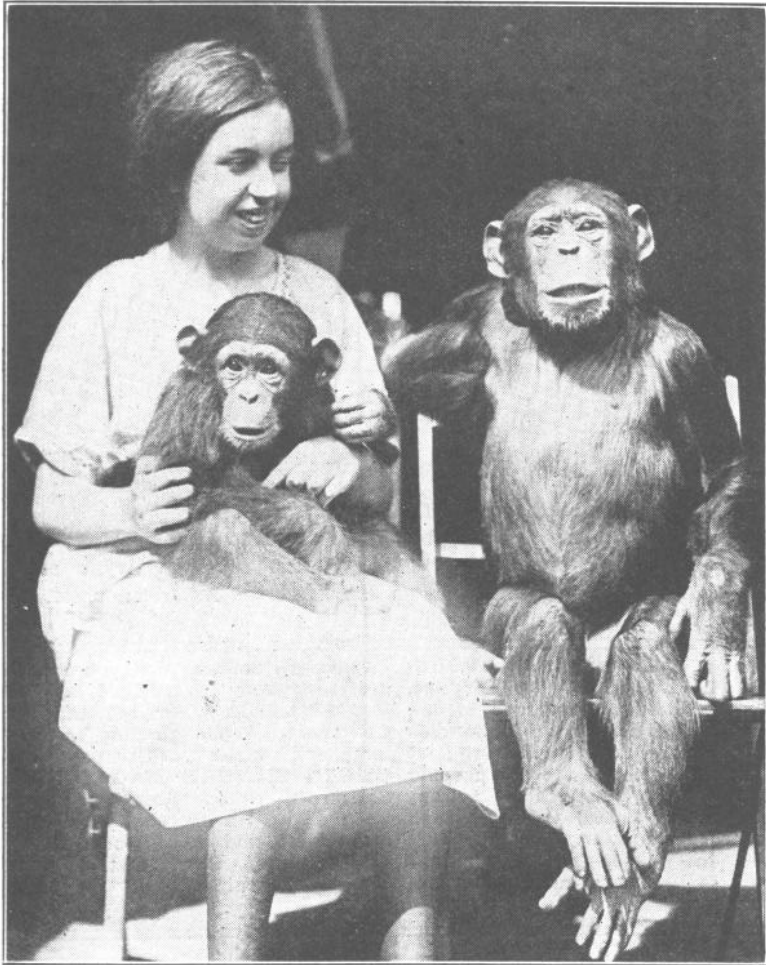


EVOLUTION
From
MONKEY TO BRYAN.

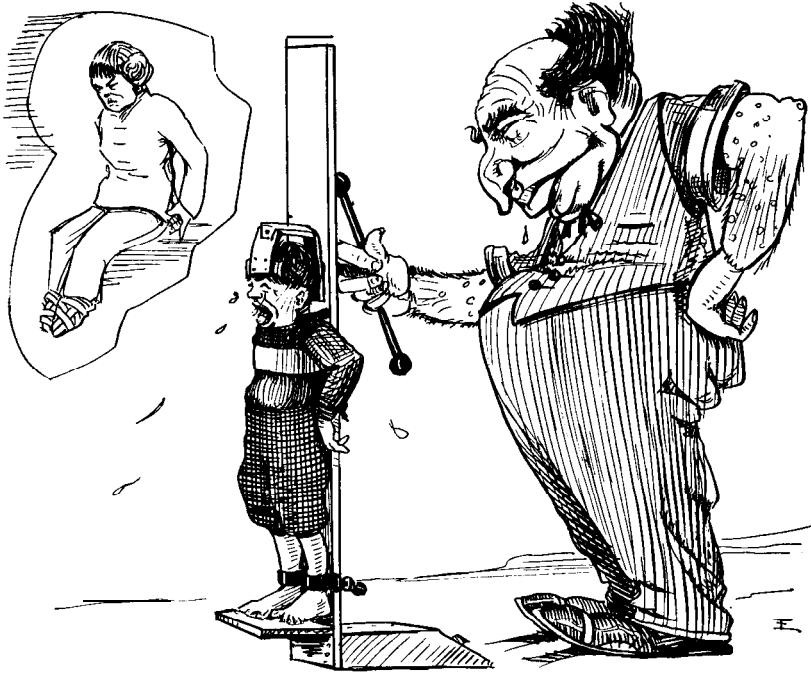
By **QUEEN SILVER**



-International Newsreel Photo

QUEEN SILVER

With Sallie and Billie, Famous Chimpanzees, owned by Mr. J. S. Edwards,
of Long Beach and Los Angeles.



