

THE CHARACTER OF CONSTANTINE.

The character of Constantine himself, the founder of the Christianity masquerading in the name of Jesus, was so unspeakably bestial that no rational person will credit him with either honesty or decency of purpose. He was a monster. Claiming the guidance of the god that slaughtered the Midianites, men, women and children, and turned the maidens over to the lust of the soldiers, Constantine murdered all who stood in his way, or who dared oppose his authority. He was a shining example for the war lords of Europe, and the coal barons—the butchers of Ludlow—of America, to follow, all of whom piously profess his religion.

He murdered his wife, Fausta—had her suffocated in a boiling bath—and he murdered his father Maximian; he murdered his own son, Crispus; he murdered Licinius, who had married his sister, and also her eleven-year-old child; these, and many more, did the Christian Emperor Constantine murder, many of whom were his own blood relations. And after every butchery he would rig himself in his royal raiment and sing, "Who is like to Thee, O Lord, among the gods?"

How like the rulers and exploiters of to-day!

Constantine had his likeness stamped on gold coins, with his eyes uplifted, as though in prayer. He destroyed the images of the pagan gods, and built churches all over the empire. His subjects were commanded to cease worshipping Jupiter and Diana and Apollo, and instead to worship Jehovah and the Virgin Mary and Christ.

The ignorant masses never knew the difference. . . .

The best that can be said of Constantine is that, like most of the "royal" blood, he was insane. He knew enough to be cunning and cruel, and that was all. His instincts were on a level with that of a gorilla. Philostorgius says that he murdered two wives, and that his three sons that survived him were the children of a prostitute. Such was the creature that convened and presided over the First Council of Nice, that gave us the doctrine of the Trinity, the Atonement, and the promise of heaven and threat of hell.

ROTTEN ROMAN SOCIETY.

Roman society at that time, and up to the fall of the empire, was the vilest and most cruel imaginable; vile and cruel on the part of the aristocracy, and ignorant and slavish on the part of the impoverished masses. Continual wars had produced a race of degenerates.

The immoralities and crimes against nature that were openly practised at the feasts of the nobility are considered unprintable. The description that Gibbon originally gave of these feasts has been expurgated from his works by the American authorities. Thus does vulgar prudery cover over the social diseases that the great historian wisely pictured as a warning example.

There was no religious faith on the part of the ruling class. The gods of Rome and Greece, and the gods of Egypt and Palestine, all looked alike to the Roman patricians. They were all myths. . . .

But none of the educated formed any part of the "holy fathers" chosen by Constantine to sit in council

and formulate the creed of Christendom. These "holy fathers" were ignorant, drunken and licentious priests. They were politicians of the lowest type first, and priests afterwards.

ORIGIN OF CATHOLICISM.

Such was the beginning of the Roman Church; such it still is in its political machinations. Of these "religious" councils that have given us our "holy" and "inspired" creed, Bronson C. Keeler, in his "History of the Bible," writes quoting such authorities as Dr. Philip Schaff and H. H. Milman:

"The reader would err greatly did he suppose that in these assemblies one or two hundred gentleman sat down to discuss quietly and dignifiedly the question 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 First Council of Nice, upon whose decisions hang the faith of Christendom, was composed of priests who had barely stepped out of the myths of ancient pagan worship, and who decided "holy" questions by a knock-down fight or a vote. It is doubtful if any 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." They "fought in the streets and much blood was shed." (Milman, "History Latin Christianity.")

THE TRUE FOLLOWERS OF JESUS.

The true followers of the teachings of Jesus were well-nigh wiped out of existence by persecution, torture and martyrdom. In their stead had arisen a time-serving priesthood, followers of Paul, the Pharisee, instead of Jesus, the peasant. These priests had written innumerable gospels and epistles, to which they had affixed the names of early apostles. In these spurious writings Roman mythology played a much larger part than Judaism. The deism of Judaism was discarded, and the doctrine of the three gods taught.

There was one sect, the Arians, followers of Arius, who still virtually denied the divinity of Jesus; but they were doomed to extinction before the power of Rome, that enunciated the savage story of a god begetting a son by a virgin, only to have him slaughtered in a bloody sacrifice to save sinners.

And it was to make a binding State religion, with its salvation and damnation, its bloody sacrifice of Jesus and its trinity of deities, to deny which was not only blasphemy but treason, and to canonise a so-called New Testament, taken from the innumerable gospels and epistles that had accumulated during three centuries, that the First Council of Nice was convened by the Emperor Constantine.

Of the success of this Council, Dean Dudley writes:

"The objects were all attained by the means of the Council, except the principal one. Arianism (that denied the divine birth of Jesus), though checked for a short time, again burst forth with tenfold energy, and long agitated the religious world. However, it finally was completely vanquished and eradicated from the high places of Christendom."

As gleaned from history, it would be a spectacle to even stagger the faith of the most bigoted to view the make-up and proceedings of the First Council of Nice. Call to your mind an assemblage of 318 of the most ignorant, illiterate, cunning ward-healers that has ever come to your notice; the Council of Nice was far

more ignorant and more illiterate, and more cunning than these.

It was an age so degenerate that it was already fit to plunge itself into the abyss of the Dark Ages. Presiding over these 318 priests sat the coarse, bloated-faced Constantine, the murderer. Such was the Council of Nice [allegedly] inspired of God to canonise a holy scripture and proclaim a religion that damns to eternal torture those who deny it. . . .

Thus started the Roman creed of Constantine on its cunning career.—“The Creed of Constantine,” by Henry M. Tichenor; Phil Wagner; 1916 edition; pages 15 to 28.

CONSTANTINE—SAINT.

“Constantine is a canonised saint in the Catholic calendar.”—“The Life and Exploits of . . . [the Church],” by Tichenor, p. 206.

The Difference.

Jesus meant what he said—his message of redemption to a lost world was human brotherhood, not masters and slaves, and so he cried that he had come to bring “deliverance to the captives.” The Roman slaves were well called “captives.” They were captured by Roman soldiers from the barbarian tribes of that period of Northern Europe, and brought in chains to the cities and sold in the slave marts.

History tells us that not far from the temple in Jerusalem was a Roman slave market where rich Jews could purchase men-servants and maid-servants of “heathen” blood, as Jehovah had told them to do. Probably there were a number of these owners of captives present when Jesus thundered his defiant message of deliverance to the captives.

They knew what Jesus meant by “deliverance to the captives,” even if the modern clergy do not.

WHY JESUS WAS KILLED.

And the exploiters and their priests of old Jerusalem did not like Jesus, any more than the exploiters of to-day like an agitator against wage-slavery. And so, because he was a rebel, because he fearlessly defied the Biblical laws and denounced the rulers and robbers and their high-priests, Jesus met his death upon the cross.

Then began a wonderful struggle on the part of his Jewish followers to establish a society of freedom and fraternity. Imperial Rome, with the ferocity of a wild beast, went to work to crush the movement. The followers of Jesus were slaughtered in every monstrous manner that Rome could conceive. And still the movement grew.

Then began the work to stem by cunning the revolutionary tide that butchery could not check. About the first reactionary “convert” to Christianity of whom

we have any record was Paul. By birth, it is said, Paul was half Greek and half Jewish Pharisee. He was not the first, nor was he the last, to garble and distort the message of a great prophet of the people and bury its truths in a heap of myths.

Paul emasculated the glad tidings of Jesus by removing the kingdom of heaven upon earth, that Jesus visioned, to some remote locality beyond the stars, after the poor, suffering "captives" were dead. It did not take the Roman rulers and their priests long to discover what a splendid thing it would be to doctor up Paul's myths and make a "Catholic" faith of them.

By the middle of the third century pagan priests were being converted to Paul's conception of Christianity in job lots, and they added to it such devils, torments, rites and ceremonies as they saw fit. Roman society—a society of masters and slaves—must have a religion purposely designed to keep the masses in subjection, and what could be better for this than a creed that promised eternal happiness to the faithful and eternal damnation to the heretics?

"CALL NO MAN MASTER."

It even beat the pagan religion of telling the slaves they had no souls. Paul's injunction, "Servants, be obedient to your masters"—giving the direct lie to Jesus, who said, "Call no man master"—made a splendid foundation upon which the Roman priests could build a Catholic—meaning "universal"—faith.

There is no doubt but that Jesus was a spiritualist, not a materialist; he taught immortality and proclaimed that the slaves and their masters were of one blood. But Jesus dwelt very little upon the hereafter—his message was to establish justice, peace and brotherhood upon earth, and that such a just society would naturally be of itself a soul-saving power.

How different is this from the creed of Constantine!

By the beginning of the fourth century Roman priesthood had virtually crushed the revolutionary movement inaugurated by the early followers of Jesus. The

Council of Nice, under the authority of Constantine, had canonised such spurious writing of Roman origin as it saw fit, and created the New Testament. From this period began the rapid construction of the Roman Catholic Church; and when the year 800 dawned in Europe, this substitution of the message of Jesus to an enslaved world was clothed with a power outranking all kings and governments.