HEAD BINDING IN AMERICA

Just as the Chinese formerly bound up the feet of their girls, so that they could not walk properly, so does William Jennings Bryan seek to put the iron clamp of superstition on the heads of American children, so that they may never be able to think properly.

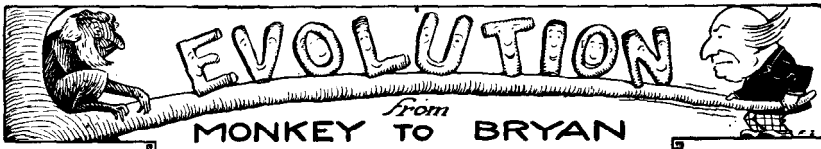
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By QUEEN SILVER

A Lecture in reply to William Jennings Bryan, delivered at Music-Arts Hall, Los Angeles, California, on March 1, 1923.

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

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

In my last lecture I traced the Evolution of thought, or as I prefer to call it, the "Evolution of Brain

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



When I listen to certain people, I am almost convinced that they, at least, have not yet caught up with the ape. For, at least, the ape is always curious, always looking for something new, always ready to ac-

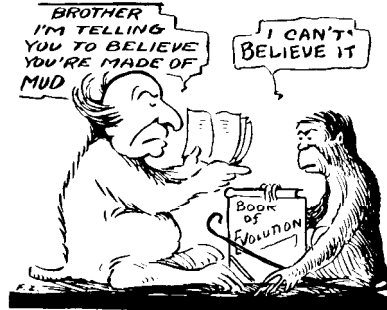
quire new knowledge. and to use it; and when man shrinks from a new idea, he voluntarily places himself lower than the ape.

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

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

Bryan thinks that this ancestor of the human race was made perfect, and that he remained perfect as long as he remained ignorant; therefore, he would restore perfection to the world by substituting ignorance for knowledge and superstition for common sense. Bryan holds that the theory of Evolution, which is no longer a theory to intelligent people, but an established fact, is degrading to man's so-called

higher nature. Evolution teaches that man is the highest product of millions of years of development. It teaches that the progress of man is ever upward and onward; but Bryan believes that the first man



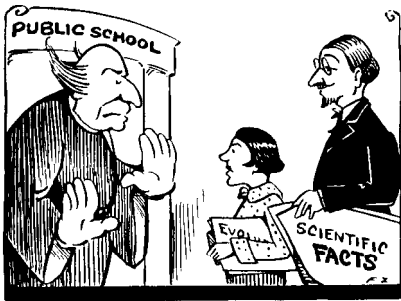
was made perfect, and that, day by day, in every way, his descendants have been getting worse and worse, ever since, until finally, after six thousand years of degeneration, they have actually become stupid enough to produce a Bryan. That is a comforting sort of a philosophy, now, isn't it?

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

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

Many Evolutionists seem to fear to come boldly forth and tell the common people the fundamental facts of science. Scientists have

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



Bryan and his friends propose to suppress by law the teachings of modern science, just as a few hundred years ago, those teachings were suppressed by the church. He proposes first to forbid the teaching in the schools of any scientific facts which may happen to conflict with his particular brand of mythology. Then, after raising up one generation of school children who will be as ignorant of such matters as were their ancestors a hundred years ago, Bryan figures that there

will be enough ignorant voters to get a law passed forbidding the teaching of Evolution anywhere, in school, on the platform, or in printed form. After all this is accomplished, Bryan probably figures that the American people will have no more sense than he has, and will be sufficiently ignorant to elect him president. He will thus achieve his life-long ambition.

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

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

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

"Our great anatomist and philosopher, Prof. Huxley, has fully discussed this subject, "Man's Place in Nature," and concludes that man in all of his organization differs less from the higher apes than those do from lower members of the same group. Consequently? there is no justification for placing man in a distinct order."

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

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

Chapter six, page 165, "In the class of mammals the steps are not difficult to conceive which led from the ancient monotremata to the ancient marsupials; and from these to the large progenitors of the placental mammals. We may thus ascend to the lemuridae; and the interval is not very wide from these to the simiadae. The simiadae

then branched off into two great stems, the new world and old world monkeys; and from the latter, at a remote period, man, the wonder and glory of the universe, proceeded."

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

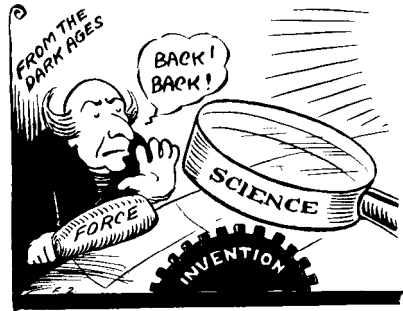
The whole of Chapter 28 of his "History of Creation" is devoted to claiming the descent of Man "from the anthropoid, eastern apes."

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



In the past the penalty given to a scientist for independent thinking

was torture or death. Copernicus dared not allow his great theory to be published till after he was dead. Galileo was compelled in order to save his life, to kneel at the feet



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

One of Darwin's theories was that a species of plant or animal might occasionally, under unusual

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

Now, along comes Bryan with the statement:

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

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

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

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

working alone, might have required thousands of years to reach the same goal.

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

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

Numerous plants have undoubtedly been crossed successfully without the aid of man. The Loganberry, for instance, a cross between a raspberry and a blackberry, developed spontaneously only a few years ago. Evolution thus made a new berry-one which Bryan's god had never even thought of making. Bryan himself has eaten fruits and vegetables which did not exist a few hundred years ago.

I have explained what Natural Selection means. Artificial Selection means simply putting man's brains behind natural laws, and forcing them to operate intelligently, toward a certain goal instead of blindly.

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

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



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

Another point which I would like to call Bryan's attention to is this: How does he manage to account for

the existence of his god, without the aid of some sort of Evolution? In other words, Who made your god, Mr. Bryan?

Bryan will have a ready answer to that. He will say, "God always was here-no one made him." But, if he is here, he must have had a beginning. If he was not created, he must have evolved. If no one made god, then he must be the product of Evolution. He must have been spontaneously generated out of nothingness. Now, I would like to ask Mr. Bryan if it is not more reasonable to admit that a single cell of protoplasm, too small to be seen with the naked eye, might spontaneously develop in the warm waters of the primeval ocean, and that from this cell all future life ultimately developed, than it is to accept his theory that an all-knowing, all-powerful god could have spontaneously developed out of nothing, at a time when, according to Moses, there was no heaven, no earth, no light, no darkness-nothing but nothing, everywhere and anywhere?

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

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

Dr. E. J. Allen, writing in the Scientific Monthly, of Lancaster, Pennsylvania, says: "Where could the first animals or plants get their food when there was nothing on

the world but mineral matter? Of late we are beginning to get light on the problem. The wall between living and non-living matter is crumbling. Certain sugars and proteins, such as the plant forms that we eat, can now be made in the laboratory out of inorganic material. Artificial cells have been constructed that grow and crawl and feed themselves and stick out feelers and subdivide very much like living cells. It has been found that ultra violet rays, that is, light of such short rays that it can not be seen, can convert water and carbon dioxide into sugar as chlorophyll does. These short rays are not contained in the sunshine which reaches our earth today, but it is found that ordinary rays may act in the same way in the presence of certain substances, such as iron rust in the water. These same rays are able to incorporate the nitrogen of mineral salts into compounds like the protein of the living cell. So here we see the possibility that the action of the sunlight on the sea in primordial periods-or even in the present-might produce sufficient food to give a single cell a start in life and enable it to grow and develop into higher forms."