In the night of papal Rome the libraries of the ancient world are burned. Philosophy is outlawed, art is banished, and learning despised. Freedom and fraternity are buried beneath tyranny, class-rule and bigotry. Lies are put into the mouths of gods, and outrages charged to holy ghosts. The search of science becomes a crime, and faith in frauds and fables a virtue. Love is a vice, birth and motherhood a disgrace, and sexual perverts become a saintly sight in the eyes of God.

Never was hatched a more infamous plot than the prostituting of the revolutionary message of the Palestine peasant into the nightmare of Roman Catholicism.

Oh! the irony of fate, that the class that crucified Jesus should in after years boast of the murder, and make the hideous cross a religious symbol, a saving grace for oppressed and outraged humanity!—"The Creed of Constantine," by Tichenor. Pages 113-114-115-116.

THE MURDER OF HYPATIA.

By JOHN W. DRAPER.

The bishopric thus held by Theophilus was in due time occupied by his nephew St. Cyril, who had commended himself to the approval of the Alexandrian congregations as a successful and fashionable preacher. It was he who had so much to do with the introduction of the worship of the Virgin Mary.

His hold upon the audiences of the giddy city was, however, much weakened by Hypatia, the daughter of Theon, the mathematician, who not only distinguished herself by her expositions of the doctrines of

Plato and Aristotle, but also by her comments on the writings of Apollonius and other geometers.

Each day before her academy stood a long train of chariots; her lecture room was crowded with the wealth and fashion of Alexandria. They came to listen to her discourses on those questions which man in all ages has asked, but which never yet have been answered: "What am I? Where am I? What can I know?"

Hypatia and Cyril! Philosophy and bigotry! They cannot exist together. So Cyril felt, and on that feeling he acted. As Hypatia repaired to her academy she was assaulted by Cyril's mob—a mob of many monks. Stripped naked in the street, she was dragged into church, and there killed by the club of Peter the Reader. The corpse was cut in pieces, the flesh was scraped from the bones with shells, and the remnants cast into a fire. For this frightful crime Cyril was never called to account. It seemed to be admitted that the end sanctified the means. (Hypatia was killed 416 A.D.)

So ended Greek philosophy in Alexandria, so came to an untimely close the learning that the Ptolemies had done so much to promote. The "Daughter Library," that of the Serapion, had been dispersed. The fate of Hypatia was a warning to all who would cultivate "profane" knowledge. Henceforth there was to be no freedom of human thought.—"The Conflict Between Religion and Science," by John William Draper; Kegan, Paul, Trench, Trubner & Co., 1890 edition, pages 54-55-56.

A BISHOP ON WOMAN.

By W. L. GEORGE.

In the year 1100, Marbob (Bishop of Rennes) wrote as follows: "Woman, sweet torment, honeycomb and poison draught alike, smearing the sword with honey, pierces the heart even of wise men. Who was it that persuaded our first parent to taste forbidden fruit? Woman. Who was it who compelled her daughters to spoil their lives? Woman. Who was it who ruined the strong man after depriving him of his hair?

Woman. Who was it who cut off the priestly head of the man guiltless of crime? Woman."—Page 98.

A POPE AND PRIVATE PROPERTY.

By PAUL LA FARGUE.

His Holiness the Pope used nice language on the 10th of March, in the year 1208, on stirring up the faithful to fight the heretic Albigenses: "Up now, soldiers of Christ, root out impiety by every means that God may have revealed to you (the means that the Lord had revealed were fire, rapine, and murder), drive out of their castles the Earl of Toulouse and his vassals, and seize upon their lands, that the orthodox Catholics may be established in the dominions of the heretics." [The sacredness of private property!]

The Crusades which launched the warriors of Europe on the East were similarly organised, having the delivery of the Holy Sepulchre for pretence and plunder for object.—"The Evolution of Property," by Paul La Fargue; Charles H. Kerr & Co., page 81.

ROBBERS AND BRIGANDS.

By PAUL LA FARGUE.

Vitry, the legate of Innocent III., who in Germany and Belgium preached the crusade against the Albigenses (in 1208) writes: "The lords, despite their titles and dignities, continue to sally forth for prey and to play the robber and brigand, desolating entire regions by fire." The manners of the clergy were neither better nor worse.

The Archbishop of Narbonne, at the end of the twelfth century, strolled about the fields with his canons and archdeacons, hunting the wild beasts, plundering the peasants, and violating the women. He had in his pay a band of Aragonese routiers whom he employed to ransack the country.

The bishops and abbots loved mightily, sings a troubadour, "fair women and red wine, fine horses and rich array, living in luxury, whereas our Lord was content to live in poverty."—Footnote to page 95 of "The Evolution of Property," by Paul La Fargue.

WOMAN IN THE 13th CENTURY.

By W. L. GEORGE.

So much for the woman of rank. She did not yet (13th century) hold her rights; she might be treated with the most amazing brutality; when her lord went to the crusades, she might be locked up in a tower for seven years; or, again, she might live a long life, respected and adored. As for the woman of lower rank, the picture is one of unrelieved horror; she is still beaten; overworked, practically sold; she is never sure of her liberty or her virtue.

Christianity has become political, so the prelates stand in with the nobles, and cease to protect woman; the best Christianity can do is to admit her to the nunneries, into which she crowds to escape the horror of the outer world. Again, it is Commines who sums up the position of the lowly woman in those later Middle Ages: "If a poor man have a beautiful daughter or wife, he will do wisely to guard her well."—"The Story of Woman," page 125.

A SAINT ON WOMAN.

By H. M. TICHENOR.

St. Thomas of Aquino, who lived in the thirteenth century, said: "Woman is a rapidly growing weed, an imperfect being. Her body attains maturity more rapidly only because it is of less value, and nature is engaged less in her making. Women are born to be eternally maintained under the yoke of their lords and masters, [who are] endowed by nature with superiority in every respect, and therefore destined to rule."

The "jus primae noctis" (right of the first night) was legally practised in Christian Europe far into the Middle Ages. The landlord claimed and exercised the right of sleeping with the bride of a peasant the first night of the marriage. The Church ruled that this was all right in the sight of Jehovah.—"Life and Exploits of . . . [the Church]," by H. M. Tichenor; Phil Wagner, 1915 edition; pages 180-81.

The Holy Inquisition.

By H. M. TICHENOR.

The Holy Inquisition was established by St. Dominic in the thirteenth century. Great, gloomy prisons filled the land to hold and torture the victims of the Church that teaches the doctrine of everlasting torment. "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 sign of agony or shriek of anguish can reach the ears of tender and sympathetic 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 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 La Salle minutely inspected the place, attended by several officers of his staff. The number of machines for torture thrilled with horror even men inured to the battlefield.

A PRIEST'S INVENTION.

"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 would wear a sort of cuirass.

On closer scrutiny it appeared that the forepart of the body was stuck full of extremely sharp nails and small knife-like blades with the points of both turned towards 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 somebody 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."

OTHER INFERNAL MACHINES.

Among the various modes of torture used by the priests were dislocation of the joints and breaking of the bones by means of pulley, rope and weights; roasting the soles of the feet, and suffocating with water, with the torment of tightened ropes.

In the "Hall of Tortures" (a gloomy apartment, usually situated far underground in order that the shrieks of the victims might not be heard) a stout cord was passed through a pulley affixed to the roof. This pulley, ropes and weights were used for the aforementioned dislocation of the limbs of human beings.

The accused, whether male or female, who had dared to deny that His Holiness the Pope was God, or that bread and wine consecrated by a priest was not actually the flesh and blood of Jesus, was then seized and stripped, his or her arms 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. The cord was then 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. 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 did not 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.

In the religious rite of roasting the feet, the victim, 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 Protestant Christians, when they burned a witch at the stake, used tar instead of lard—so, it will be noted, the difference between the two creeds 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 blazing fire of coals in a consecrated dish was placed under them. With the first shriek of agony a board was inserted between the blaze and the roasting feet, and the victim asked to recant. If he or she refused, the torture was repeated, and kept up until the feet were completely burnt off.

"A FAVORITE METHOD."

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 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, that tore and broke and crushed the sinews and bones.

Then there was the auto da fe. The term "auto da fe" 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 vic-

tims of the auto da fe were lined up in a great procession, and, headed by the priests, were marched to the place of burning.—"The Life and Exploits of . . . [the Church]," by H. M. Tichenor, pages 192-198.

SHAMELESS PRIESTS.

By H. M. TICHENOR.

Nicholas de Clemencis, who lived in the fifteenth century, and who was a papal private secretary, and treasurer and canon of the Church at Longresy, has given a graphic portrayal of the lives of the bishops, canons and vicars. He says:

"They keep, without shame, their illegitimate children and prostitutes, like lawful wives." Again he states: "The priests and clericals live in open concubinage and pay their concupiscent tribute to their bishops. In many places the laymen can prevent the debauchery of their wives and maidens in no other way than compelling the priests to keep concubines."

Interesting evidences of the lives of the priests of this period are contained in the writings of physicians. These writings complain that venereal diseases were transmitted by the priests to private families to a horrible extent.—"The Life and Exploits of . . . [the Church]," by H. M. Tichenor, page 204.

BURNING JEWS.