It is possible to understand how a single primitive cell may have been developed by chemical action from previously existing matter. It is now up to Mr. Bryan to show us how his god could have developed spontaneously, at a time when, according to Bryan, there was no existing form of matter-nothing but nothingness, everywhere. Bryan's theology is as illogical as his "science" is ridiculous. He should go back to the kindergarten and learn his elementary lessons over again, before he undertakes to tell the American people what they shall study. His mental development belongs back in the time of the cave dwellers. That is why I always call Bryan the "troglodyte." His mind dwells in the caves of superstition. He is what Evolutionists call an "atavism." That is to say, a reversion to a more primitive form. If he had lived two hundred years ago,

he would have burned witches; if he had lived two hundred years before that, he would have been a religious persecutor like Torquemada. His mind is so much a part of the past that any new idea is offensive to him. He would have attacked



Evolution years ago, only he was so busy talking about grape juice and attending to his duties as an elder of the Presbyterian church, that he never heard of Evolution, or of Darwin, until three years ago. Bryan belongs to that class of people of whom it has been said: "Millions now living don't know that they are dead." The worst of it is that he can not rest until everyone is taught to be as ignorant as he is.

"There is not an organ nor a bone in your body which has not been inherited from the ape," says Haeckel in the "Evolution of Man." Comparison of the various bones and organs of man with those of the gorilla show, in fact, that there is less difference between man and the gorilla, than there is between the gorilla and the other apes. It is not of any great consequence to argue that man did not come from any existing species of ape. We know that he did not, for the apes themselves, as well as man, have been evolving. If it makes you feel any better to think that your grandfather's cousin-but not your grandfather-was an ape, why, all right. People who can't bear to believe that they sprang from the ape, have no difficulty in believing that they came from a chunk of mud. As a

matter of fact, man's ancestry does not stop with the ape; it goes many million years further back into the animal world. If you are interested in solving this problem for yourselves, I suggest that you get and read Ernest Haeckel's "Evolution of Man." He will most certainly convince you, if you are capable of simple reasoning, that man is the latest product of the evolution of mammalian life. He will show you that the body of man has evolved from the bodies of the lower forms of life, and that the mind of man has likewise evolved from the minds of the other mammals. Let me quote to you a few sentences from the last chapter in the "Evolution of Man."

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

it is a finer thing to be the advanced offspring of a simian ancestor, which has developed progressively from the lower mammals in the struggle for life, than the degenerate descendant of a god-like being, made from a clod, and fallen for his sins, and an Eve created from one of his ribs."

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

Until a very short time ago, our knowledge of the gorilla, the closest living relative of man, was very limited. Even now we know but little about the gorilla. Two gorillas have been studied in captivity, and the amount of intelligence which they have displayed is not unlike that of a deaf and dumb child of similar age. John Daniel, who died when he was but five years old, was brought up by Miss Alice Cunningham, in England. She says that John was just like any child of similar age, liked to romp with children and play with children's toys, was mischievous, and sorry for being naughty-just like any little child. He attended to his own toilet, opening and closing the bathroom door, turning on the water, and turning off the faucet when he was through washing himself. He would wash his own hands and face, and comb his hair. At night he would get into bed and pull the covers up over him. He could laugh and he could cry. When he was sent to a museum in this country, he missed his mistress and soon died. Most people think he died from a broken heart. Miss Cunningham says gorillas require constant company-either that of another ape or a per-

son. John Daniel was allowed to sleep in the same room with a human being, and to eat at the family table. His table manners were better than those of the usual child of the same age. He seemed to understand many things which were said to him: and also things which were said about him.

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

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

words. The parrot, and some other birds, learn to imitate the words which they hear; it may be that some time some of the apes may be taught to speak our language. As it is, most likely the gorillas wonder why we do not learn to talk their language. As we are so much more intelligent, we ought to be able to learn their methods of communication, whatever they may be, much more easily than they can learn ours. Probably John Daniel said to himself, "Why does not Miss Cunningham, who is my friend, learn to talk as I talk, so we can understand each other?"

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

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

You know that tadpoles have tails, but that as the tadpole grows into a frog, its tail is absorbed within its body, till finally it is all gone. It is that way with the human being. Every human being has a rudimentary tail under his skin which he keeps all his life. The gorillas, like men, have no visible tails after they are born. Both men and the tailless apes lose their tails before birth, while the tailed monkeys always keep theirs. It will shock Mr.

Bryan terribly to know that he once had a long tail, and still has a short one, but we can't spare his feelings in the matter. He also has an appendix, unless he has had it removed, and this appendix the apes also have; but, like man, they have no use for it. Apes and men no longer need the appendix, because that is a relic of those ancestors of man which chewed the cud. It was an extra stomach which the ape and man can no longer use. Perhaps, if the girls chew gum for the next million years, the appendix may resume its former function in the anatomy.