By H. M. TICHENOR.

Under Pope John XXII. it was perfectly proper to burn Jews. Says Milman, in his "History of the Jews," page 548, speaking of this time: "The Jews were burned without distinction. At Chinon a deep ditch was dug, an enormous pile raised, and one hundred and sixty of both sexes were burned." In Basle a wooden building was constructed and all the Jews in the city were shut up therein and burned alive. "At Frankfurt all were put to death. All were burnt at Ulm. At Mayence twelve thousand perished. There was wholesale massacre at Spire. At Strasburg two thousand were burnt in their own burial ground."—"MacDonald's History of the Inquisition," pages 262-263.) Page 208.

ST. BARTHOLOMEW'S DAY.

By H. M. TICHENOR.

It is estimated that 70,000 Huguenots were put to death in France.—Page 193.

The massacre of St. Bartholomew's Day began on August 24, 1572. The tolling of the tocsin at midnight, August 23, gave the signal. The carnival of death lasted seven days. Medals commemorative of the event were coined in the Papal mint by order of the Pope and distributed among the faithful. One of these medals is 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.

THE PROTESTANT'S TURN.

To quote from Henry White's "Massacre of St. Bartholomew"—this writer says, referring to the now numerous Protestants, "in fierce invective they were by no means inferior to their persecutors." After the fall of Rouen, the Huguenots "massacred all the priests they found in Pulviers." "We read of their dragging priests into Dieppe tied to their horses' tails, and flogging them at beat of drum in the market place.

"Some were thrown into the sea in their sacerdotal robes; some were fastened to a cross and dragged through the streets by ropes around their necks; and, to crown all, some were buried in the ground up to their shoulders, whilst the Huguenots, as if playing a game of nine-pins, flung huge wooden balls at their heads. . . .

"The Protestants of Bayeux . . . gutted the bishop's palace, and made a bonfire of the chapter library, then the richest in France. The priests and others who opposed them were barbarously murdered

and tossed from the walls into the ditch." (Pages 240-241.) "Children were murdered in their mother's arms."—"The Life and Exploits of . . . [the Church]," by H. M. Tichenor, pages 210-211.

Calvin started out to convert the world to Presbyterianism by killing people that had any brains. The Presbyterian Church to this day bears ample evidence of its origin. Calvin burned the learned Dr. Servetus at the stake after keeping him in a filthy dungeon for months, naked, half-starved, and tormented with vermin.—Page 216.

"EDUCATING" SLAVES.

By H. M. TICHENOR.

When the African slaves were brought in shiploads to this country (America), the first thing their masters did was to teach them the Christian religion. It was all they were taught. It was considered as necessary as the overseer's lash. To teach a negro to read and write was a crime punishable by law. It was feared he might run across a grain of truth. Paul's epistles were all the "learning" allowed to enter his head.—"The Creed of Constantine," by H. M. Tichenor, page 71.

"PRAYERS FOR SERVANTS."

By H. M. TICHENOR.

The "Little Treasure of Prayers," a prayer-book used by the Lutheran Church, discloses how bitterly anything that appears like freedom and fraternity is opposed by orthodox Protestants, as well as Catholics. The book has different styles of prayers specially designed for people occupying different stations in life.

It has prayers for husbands and prayers for wives, and it has a prayer for servants. "The Prayer of a Servant" is found on page 32 of the American edition. As the creed of Constantine is intended to make the servants contented with their earthly lot, this prayer is most important.

After praising the mercy of God because he had his son sacrificed to save sinners, this "Prayer of a Servant" proceeds as follows:

"I pray thou wouldst in mercy grant, that I may not conceive a dislike to my calling of bodily service, into which thou hast placed me according to thy will and good pleasure, and that I may not impatiently rebel against thy order, nor begrudge other people their higher station, but that I may obey Thy will with a cheerful heart, and that I do not regard it otherwise than that I were serving Thee, O God in heaven, and not men on earth."

Isn't it comforting for a servant to feel he is working his head off for God, and not for his earthly master!

This prayer, bear in mind, is not intended for the master to use—it is only for the "lower classes" who do the work of the world.

No master is ever expected to pour forth any such supplication as this.

After the servant has told the Lord how happy he or she is . . . , even if his or her body is exploited to the limit on earth, this prayer goes on to petition that the servant may be

"obedient in all things" to the "master and mistress, according to the flesh, not only to them that are kind and lenient, but also to them who are rude and froward, serving them with patience, in all fear and simplicity of heart."

This kind of prayer is expected to keep the servant from voting the Socialist ticket.

Here is some more, found in this prayer:

"Preserve unto me good health, strengthen the members of my body and increase my powers . . . that I may be able to perform the labor of my master and mistress, to improve their property by Thy divine help."

The "servant," it will be noted, does not pray for good health and stout limbs in order to enjoy these blessings for himself, but that he may be able to work harder and longer hours for the master and "improve his property." What a happiness this is for both the one that does the work and the one that does the exploiting!—"Creed of Constantine," pages 101-107.

"The Sight of Hell."

By H. M. TICHENOR.

Here is a sample of the literature that the priests are pouring into the innocent minds of the children It is taken from a penny pamphlet called "The Sight of Hell," which is one of a series of Roman Catholic religious "**Books for Children and Young Persons,**" written by the Rev. J. Furniss, and published by James Duffy and Co., 1 Wellington Quay, Dublin. It has the approval of the Pope, for it contains the printed "imprimatur"—"Permissu Superiorum." Listen to some of the threats contained in this book "**for children,**" written by Priest Furniss, with the papal approval:

A GIRL IN HELL.

"Look into this room. What a dreadful place it is! The roof is red-hot, the walls are red-hot, the floor is like a thick sheet of red-hot iron. See, on the middle of that red-hot floor stands a girl. She looks about sixteen years old. Her feet are bare, she has neither shoes nor stockings on her feet; her bare feet stand on the red-hot burning floor. The door of this room has never been opened before since she first set her feet on the red-hot floor.

"Now she sees that the door is opening. She rushes forward. She has gone down on her knees on the red-hot floor. Listen! She speaks. She says: 'I have been standing with my bare feet on this red-hot floor for years. Day and night my only standing place has been this red-hot floor. Sleep never came to me for a moment that I might forget this horrible burning floor. Look,' she says, 'at my burnt and bleeding feet. Let me go off this burning floor for one moment, only for one single moment. Oh, that in this endless eternity of years I might forget the pain only for one single moment.'

"The devil answers her question: 'Do you ask,' he says, 'for a moment, for one moment, to forget your pain? No; not for one single moment during the never-ending eternity of years shall you ever leave this red-hot floor!'

"'Is it so?' the girl says, with a sigh that seems to break her heart. 'Then, at least, let somebody go to my little brothers and sisters who are alive and tell them not to do the bad things which I did, so they will never have to come and stand on the red-hot floor.'

"The devil answers again: 'Your little brothers and sisters have the priests to tell them these things. If they will not listen to the priests, neither would they listen, even if somebody should go to them, from the dead.'

"Oh, that you could hear the horrible, the fearful scream of that girl when she saw the door shutting, never to be opened any more."—"Creed of Constantine," pages 101-107.

A BOY IN HELL.

"Look into this little prison. In the middle of it there is a boy, a young man. He is silent; despair is on him. He stands straight up. His eyes are burning like two burning coals. Two long flames come out of his ears. His breathing is difficult. Sometimes he opens his mouth, and breath of blazing fire rolls out of it.

"But listen! There is a sound just like that of a kettle boiling. Is it really a kettle that is boiling? No. Then what is it? Hear what it is. The blood is boiling in the scalded veins of that boy; the brains are bubbling in his head, the marrow is boiling in his bones!

"Ask him, put the question to him, why he is thus tormented? His answer is, that when he was alive his blood boiled to do very wicked things, and he did them, and it was for that he went to dancing-houses, public-houses and theatres. Ask him, does he think the punishment greater than he deserves? 'No,' he says, 'my punishment is not greater than I deserve, it

is just. I knew it not so well on earth, but I know now that it is just. There is a just and a terrible God. He is terrible to sinners in hell—but he is just!

"Perhaps at this moment, seven o'clock in the evening, a child is going to hell. To-morrow evening at seven o'clock, go and knock at the gates of hell and ask what the child is doing. The devils will go and look. Then they will come back again and say, the child is burning! Go in a week and ask what the child is doing. You will get the same answer—it is burning! Go in a year and ask; the same answer comes—it is burning! Go in a million years and ask the same question; the answer is just the same—it is burning; so if you go forever and ever, you will always get the same answer, it is burning in the fire!

"Little child, if you go to hell, there will be a devil at your side to strike you. He will go on striking you every minute for ever and ever, without ever stopping. The first stroke will make your body as bad as the body of Job, covered from head to foot with sores and ulcers. The second stroke will make your body twice as bad as the body of Job. The third stroke will make your body three times as bad as the body of Job. The fourth stroke will make your body four times as bad as the body of Job. How, then, will your body be after the devil has been striking it every moment for a hundred million of years without stopping?

"But listen now—listen to the tremendous, the horrible uproar of millions and millions and millions of tormented creatures mad with the fury of hell. Oh, the screams of fear, the groanings of horror, the yells of rage, the cries of pain, the shouts of agony, the shrieks of despair from millions on millions. There you hear them roaring like lions, hissing like serpents, howling like dogs and wailing like dragons. There you hear the gnashing of teeth and the fearful blasphemies of the devils. Above all, you hear the roaring of the thunders of God's anger, which shakes hell to its foundations.

"Let us look at hell once more before we leave it. See that man who has just asked for mercy and could not get it. He cannot bear the scorching fire which burns his body through and through. But he must bear it. On the earth hungry man looks for bread, and at last he gets it. A sick man looks for his pain to be less, and at last it gets less. The man in hell looks for the burning to stop—but it does not stop. Then he begins to think how long will the horrible burning go on. His thoughts go through millions and millions of years that cannot be counted. Will the burning stop then? His understanding tells him, No—never—never—never!"—"The Creed of Constantine," by Henry M. Tichenor, pages 101-107.

[**Comment:** Could there be anything farther from the kindness and gentleness of the early Christians than such horrible means of instilling fear into the minds of little children? Could any comment on such horrible methods be too severe?]

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.—"Life and Exploits of . . . [the Church], page 192.

The Papacy v. Science.

By ERNST HAECKEL.

(Haeckel) . . . had been interested in the teaching of the Churches for fifty years, and he had conscientiously concluded that it was untrue and a hindrance to progress. A stern and uncompromising idealist all his life, he felt that he must make one more protest against the deception of the people by their popular preachers before he passed into eternal silence.—Joseph McCabe's preface to "The Riddle of the Universe," by Ernst Haeckel; Watts and Co., 1925 edition; page 9.

The triumph of Christianity and its mystic theories meant retrogression to anatomy, as it did to all the other sciences. The Popes were resolved above all things to detain humanity in ignorance; they rightly deemed a knowledge of the human organism to be a dangerous source of enlightenment as to our true nature.

During the long period of thirteen centuries the writings of Galen were almost the only source of human anatomy, just as the works of Aristotle were for the whole of natural history.

It was not until the sixteenth century, when the spiritual tyranny of the Papacy was broken by the Reformation, and the geocentric theory,* so intimately connected with Papal doctrine, was destroyed by the new cosmic system of Copernicus, that the knowledge of the human frame entered upon a new period of progress.—"The Riddle of the Universe," by Ernst Haeckel, page 19.

The deliberate and successful attack on science began in the early part of the fourth century, particularly after the Council of Nicaea (325), presided over

*Geocentric theory: The system which takes the earth to be the centre of the universe; usually opposed to heliocentric—having the sun as centre.

by Constantine—called the "Great" because he raised Christianity to some prestige in the State, and founded Constantinople, though a worthless character, a false-hearted hypocrite, and a murderer.

The success of the Papacy in its conflict with independent scientific thought and inquiry is best seen in the distressing condition of science and its literature during the Middle Ages. Not only were the rich literature treasures that classical antiquity had bequeathed to the world destroyed for the most part, or withdrawn from circulation, but the rack and the stake ensured the silence of [almost] every heretic—that is, every independent thinker.

"TWELVE SAD CENTURIES."

If he did not keep his thoughts to himself, he had to look forward to being burned alive, as was the fate of the great monistic philosopher, Giordano Bruno, the reformer John Huss, and more than a hundred thousand other "witnesses to the truth." The history of science in the Middle Ages teaches us on every page that independent thought and empirical research were completely buried for twelve sad centuries under the oppression of the omnipotent Papacy.

All that we esteem in true Christianity in the sense of its founder and of the noblest followers, and that we must endeavor to save from the inevitable wreck of this great world-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 when classical antiquity was hastening to its doom.

The Papacy, however, has attempted to convert all those virtues into the direct contrary, and still to hang out the sign of the old firm. Instead of Christian charity, it introduced a fanatical hatred of the followers of all other religions; with fire and sword it has pur-

sued, not only the heathen, but every Christian sect that dared resist the imposition of ultramontane † dogma.

Tribunals for heretics were erected all over Europe, yielding unnumbered victims, whose torments only seemed to fill their persecutors, with all their Christian charity, with a peculiar satisfaction. The power of Rome was directed mercilessly for centuries against everything that stood in its way.

CLERICAL BLOODTHIRST.

Under the notorious Torquemada (1481-98) in Spain alone 8000 heretics were burnt alive and 90,000 punished with the confiscation of their goods and the most grievous ecclesiastical fines; in the Netherlands, under the rule of Charles V., at least 50,000 men fell victim 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 Christianity 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."—"The Riddle of the Universe," pages 259-260.

It has been calculated that there were more than 10,000,000 victims of fanatical religious hatred during this "Golden Age" of Papal domination; but how many more million human victims must be put to the account of celibacy, oral confession, and moral constraint, the most pernicious and accursed institutions of the Papal despotism!

Unbelieving philosophers, who have collected disproofs of the existence of God, have overlooked one of the strongest arguments in that sense—the fact that the Roman "Vicar of Christ" could for twelve centuries perpetrate with impunity the most shameful and horrible deeds "in the name of God."—Page 261.

†Ultramontane: The dogma which maintains the Pope's supremacy.

The whole history of the Papacy, as it is substantiated by a thousand reliable sources and accessible documents, appears to the impartial student as an unscrupulous tissue of lying and deceit; a reckless pursuit of absolute mental despotism and secular power; a frivolous contradiction of all the high moral precepts which true Christianity enunciates—charity and toleration, truth and chastity . . . and self-denial.

When we judge the long series of Popes and of the Roman princes of the Church, from whom the Pope is chosen, by the standard of pure Christian morality, it is clear that the great majority of them were pitiful impostors, many of them utterly worthless and vicious.—"The Riddle of the Universe," page 265.

AN ENCYCLICA THAT IS STILL IN OPERATION.

The most interesting of the three great events by which the Papacy has endeavored to maintain and strengthen its despotism in the nineteenth century is the publication of the encyclica and the syllabus in December, 1864. In these remarkable documents all independent action was forbidden to reason and science, and they were commanded to submit implicitly to faith—that is, to the decree of the infallible Pope.

The great excitement which followed this sublime piece of effrontery in educated and independent circles was in proportion to the stupendous contents of the encyclica. Draper has given us an excellent discussion of its educational and political significance in his "History of the Conflict Between Religion and Science."—"The Riddle of the Universe," page 266.

As Christ never knew the love of woman, he had no personal acquaintance with that refining of man's true nature that comes only from the intimate life of man with woman. The intimate sexual union, on which the preservation of the human race depends, is just as important on that account as the spiritual penetration of the two sexes, or the mutual complement which they bring to each other in the practical wants of daily life as well as in the highest ideal functions of the soul. For

man and woman are two different organisms, equal in worth, each having its characteristic virtues and defects.

As civilisation advanced, this ideal value of sexual love was more appreciated, and women held in higher honor, especially among the Teutonic races. . . . But Christ was as far from this view as nearly the whole of antiquity; he shared the idea that prevailed everywhere in the East—that woman is subordinate to man, and intercourse with her is "unclean." Long-suffering nature has taken a fearful revenge for this blunder; its sad consequences are written in letters of blood in the history of the Papal Middle Ages.

"ANY MEANS TO AN END."

The marvellous hierarchy of the Roman Church, that never disdained any means of strengthening its spiritual despotism, found an exceptionally powerful instrument in the manipulation of this unclean idea, and in the promotion of the ascetic notion that abstinence from intercourse with women is a virtue in itself. In the first few centuries after Christ a number of priests voluntarily abstained from marriage, and the supposed value of celibacy soon rose to such a degree that it . . . [became] obligatory.

In the Middle Ages the seduction of women of good repute and of their daughters by Catholic priests (the confessional was an active agency in the business) was a public scandal; many communities, in order to prevent such things, pressed for a license of concubinage to be given to the clergy. And it was done in many, and sometimes very romantic, ways. Thus, for instance, the canon law that the priest's cook should not be less than forty years old was very cleverly "explained" in the sense that the priest might have two cooks, one in the presbytery, another without; if one was twenty-four and the other eighteen, that made forty-two altogether—two years above the prescribed age.

At the Christian councils, at which heretics were burnt alive, the cardinals and bishops sat down with whole troops of prostitutes. The private and public

debauchery of the Catholic clergy was so scandalous and dangerous to the commonwealth that there was a general rebellion against it before the time of Luther, and a loud demand for a "reformation of the Church in head and members." It is well known that these immoral relations still continue in Roman Catholic lands, although more in secret.—"The Riddle of the Universe," pages 291-292-293.

"A DAMNABLE ERROR."

By FATHER T. J. HAGERTY.

From an economic point of view, then, no more damnable error can be conceived than that of teaching the poor to be content with their lot; to be satisfied with coarsest food, with unhealthy tenements, with shabby clothes, with hob-nailed boots, with cheap furniture and bare walls; to forego the pleasures of books and paintings and music in their homes; to stifle the legitimate aspirations of talent, never to penetrate beyond the smoke of factories into God's pure air, nor listen to the wondrous melodies of feathered songsters in the brake, nor watch the changing pigments of His brush on the floral canvas of the fields; but always to go on slaving from morn till night with no prospect of comfort for the evening of life.—"Economic Discontent," by Father T. J. Hagerty, A.M., S.T.B., Standard Publishing Co., 1902; page 8.