Why does man count up to ten and then start all over again? Why do we have the decimal system? Because man has but ten fingers, and man learned to count things by counting his fingers. He has ten fingers because his ancestors had ten claws. At one time all the horses had five toes on each foot. Gradually the extra toes, not being needed, fell into disuse. Whenever



an animal has no need for an organ it gradually becomes useless and disappears. Now, a horse has one toe on each foot and the rest are rudimentary. The organs of the body flourish with use. If you do not use your hand for six months, you find that you cannot use it. If you do not walk for a long time, you find that you can not walk. If you let someone else do your thinking for you, you will find that you can not think, and if you think for your children, you will make them so

that they can not think. That is the trouble with Bryan. He lets Moses do his thinking for him, and he himself wants to do all the thinking for the whole human race.

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

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

sensation of pleasure in the infant in getting its food is transformed in the older child and in the adult into pressing the hands when people shake hands with each other, and into clapping the hands together when people are pleased with an idea.

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

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

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

Bryan is opposed to Evolution. More than two hundred years before Christ a king of Egypt measured an arc on the earth's surface, calculated the circumference of the earth, and proved by astronomy that the earth is round. For fifteen hundred years after Christ the church punished people with death or tor-

ture for the crime of having in their possession the books of the ancients dealing with scientific facts, and no one dared to teach that the world is round. They were like Bryan in their desire to suppress knowledge. They had the same motive which he has. The rulers of that time knew that they could not master the people if the people should use their brains, so they sought to keep them in ignorance. The rulers of our time know that an intelligent people who are accustomed to think for themselves will be hard to manage, and Bryan knows that such an intelligent people would never give him a job. The people who pay Bryan to lecture—the people who give him five hundred dollars a night for telling fairy stories to his audiences—know that it pays to chloroform the minds of the people and they hire Bryan to do the job. There are laws against selling people poisoned food, but any man is allowed to go around and fill the minds of the people with thought-destroying dope, and paralyze their brains with intellectual poison.

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

He went on to explain that the benefits of this so-called higher learning should be "restricted to the ruling class, who would know how to make proper use of it."

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

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

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

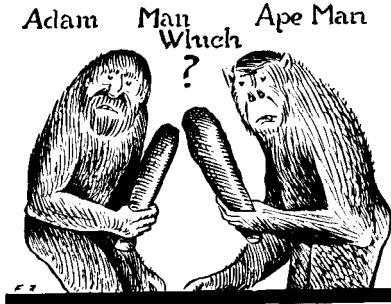
no child labor in monkeyland, but in our own country two million little children are working to furnish profits for a few hundred big, fat descendants of baboons. Does William Jennings Bryan lift his voice in protest when the supreme court decides that the Congress can not pass any law to stop the slavery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

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

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

Several hundred years ago, when the printing press was made, the world of superstition united to destroy it. Today, William Jennings Bryan would destroy science, by making it impossible for the children of the country to have access to

scientific facts. Bryan's brain is a relic of the past. He is to be pitied, but not blamed, if he really believes the stuff he says he does. Evolution explains why Bryan's thought processes are those of a cave man, just as it explains how his body came from that of the ape-man. Bryan's body has evolved; he looks



like a man, not like an ape. His brain has not evolved, his mentality has not developed, beyond that of his superstitious, savage ancestors.

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

“EVOLUTION FROM MONKEY
TO BRYAN”

Address: Queen Silver's Magazine,
R. 4, Box 567, Inglewood, Calif.

WHO IS QUEEN SILVER?

Queen Silver is the result of an educational experiment. She has never attended any school, public or private, except to give lectures to the students. Prior to her eighth birthday her education was conducted exclusively by her mother, Grace Verne Silver. Since that time Henry H. Roser, teacher, and retired attorney, has, under her mother's direction, assisted in her tutoring, especially in languages. Her education, from her birth onward, was based on a scientific application of the principles of evolution, as applied to the development of the human brain. "Heredity plus environment equals evolution", Queen said in a recent magazine article, and on that principle it may be said that her educational development was founded. Having among her ancestors many thinkers, writers and orators, and having been surrounded throughout her entire life by intellectuals, she has had an environment appropriate to her natural talents. This, of course, has been a great advantage to her. One child in a hundred thousand may, by superior genius and energy, rise above and out of its environment; any child whose hereditary tendencies are desirable is benefited by living in an environment suited to its talents.