Gospel-mongers drone hymns into his ears on Sunday and preach dry, comfortless contentment to his weary soul.—Page 9.

WHEN A WORKER IS UNEMPLOYED.

By FATHER T. J. HAGERTY.

This enforced idleness hides many a tragedy of poverty which might well tax the fertile imagination and masterful description of a Dickens or a Victor Hugo. No one who does not have to depend upon daily wages for a living can realise the hopelessness and mental anguish, the foreboding of pain and hunger, and the slow disintegration of health and happiness

wherewith the chemistry of time eats out the heart and soul of the unemployed workingman and his family.

The day comes when the clothier, the butcher, and the grocer refuse to give them credit for the necessaries of life, and the landlord demands the rent of his disease-sodden tenement rooms. The gaunt faces of his children stamp themselves into every fibre of his memory, like the face of the Christ upon Veronica's towel, as their father drags his weary steps along labor's way of the cross day after day in search of work.

And too often another Golgotha is encompassed when the faithful wife or the loving child, breaking down under privation, falls an easy prey to some current malady and, mayhap, is buried in a pauper's grave the while the stricken husband or father can only cry out in that world-old plaint of oppressed humanity, "Eli, Eli, lama Sabachthani?" ("My God, my God, why hast thou forsaken me?") [And the Church supports Capitalism—the cause of such unemployment!]

POVERTY AND PROSTITUTION.

And there is that other tragedy, far more terrible in its utter degradation, of hundreds of poor girls, bearing the image of God's likeness upon their souls, driven by insufficient wages to sell their bodies for bread; while the wives of their capitalist employers rustle in silks and satins and draw their skirts aside from these pitiful victims of their husbands' greed as from some foul-skinned leper.—"Economic Discontent," by Father T. J. Hagerty, page 21. [And the Church supports Capitalism—the cause of such prostitution!]

"THE DESPISED BODY."

By JOSEPH DIETZGEN.

But modern Christianity, modern civilisation, has practically long done away with this (Christian) faith. It does indeed call the soul the likeness of God and the body a putrid food for worms; but its deeds prove that it does not take its religious phrases seriously. It

cares little for the better part of man, and directs all its thoughts and actions toward the satisfaction of the despised body.

It employs science and art, and the products of all climates, for the glorification of the body, clothing it sumptuously, feeding it luxuriously, caring for it tenderly, resting it on soft cushions.

Although they speak slightly of this earthly life in comparison to the eternal life beyond, yet in practice they cling for six days of the week to the uninterrupted pleasures of this body, while heaven is hardly considered worthy of careless attention for more than one short hour on Sundays.—“The Positive Outcome of Philosophy,” by Joseph Dietzgen; Charles H. Kerr and Co., 1906 edition; page 161.

“HEATHENS” SUPERIOR TO PARSONS.

“The Indians,” says Heckewelder, “think that the Great Spirit has made the earth, and all that it contains, for the common good of mankind; when he stocked the country and gave them plenty of game, it was not for the good of a few, but of all. Everything is given to the sons of men. Whatever liveth on the land, whatever groweth out of the earth, and all that is in the rivers and waters, was given jointly to all, and everyone is entitled to his share. Hospitality with them is not a virtue, but a strict duty. . . .

“They would lie down on an empty stomach rather than have it laid to their charge that they had neglected their duty by not satisfying the wants of the stranger, the sick, or the needy [How different from our £5000 per annum parsons!] . . . because they have a common right to be helped out of the common stock; for if the meat they have been served with was taken from the wood, it was common to all before the hunter took it; if corn and vegetables, it had grown out of the common ground, yet not by the power of man, but by that of the Great Spirit.”—“The Evolution of Property,” by Paul La Fargue; Charles H. Kerr and Co.; page 32. [And the parsons have not yet reached the ethical plane of such “heathen” Indians!]

“ . . . AND THE CHURCH WAS DUMB.”

By JACK LONDON.

The Church condones the frightful brutality and savagery with which the capitalist class treats the working class.—“The Iron Heel,” by Jack London; Mills and Boon edition; page 36.

“Then let me explain. With the introduction of machinery and the factory system in the latter part of the eighteenth century, the great mass of the working people was separated from the land. The old system of labor was broken down. The working people were driven from their villages and herded in factory towns. The mothers and children were put to work at the new machines. Family life ceased. The conditions were frightful. It is a tale of blood.” . . .

“And the Church ignored it. While a slaughterhouse was made of the nation by the Capitalists, the Church was dumb. It did not protest, as to-day it does not protest. . . .

“Yet the command of the Church was ‘Feed my Lambs,’” Ernest sneered. And then the next moment, “Pardon my sneer, Bishop. But can you wonder that we lose patience with you? When have you protested to your capitalist congregations at the working of children in the Southern cotton mills? Children, six and seven years of age, working every night at twelve-hour shifts? They never see the blessed sunshine. They die like flies. The dividends are paid out of their blood. And out of the dividends magnificent churches are builded in New England, wherein your kind preaches pleasant platitudes to the sleek, full-bellied recipients of those dividends.”—“The Iron Heel,” pages 37-38-39.

THE DIFFERENCE.

THE POPE AND JESUS.

By OSCAR WILDE.

“The silver trumpets rang across the Dome;

The people knelt upon the ground with awe;

And borne upon the necks of men I saw,

Like some great God, the Holy Lord of Rome.

"Priest-like, he wore a robe more white than foam,
And, king-like, swathed himself in royal red,
Three crowns of gold rose high upon his head;
In splendor and in light the Pope passed home.

"My heart stole back across wide wastes of years
To One who wandered by a lonely sea;
And sought in vain for any place to rest:
Foxes have holes, and every bird its nest,
I, only I, must wander wearily,
And bruise my feet and drink wine salt with tears."

AN ANCIENT PARAMOUR.

By H. M. TICHENOR.

"The Church," declares Macaulay, "is the handmaid of tyranny and the steady enemy of liberty."—Page 87.

(The exploiters) . . . feel that their hold on the people is weakening, that the workers are fast awakening, and so plutocracy, fearful of its future safety, turns for help to its ancient paramour, the Church of Rome.

Plutocracy hopes that there is sufficient superstition still afflicting the suffering slaves to put the conspiracy across. Plutocracy wants the Church of Rome to rule the brains of the people, so that it can better pick their pockets.

Plutocracy that robs the cradle and puts babies to work in its mills does not give a damn about saving the people's souls—it is the product of the people's labor that it wants to "save" for itself. And the Roman Church is only too willing to assist in this work.

It's a good thing that Jehovah doesn't crave human sacrifices any more—it takes all the blood we can spare these days to keep Mammon on its throne.—Page 130.

Paying homage to masters and reverence to myths have proved a splendid charm to hold slaves in submission. It makes them forget their own miseries. It seems strange, but human beings do things in this world that would appear foolish, if other animals did them. Man is the only creature that is superstitious. You could not frighten a monkey about going to hell

when he died. You could not make a monkey believe that an over-production of the food supply should cause a panic and make him go hungry.

WHEN THERE'S NO MASTERS.

Perhaps the reader has heard the story of the traveler in Africa who found a forest of cocoanut trees inhabited by a tribe of monkeys. Cocoanuts were growing there in such abundance that the monkeys could not begin to eat them all.

It was a case of the biggest kind of over-production, and, according to the civilised Christian's school of political economy, the monkeys should have been starving—should have been afflicted with the worst sort of a panic. But they were only monkeys, and did not know anything about the political economy of civilised Christians.

They did not know anything about going to hell when they died if they did not believe some creed. They had no creed—they did not know a thing about the inspired injunction that declares "servants, be obedient to your masters." They did not have any masters. That is why they were having a picnic instead of a panic.—"The Creed of Constantine," by H. M. Tichenor, pages 132-33.

CHURCH SUPPORTS INJUSTICE TO WOMEN.

By DANIEL DE LEON.

"There is no woman, whatever her station, but in one way or other is a sufferer, a victim in modern society. While upon the woman of the working class the cross of Capitalist society rest heaviest in all ways, not one of her sisters in all the upper ranks but bears some share of the burden, or, to be plainer, of the smudge—and what is more to the point, they are aware of it."—Daniel De Leon's Preface to "Women: Past, Present and Future," by August Bebel; New York Labor News Co., 1904 edition, page 3.

[And the Church supports this world-wide injustice to women!]

Notes.

By THE EDITOR.

PARSONS LIVE LONG.