The education of Queen Silver was designed to accord with her natural talents. Reversing the usual idea, which is to force children to study certain subjects, whether or not they are interested in them at the time, Queen was always permitted to study the particular subject she was interested in, at the time it appealed to her. A child who is truly interested in a subject does not have to be forced to study, has no difficulty in learning what it is taught, and never forgets the knowledge thus acquired. From the very beginning Queen was permitted to specialize, for the time being, on the subjects which interested her. In this manner, one line of study after another was taken up. For several months history and geography occupied her entire attention; during other periods, various branches of science were taken up. Grammar and spelling and similar studies,

usually considered dry and uninteresting were taken up indirectly, in connection with other work, so that she was scarcely conscious of having a grammar or spelling lesson. History, foreign travel, sociology, economics and geography, were studied as one subject, having many branches. In learning the fundamentals of reading, writing, spelling and grammar, which were also taught as interlocking subjects, she also learned the elements of history and science. No meaningless sentences were ever given, no silly rhymes committed to memory, no myths or fairy tales permitted to usurp the position in the developing brain which was waiting to receive definite facts. She was taught above all to accept no statement of mother, tutor, or anyone else unless it could be proven, to take nothing on faith, to use her reason upon all occasions, to learn to think for herself and study by herself, without assistance from others. She was compelled to wait upon herself, buy her own clothing, after the age of seven, regulate her expenditures according to a weekly allowance, earn her own money, and allowed absolute control of the spending of all she earned. She was taught to be absolutely fearless in expressing her opinions, on any and all occasions, regardless of whether or not those opinions might cause offense or financial loss.

Queen Silver began giving fifteen minute lectures at the age of four. Her first long lectures, of an hour or more in length, were given at the age of eight. Six lectures were given, on scientific subjects, just before and after her eighth birthday, on six successive Sunday evenings, before the London School of Social Science in Los Angeles, California. Queen, at that time, was three and one half feet tall and weighed less than fifty pounds. Since that time she has given, in Los Angeles alone, nineteen other long lectures, on as many different subjects, besides numerous short lectures, debates, lectures before schools, etc. She speaks from notes, never writing out her lectures till after they have been given in public. Speaking is for her much easier than writing, owing to the tiresome physical labor involved in typing. She answers

questions, when they are asked, at her lectures, and frequently conducts an open forum of general discussion after her lectures.

When Queen was eleven years old she sent an open letter to the Truth Seeker, challenging William Jennings Bryan to debate with her upon the question of evolution. Bryan not deigning to reply, a year later, on Sunday, March 1, 1923, in Music-Art Hall, Los Angeles, Queen gave the lecture which is reprinted in this pamphlet, entitled, "EVOLUTION FROM MONKEY TO BRYAN". It was first published serially in the Lyons (N.Y.) Republican, reprinted by them in pamphlet form, then published in QUEEN SILVER'S MAGAZINE, Vol. 1, No. 3. The present edition is thus the fourth printing of this famous lecture.

-Geo. B. Wright.

QUEEN SILVER'S MAGAZINE

Owned, edited and published
by QUEEN SILVER

R. 4, Box 567, Inglewood, Cal.

When Queen Silver was twelve years and nine months old she started the publication of QUEEN SILVER'S MAGAZINE. It is a sixteen page quarterly magazine devoted to science and free thought philosophy. Each number contains one complete lecture, previously given by the young editor, besides many other articles. In addition to "EVOLUTION FROM MONKEY TO BRYAN", other lectures so far published are "EVOLUTION OF BRAIN POWER", given under the auspices of the Popular Science Society of Los Angeles, Oct. 17, 1922; "PIONEERS OF FREETHOUGHT", given at Memorial Hall, on April 29, 1923; "RIGHTS OF CHILDREN", given at Labor Temple, April 11, 1924; "SCIENCE AND THE WORKERS", given under the auspices of the Proletarian Party of America, at Knights of Pythias Hall, May 2, 1925; and "EVOLUTION OF HUMAN NATURE", given at Memorial Hall, June 20, 1925. Many of Queen's lectures were never written out after delivery, therefore can not be published.