Statistics for one 32-year period in Dresden proved that in the same place the average duration of life was as follows amongst various classes: Teachers, 56 years 10 months; tradesmen, 56 years 9 months; carpenters, 49 years 2 months; masons, 48 years 8 months; coopers, 47 years six months; shoemakers, 47 years 3 months; joiners, 46 years 4 months; smiths and locksmiths, 46 years 3 months; tailors, 45 years 4 months; stone-cutters, compositors, type-founders and pewterers, 41 years 9 months; lithographers and engravers, 40 years 10 months; and clergy, **65 years 11 months.**

Therefore, the average duration of life of the whole of the useful classes of workers enumerated was **47 years 10 months; parsons, 65 years 11 months,** a difference of **18 years 1 month.**—See "German Socialism and Ferdinand Lassalle," by W. H. Dawson; Swan Sonnenschein & Co.; 1891 edition; page 36.

Many Parsons receive salaries, etc., equivalent to from £1000 to £5000 a year.

"The income of the Catholic Primate of Austria is £128,600 a year."—"The Profits of Religion," by Upton Sinclair; page 155.

They enjoy good homes, good clothes, good food, etc., **now**, but they advise **you** to leave the securing of such things for yourself to beyond the grave.

They secure happiness **now**, and advise you to postpone yours to beyond the grave.

Many of the able-bodied and well-fed Parsons spend a considerable portion of their lives listening to women "confessing" such "mortal sins" as disobeying their husbands and sewing a pudding-cloth on Sunday.

"The property of the Catholic Church in America is valued at £100,000,000, and the property of the Protestant Churches at over £200,000,000."—"Profits of Religion," pages 146-230.

The Church of England receives annually about £400,000 as royalties on coalmining.

The great Churches are great landlords, money-lenders, owners of slum-property, exploiters, etc. They are great Capitalist interests.

"ORDERS OF SACRED DRONES."

By VOLTAIRE.

Why, then, has monkishness prevailed? Because, since the days of Constantine, the government has been everywhere absurd and detestable; because the Roman Empire came to have more monks than soldiers; because there were a hundred thousand of them in Egypt alone; because they were exempt from labor and taxes; because the chiefs of these barbarous nations which destroyed the Empire, having turned Christian, exercised the most horrid tyranny; because, to avoid the fury of these tyrants, people threw themselves in crowds into cloisters, and so, to escape one servitude, put themselves into another; because the Popes, by instituting so many different orders of sacred drones, contrived to have so many subjects to themselves in other States; because a peasant likes rather to be called reverend father, and to give his benedictions, than to follow a plough's tail; because he had rather live at the expense of fools than by a laborious occupation . . .—"The Man of Forty Crowns," by Voltaire; E. R. Du Mont edition (John Morley editor), 1901; vol. I., part II., page 279.

In the French Revolution (1789) and the Paris Commune (1870-1871) the Catholic Church supported the enemies of humanity.

PARSONS ARE COWARDS.

When, on rare occasions, some Catholic priest or Protestant clergyman attempts to act in accordance with the teachings of the early and genuine Christians he is persecuted, and the great majority of his fellow priests or parsons maintain a cowardly silence. Two well-known instances occurred in N.S.W. during the Great War: Father Jerger (of the Catholic Church) and

the Reverend Roseby (of one of the Protestant Churches). Their crime was that they opposed war.

The priests are still taking money from children on the pretext that masses said will help to get some departed loved one out of a fire. (And they talk drivel about the Church and Science going "hand-in-hand").

CATHOLICS ARE NOT ALLOWED TO KNOW.

The Catholic Church prohibits its victims from reading the works of many master-minds and only allows them to read its "replies" to such works.

It banned a number of the works of Anatole France. (Read "Penguin Island," by him, and form your own opinion.)

The Catholic Societies of America were responsible "for the infamous law providing five years' imprisonment and five thousand dollars fine for the sending through the mail of information about the prevention of conception."—"The Profits of Religion," by Upton Sinclair, page 124.

ARCHBISHOP KELLY AND "MURDERERS."

Archbishop Kelly, "after a conference of the Catholic hierarchy of N.S.W." issued "a pastoral letter," in which he said:

"Married persons who by medicine . . . prevent conception . . . are guilty of the most heinous crime, for this is considered to be an impious conspiracy of **murderers.**"—"Sunday Times," Jan. 20, 1929.

Is it not at least presumptuous for Kelly—a war-monger and conscriptionist—to brand such married people as "murderers"? Remember, one of Kelly's "Saints" is Constantine!

THE CATHOLIC CHURCH AND DIVORCE.

The Catholic Church denounces divorce, and says, "Let no man cut asunder those that God has joined together."

Surely if a deity "joined together" an ill-matched couple, he should be prepared to allow them to separate, rather than have them suffer—for perhaps 20 or 30 years—for his mistake!

The savage snarlings of the Catholic Church regarding marriage and divorce have evolved from the dirty work of the murderer Constantine and his crew.

Nietzsche's attitude to marriage and divorce is far nobler than that of the Catholic Church. He says:

"**And better marriage-breaking than marriage-bending, marriage-lying!**" . . . Thus spake a woman unto me. "Indeed, I broke the marriage, but first did the marriage break . . . me!"—"Thus Spake Zarathustra," by Friedrich Nietzsche; page 258.

SOME RECENT CHURCH SILENCES.

The following are a few of the recent crimes against humanity in which the Church has acquiesced:

The awful treatment of indentured laborers in Fiji. (Two women are brought from India to each ten men.)

The terrible treatment of poor in India.

The destruction of German girls and women in French brothels for the use of France's black troops on the Rhine. (See "The Horror on the Rhine," by E. D. Morel.)

The blockade against Germany—which resulted in awful suffering for women and children.

The blockade of Soviet Russia—which deprived millions of women and children of food and medicine.

The crimes of the Mussolini Government. (Part of the price to be paid by Mussolini's Government to the Vatican for its acquiescence in the aforementioned crimes is £11,000,000.—See "Sydney Morning Herald" cable, February 4, 1929.)

The Church is silent—or worse than silent—about the cause of unemployment, the cause of prostitution, and the preparations for the coming world war.

"In England the Church has been, since the days of the first Edward (1272-1307), the willing servant of State-craft; and has rarely raised its voice against wrong-doing."—"Six Centuries of Work and Wages," by Thorold Rogers; page 574; Swan Sonnenschein edition, London, 1909.

THE CHURCH SUPPORTED CZARISM.

The Churches supported Czarism in Russia, and have continuously attacked the Bolshevik Government, which has not shed "half a drop of blood for each hogshead of it that has been pressed by slow torture out of the Russian people in the weary stretch of centuries of wrong and shame and misery, the like of which was not to be matched but in Hell." (See "How to End Capitalism," by E. E. Judd, page 8).

PARSONS SUPPORT WAR AND CONSCRIPTION.

In the Great War (1914-18) all the great Churches supported the War, and in many instances the Parsons—by overwhelming majorities at Church Conferences—decided in favor of Conscription. (Parsons in Australia are exempt from the Conscript law.—See page 47, "How to End Capitalism.")

In New South Wales the first two names on the first Manifesto issued during the War in favor of Conscription were Archbishop Kelly (head of the Catholic Church in N.S.W.) and Archbishop Wright (head of the Church of England in N.S.W.)

Of all the thousands of Parsons in Australia, only a few (like Mannix and Roseby) openly opposed the War and Conscription. (Note: The number of Parsons in Australia in 1921 was 5,954.—See "Commonwealth Census," Part XVII., page 1254).

PARSONS OWN SHARES IN CANNON FACTORIES.

On August 20, 1917, the "Labor Leader," London, published a list of some of the shareholders in the Armament Trusts.

Among the shareholders of Vickers, Ltd. (who hold controlling interests in many firms manufacturing guns, explosives, shells, torpedoes, battleships, etc.), were the following:

Bishop of Newcastle. Bishop of Chester.

Dean Inge of St. Paul's.

Baron Kinnaird (President of the Young Men's Christian Association).

Dean Inge was also a shareholder in Armstrong, Whitworth & Co.—battleship-builders.

And the Church that allows its Parsons to hold shares in cannon factories, battleship-building yards, etc., says Socialists are "too materialistic"!

BLOOD MONEY.

The Churches helped to betray millions of workers into the trenches in the Great War. The Parsons' hands are wet with the blood of millions of those who perished. And that is not all.

Not satisfied with its part in the providing of victims for the awful butchery, the Catholic Church made money out of the butchery by charging relatives of deceased soldiers fees for saying masses for the dead.

Had there been only a million Catholic soldiers killed in the War, and if the total amount paid for masses by all the relatives of each dead soldier averaged only £1, it would amount to £1,000,000. Money out of murder—blood money! Such a Church is a worthy successor of Constantine.

THE BEAST OF PREY.

The gentle, kindly, and humane manner now adopted by most Parsons is only a mask to hide their terrible traits. Where they are able, they carry out terrible deeds as of old. They secured the murder of Francisco Ferrer, education reformer, in Spain in 1909.

In such places as Mexico, Italy, Austria, Portugal, Spain, etc., they openly commit or secure the commission of many brutal crimes. In other places they refrain from such crimes only through fear. Only centuries of protest and resistance by brave men and women have forced the savage-beast Parsons to refrain from torture, etc., in many places.

Just as advancing Civilisation drives the wild beasts ever deeper into the jungle, so has the advance of the brave men and women driven the Parsons back from committing their overt savage acts and forced them to adopt covert—but not less loathsome—measures.

Behind their smooth, soft, and gentle exterior still lurks the beast of prey.

The Parsons and War.

By GEORGE R. KIRKPATRICK.

With noble exceptions . . . (When war is on), Christian preachers, priests, and bishops of the warring nations, with the swagger and pomp of cheap "fighting parsons," step briskly to the front of the stage, consecrate the cannon, "bless" the sword, baptise the butcher, and, on both sides, with pious savagery scream to the "God of battles," also to the "God of peace," for victory "in this righteous war," for victory in this "armed crusade for Christ," for victory in this glorious effort to **advance His kingdom**," always, always, of course, some lofty name, some swelling phrase, to veil the huge and pious murder.—"War—What For?" by George R. Kirkpatrick, eleventh edition, August, 1914, page 255.

"When has a Christian nation ever entered on a war which has not been regarded by the official priesthood as a sacred war? In England the State Church has never permitted the spirit of the Prince of Peace to interfere when statesmen and soldiers appealed to the passions of race-lust, conquest and revenge.

"Wars, the most insane in origin, the most barbarous in execution, the most fruitless in results, have never failed to get the sanction of the Christian Churches . . . There is no record of the clergy of any Church having failed to bless a popular war, to find reasons for representing it as a crusade."—John A. Hobson, "The Psychology of Jingoism," pages 41, 133, quoted in "War—What For?" page 269.

Who, indeed, shall deliver us from war?

Our Pastors?

Hardly. . . .

Though the machine guns mow down a million of the world's choicest working men, . . . and desolate

the huts, flats, hovels and "homes" of the poor; though ten million pairs of calloused hands of poor women be stretched towards well-fed, comfortable Pastors, begging for a united, effective declaration against war; though these ten-million humble working-class mothers, their eyes streaming with tears, on their knees beseech the "holy men of God" to unitedly cry aloud against the accursed "Death's feast" where their dear ones are devoured; though multitudes of little children in mute despair dread the roar of the belching cannon that slay their fathers and brothers; still the Pastors (most of them) will "stand by the administration" in any and all wars, as usual. . . .

The Soldier goes to war and the Capitalist goes to church.

The Soldier takes a gun, the Capitalist takes gold.

The Soldier slays.

The Capitalist prays—by proxy.

The Capitalist occupies the very best pew in the house of God—and lays beautiful bank bills in the collection plate.

The Minister is embarrassed—and impressed.

The Pastor and his master divide up.

The war? Isn't war hell?

It beats hell.

But it is "all for the best"—mysteriously.

With conscience "seared as with a hot iron" the preacher joins the politician; and the precious pair unite their rented voices in patriotic melody in support of the Capitalist class [and war].—"War—What For?" pages 269-270.

HOW THE PARSONS APPEAL.

By GRANT ALLEN.

[The parsons appeal] . . . on the one hand to the unselfish emotions and affections of mankind by promising a close, bodily, personal, and speedy reassociation of the living believer with his dead relatives and friends. They . . . appeal on the other hand to the selfish wishes and desires of each, by holding forth to

every man the sure and certain hope of a glorious resurrection.—“The Evolution of the Idea of God,” by Grant Allen; Watts & Co., 1923 edition, page 141.

For many centuries this man Jesus, this Revolutionary Redeemer from oppression, has been hidden by the church.—Tichenor.

A HIDEOUS CREED.

To this day the Catholic and the Protestant clergy cram their lies of devils and damnation into the brains of little children. The creed of Constantine, with its 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 its devils and torments to curse every creature who does not believe it, is the most hideous creed that was ever spawned. . . .—“The Creed of Constantine,” by H. M. Tichenor, pages 86-87.

The English Established Church, e.g., will more readily pardon an attack on 38 of its 39 articles than on one-thirty-ninth of its income.—“Capital,” Karl Marx, page 15.

THE FAT MONK.

By JOSEPH DIETZGEN.

The religion of the Capitalists is as equivocal and contradictory as their political economy, liberty, equality and fraternity. The farce of the renunciation of the world, played by the fat monk, is being continued by the well-fed bourgeois.—“Philosophical Essays,” by Joseph Dietzgen; Charles H. Kerr & Co., 1917 edition, page 125.

Seeing that the clergyman's own mind will be improved by useful work, the day will dawn to him also when he will realise that **the highest aim is to be a man.**—“Women: Past, Present and Future,” by August Bebel; New York Labor News Co., 1904 edition, page 322.

“BROTHERS OF THE GOOD WORK.”

By EUGENE SUE.

[Faringhea, of the Society of Stranglers of India, meets Rodin, a Catholic priest of Paris.]

“I have found, brother, that you are, like myself, a son of the Good Work,” said Faringhea.

“Of what good work do you speak?” asked Rodin, not a little surprised.

Faringhea replied with an expression of bitter irony: [“You priests say to each other] . . . ‘Obedience and courage, secrecy and patience, craft and audacity, union between us, who have the world for our country, the brethren for our family, Rome for our queen.’”

“We, too, have the world for our country, brother, our accomplices for our family, and for our queen Bowanee.”

“I do not know the saint,” said Rodin, humbly.

“It is **our Rome**,” answered the Strangler. “The members of your Order, who, scattered over all the earth, labor for the glory of Rome, your queen. Those of our band labor also in diverse countries, for the glory of Bowanee.”

“And who are these sons of Bowanee, M. Faringhea?”

“Men of resolution, audacious, patient, crafty, obstinate, who, to make the good work succeed, would sacrifice country and parents, and sisters and brothers, and who regard as enemies all not of their band!”

“There seems to be much that is good in the persevering and exclusive religious spirit of such an order,” said Rodin, with a modest and sanctified air; “only, one must know your ends and objects.”

“The same as your own, brother—we make corpses.”*

* (The doctrine of passive and absolute obedience, the principal tool in the hands of the Jesuits, as summed up in these terrible words of the dying Loyola—that every member of the order should be in the hands of his superiors as a dead body—peripde ac sadaust.)

"Corpses!" cried Rodin.

"In his letter," resumed Faringhea, "Van-Dael tells you that the greatest glory of your Order is to make 'a corpse of man.' Our work also is to make corpses of men. Man's death is sweet to Bowanee."

"But, sir," cried Rodin, "M. Van-Dael speaks of the soul, of the will, of the mind, which are to be brought down by discipline."

"It is true—you kill the soul, and we the body, Give me your hand, brother, for you also are hunters of men."

"But once more, sir—understand that we only meddle with the will, the mind," said Rodin.

"And what are bodies deprived of soul, will, thought, but mere corpses? Come—come, brother; the dead we make by the cord are not more icy and inanimate than those you make by your discipline. Take my hand, brother; Rome and Bowanee are sisters."—"The Wandering Jew," by Eugene Sue; George Routledge & Sons edition; Part Second—"The Chastisement," Chapter XVI., "The Two Brothers of the Good Work"; page 57.

PREACHERS OF DEATH.

By FRIEDRICH NIETZSCHE.

Oh, just look at those tabernacles which those priests have built for themselves! Churches, they call their sweet-smelling caves!

Oh, that falsified light, that mustified air! Where the soul . . . may not fly aloft to its height!—"Thus Spake Zarathustra," by Friedrich Nietzsche; Oscar Levy edition; 1909; page 106.

And they knew not how to love their God otherwise than by nailing men to the cross!

As corpses they thought to live; in black draped they their corpses; even in their talk do I still feel the evil flavor of charnel-houses.

And he who liveth nigh unto them liveth nigh unto black pools, wherein the toad singeth his song with sweet gravity.—"Thus Spake Zarathustra," by Friedrich Nietzsche; page 107.

HOW THE PARASITE ACTS.

By NIETZSCHE.

A parasite—that is a reptile, a creeping, cringing reptile, that trieth to fatten on your infirm and sore places.

And this is its art: It divineth where ascending souls are weary; in your trouble and dejection, in your sensitive modesty, doth it build its loathsome nest.

Where the strong are weak, where the noble are all-too-gentle—there buildeth it its loathsome nest; the parasite liveth where the great have sore places.—"Thus Spake Zarathustra," by Friedrich Nietzsche; page 254.

TWO WAYS.

By R. G. INGERSOLL.

There are two ways—the natural and the supernatural.

One way is to live for the world we are in, to develop the brain by study and investigation, to take, by invention, advantage of the forces of nature, to the end that we may have good houses, raiment, and food—to the end that the hunger of the mind may be fed through art and science.

The other way is to live for another world that we expect, to sacrifice this life that we may have for another that we know not of, to obtain by prayer and ceremony the assistance, the protection, of some phantom above the clouds. . . .

One way is to be an honest man, giving to others your thought, standing erect, intrepid, careless of phantoms and hells.

The other way is to cringe and crawl, to betray your nobler self, and to deprive others of the liberty that you have not the courage to enjoy.—"Ingersoll's Lectures and Essays," Third Series; Watts & Co., 1926 edition; page 7.

Notes.

By ROBERT G. INGERSOLL.

My advice to Rationalists is to keep their children from the orthodox Sunday schools, from the orthodox churches, from the poison of the pulpits.—Page 159, *Ingersoll's Second Series*.

The Church opposed inoculation, vaccination, and the use of chloroform and ether. It was declared to be a sin, a crime for a woman to lessen the pangs of motherhood.—*Ingersoll's First Series*, page 113.

The Church has been the enemy of every science, of every real thinker, and for many centuries has used her power to prevent intellectual progress . . .—*Ingersoll's First Series*, page 15.

They used to have on exhibition at Rome a bottle of the darkness that overspread Egypt.—*Ingersoll's Second Series*, page 21.

Ministers . . . are the bats, the owls, that inhabit ruins, that hate light . . .—*Ingersoll's First Series*, page 16.

"BELIEVE AND GIVE."

All should be taught the importance of usefulness. The popes and cardinals, the bishops, priests and parsons are all useless. They produce nothing. They live on the labor of others. They are parasites that feed on the frightened. They are vampires that suck the blood of honest toil. Every Church is an organized beggar. Everyone lives on alms—on alms collected by force and fear. Every orthodox Church promises heaven and threatens hell, and these promises and threats are made for the sake of alms for revenue. Every Church cries: "Believe and give."—*Ingersoll's First Series*, page 20.

Priests have invented a crime called "blasphemy," and behind that crime hypocrisy has crouched for thousands of years.—*Ingersoll's First Series*, page 67.

Towards the close of the sixteenth century Bruno, one of the greatest men the world has produced, gave his thoughts to his fellowmen. He taught the plurality of worlds. He was a Pantheist, an Atheist, an honest man. He called the Catholic Church the "Triumphant Beast." He was imprisoned for many years, tried, convicted, and on February 16, 1600, burned in Rome by men filled with the Holy Ghost—burned on the spot where now his monument rises.—Page 119.

In 1610, on the night of January 7, Galileo demonstrated the truth of the Copernican system, and in 1632 published his work on "The System of the World."

What did the Church do?

Galileo was arrested, imprisoned, forced to fall upon his knees, put his hand on the Bible, and recant. For ten years he was kept in prison—for ten years, until released by the pity of Death. Then the Church denied his body burial in consecrated ground. It was feared that his dust might corrupt the bodies of those who had persecuted him.—*Ingersoll's First Series*, page 120.

CHURCH SUPPORTS SLAVERY.

It has been calculated that for years at least 400,000 Africans were either killed or enslaved annually. They crammed their ships so full of these unfortunate wretches that, as a general thing, about ten per cent. died of suffocation on the voyage. They were treated like wild beasts. In time of danger they were thrown into the sea.

Remember that this horrid traffic, commenced in the middle of the sixteenth century, was carried on by nations pretending to Christian civilisation.—*Ingersoll's Third Series*, page 50.

That we executed our laws with the assistance of bloodhounds, owned and trained by human bloodhounds fiercer still, and that all this was not only upheld by politicians, but by the pretended ministers of Christ! That the pulpit was in partnership with the

auction block, that the bloodhound's bark was only an echo from many of the Churches!—Ingersoll's Third Series, page 51.

THE CATHOLICS.

Thousands of volumes could not contain the crimes of the Catholic Church. They could not contain even the names of her victims. With sword and fire, with rack and chain, with dungeon and whip, she endeavored to convert the world. In weakness a beggar—in power a highwayman—alms, dish or dagger—tramp or tyrant.—Page 80.

THE ANGLICAN.

The next Church I wish to speak of is the . . . (Anglican). That was founded by Henry VIII., now in heaven. He cast off Queen Catherine and Catholicism together, and he accepted . . . (Anglicanism) and Annie Boleyn at the same time. That Church, if it had a few more ceremonies, would be Catholic. If it had a few less, nothing.—Page 81.

THE METHODIST.

About a hundred and fifty years ago two men, John Wesley and George Whitfield, said: If everybody is going to hell, somebody ought to mention it. The . . . (Anglican) clergy said: Keep still; do not tear your gown. . . .

Mr. Wesley did not believe in human liberty. Honest, no doubt. Was opposed to the liberty of the Colonies. Honestly so. Mr. Wesley preached a sermon entitled "The Cause and Cure of Earthquakes," in which he took the ground that earthquakes were caused by sin, and that the only way to stop them was to believe in the Lord Jesus Christ. . . .

Whitfield believed in slavery, and advocated the slave trade. And it was of Whitfield that Whittier made the two lines:

"He bade the slave ships speed from coast to coast,
Fanned by the wings of the Holy Ghost."

—Pages 81-82.

THE PRESBYTERIANS.

The next Church is the Presbyterian, and, in my judgment, the worst of all, as far as creed is concerned. This Church was founded by John Calvin, a murderer!

John Calvin, having power in Geneva, inaugurated human torture. Voltaire abolished human torture in France. The man who abolished torture, if . . . (what the parsons say be true) . . . God is now torturing in Hell, and the man who inaugurated torture is now a glorified angel in heaven. It will not do.

John Knox started this doctrine in Scotland, and there is this peculiarity about Presbyterianism—it grows best where the soil is poorest. I read the other day an account of a meeting between John Knox and John Calvin. Imagine a dialogue between a pestilence and a famine! Imagine a conversation between a block and an axe! As I read their conversation, it seemed to me as though John Knox and John Calvin were made for each other; that they fitted each other like the upper and lower jaws of a wild beast. They believed happiness was a crime; they looked upon laughter as blasphemy; and they did all they could to destroy every human feeling, and to fill the mind with the infinite gloom of predestination and eternal death. . . . First Series, p. 57.

INGERSOLL'S VISION OF THE PAST.

To think of what the world has suffered from superstition, from . . . [theology, and from the worship of beasts, stones, and gods], is almost enough to make one insane. Think of the long, long night of ignorance and fear! Think of the agony, the sufferings of the past, of the days that are dead!

I look. In gloomy caves I see the sacred serpents coiled, waiting for their sacrificial prey. I see their open jaws, their restless tongues, their glittering eyes, their cruel fangs. I see them seize and crush in many horrid folds the helpless children given by fathers and mothers to appease the Serpent-God. I look again. I

see temples wrought of stone and gilded with barbaric gold. I see altars red with human blood. I see the solemn priests thrust knives in the white breasts of girls. I look again. I see other temples, and other altars, where greedy flames devour the flesh and blood of babes. I see other temples, and other priests, and other altars dripping with the blood of oxen, lambs, and doves.

I look again. I see other temples, and other priests, and other altars, on which are sacrificed the liberties of man. I look. I see the "cathedrals of God," the huts of peasants, the robes of priests and kings, the rags of honest men. I look again. The "lovers of God" are the murderers of men. I see dungeons filled with the noblest and the best. I see exiles, wanderers, outcasts, millions of martyrs, widows, and orphans. I see the cunning instruments of torture, and hear the shrieks and sobs and moans of million dead.

I see the dungeon's gloom, I hear the clank of chains. I see the fagot's flames, the scorched and blackened face, the writhing limbs. I hear the jeers and scoffs of pious fiends. I see the victim on the rack, I hear the tendons as they break. I see a world beneath the feet of priests, liberty in chains, every virtue a crime, every crime a virtue, intelligence despised, stupidity sainted, hypocrisy crowned, and the white forehead of honor wearing the brand of shame. . . . —Ingersoll's Third Series, pages 19-20.

Conclusion.

From the contents of this book it will be seen: That Primitive Christianity was a movement of the poor; that it was turned by Constantine and others into a weapon against the poor; that for over 1600 years the "Christian" movement has been used against the poor; that it is still being used against the poor; that it is a terrible enemy of women; that in many respects the teachings of the great "Christian" Churches now

are the opposite of the teachings of the early Christians; that its 1600 years' record of oppression, cruelty and bloodthirst contains many scenes from the greatest and most terrible tragedy in all history; that only the constant resistance of many brave men and women have forced the Parsons in many places to refrain from continuing their overt savage acts and forced them to adopt covert—but not less loathsome—measures; that behind their smooth, soft and gentle exterior still lurks the beast of prey; that (as Count Volney said in his work entitled "The Ruins of Empire") Parsons devour the substance of others, and . . . arrogate to themselves rights and privileges of wealth and indolence, and live in [worse than] idleness at the expense of those who labor; that the Parsons will resort to any means to perpetuate their worse than idle existence, and the rule of their masters—the Capitalists; and that the great majority of Parsons are so far removed from the category of honest men, that their statements against Socialism or anything else should be treated as tales of impostors.

The Capitalist Class is in a desperate position. Already the Capitalist States of America, France and Italy are giving way to the Churches in many matters in return for increased support. The position of the Capitalist Class must rapidly worsen. Capitalist necessity will soon cause the Churches to attempt to keep the workers quiet by staging great "religious revivals."

The Socialist Movement is rapidly gaining strength. The Black International of Capitalists and Parsons is trying to strengthen itself. These two world forces are preparing for the final conflict. Watch the Parsons! Show such contempt for them as will tend to force them to desist from their infamous practices.

The proper course is not to attempt to improve that aggregation of Parsons called the Church; the proper course, as the great Voltaire said, is to "Crush the Infamous Thing!"

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