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Logos-Sophia

The Journal of the Pittsburg State University
Philosophical Society

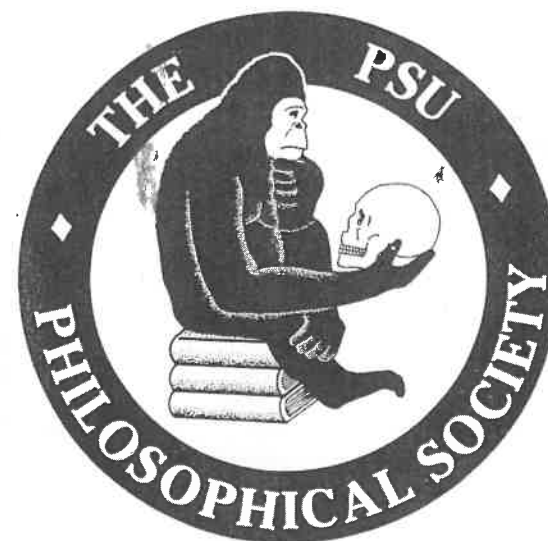


Hypatia of Alexandria by Michelle Bakay (2011)

Volume 14, Spring 2017
Pittsburg State University, Pittsburg, Kansas

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Pittsburg State University
Philosophical Society



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Editors' Introduction

We are pleased to introduce the fourteenth volume of *Logos-Sophia*, the Journal of the PSU Philosophical Society. For the past twelve years, the Society has not published a journal; its activities have been confined to sponsoring philosophical speakers and attending philosophy conferences. It is with special satisfaction, therefore, that we can again invite readers to peruse a new copy of the journal. Interest in the Philosophical Society was reignited during the Winter-Fall semester of 2016. A group of students enthusiastic about philosophy reestablished the Society by electing officers, meeting on a weekly basis, holding a fund raiser, sponsoring a speaker, attending a philosophical meeting, and arranging for the publication of the journal. Weekly meetings involve discussions of the business of the Society followed by lively discussions on a chosen topic of philosophical interest. In early November 2016, members of the Society met at Don Viney's house to make baked goods for a bake sale to raise money for the Society. On February 16, 2017, the Society hosted Professor Jared Bates of Hanover College (Indiana). Dr. Bates gave a public lecture on the subject "Are There Miracles?" In March (1st though the 4th) the American Philosophical Association met in Kansas City; Professor Jim McBain and five students from PSUPS attended various sessions at the meeting. The Society plans a trip to the University of Kansas in Lawrence on April 1st to attend the thirty-sixth annual meeting of the Kansas Philosophical Society. Dr. McBain will be commenting on a paper at that meeting.

The depiction of Hypatia of Alexandria on the cover of this issue is done by Michelle Bakay, a long-time friend of Don Viney. The advertisement on the back of the journal was originally printed in the *Collegio*, July 10, 1925. The PSUPS logo was designed by Todd Gimlin.

The current officers of the PSU Philosophical Society are Mark Weaver (President), Rashid Bey (Vice-President), Phillip Foster (Treasurer), and Brad Winder (Secretary). Professor Donald Viney is the Faculty Advisor to the Society.

James McBain and Donald Viney

Divine Command Theory

Mark Weaver

Is morality independent of God? This is the fundamental question of the dispute between supporters of Divine Command Theory and Non-Divine Command Theory. According to Divine Command Theory, "Morally good acts are morally good because they are willed by God," while Non-Divine Theory claims that "Morally good acts are willed by God because they are morally good." (philosophyofreligion.info). If Divine Command Theory is true, we can do nothing good that is not willed by God. Furthermore, it suggests that an act is morally good by virtue of God's willing it, making morally good acts arbitrary; even if something seems appalling to us, if it is God's will, it must be good. However, if Non-Divine Theory is correct, morally good acts can occur independently of God's will, suggesting that His will is not a necessary factor for an act to be morally good.

Before determining which theory is true, Divine Command Theory or Non-Divine Command Theory, I must clarify that I will be presupposing the existence of a benevolent God. In both cases, God wills morally good things whether or not they are morally good independent of Him. However, an atheist may deny the existence of God and still believe in Divine Command Theory; they would only have to believe that, because they deny God's existence, from whom come all morally good things, that

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morally good things are also nonexistent. On the other hand, the atheist may believe in morally good things and simply remove God from the equation, believing that morally good things are independent of God and so support a Non-Divine Command Theory.

Presupposing then that God exists and wills morally good things, one of these theories must be true. I will first attempt to verify Non-Divine Command Theory by examining the null hypothesis and assume, for the sake of argument, that Divine Command Theory is true. According to philosophyofreligion.info, there are three dilemmas that result from this assumption. The first is the problem of arbitrariness, which states that "if divine command theory is true..., God's commands can neither be informed nor sanctioned by morality." This also ties into the second problem: the problem of abhorrent commands. This states that "if God were to command abhorrent acts, those acts would become morally good." If morality is dependent on what God commands, then everything He commands, even if they were heinous things such as murder or rape, are morally good things, which contradicts what we know to be moral. (To be fair, both Divine Command Theory and Non-Divine Command Theory presuppose that God, if He exists, wills morally good things, from which I infer in addition to my own beliefs that he does not will morally evil things, so the problem of abhorrent commands might not be such a problem after all.) One may believe that God would never command something we consider evil, or else believes that His commands, even if they seem to

be morally evil, will ultimately be revealed to be morally good, and therefore conclude that the problem of arbitrariness has been solved. However, neither of these answers are satisfactory since the possibility of God commanding something contrary to what we know as morally good has not been eliminated. This is similar to the third problem, which is the emptiness problem. This problem states that "Statements like 'God is good' and 'God's commands are good' are empty tautologies." Such statements are examples of circular reasoning (the implementation of the veracity of a conclusion to verify said conclusion) and fail to satisfactorily address these problems with Divine Command Theory (philosophyofreligion.info).

Supposing, then, that Non-Divine Command Theory is true, and that God wills morally good things because they are good, is the notion that Divine Command Theory is false irrefutable? To disprove Non-Divine Command Theory, there would have to exist an instance in which God wills morally good things for a reason other than that they are good. It could be said that God wills things because they are pleasing to Him and those things happen to be good, which would presuppose the idea that what is pleasing to God is also good. Apart from coincidence, which is practically impossible, it is difficult to determine why good things would be pleasing to God other than the fact that they are good because the fact that they are good is the only thing common to all good things, which supports Non-Divine Command Theory.

Of course, there is still a problem regarding Non-Divine

Command Theory. Even if God wills morally good things because they are morally good, and they are good regardless of His will, who are we to say what is good in the first place? If we assume that God is who and what Christianity says He is (omnipotent, omnipresent, omniscient, and benevolent), would He not have a more thorough understanding of what is truly morally good? Save for what our consciences tell us, we would have no common standard of what is morally good apart from God, and even then, some people seem to lack a conscience altogether. We cannot prove that said people would be wrong to condone abominations such as murder simply because a majority of people believe them to be morally evil. For all we know with certainty, they might be right to say that murder is not morally evil.

An alternative to relying on our consciences, which may be misguided, would be to look at morality from a utilitarian standpoint; if something benefits the world, then it must be morally good. However, there are problems with this standard of morality as well. What if said morally good thing simultaneously harms the world? If the damage outweighs the benefits, is it still morally good? To argue even that, there must exist a standard for the values of harm and good. Furthermore, what if the morally good thing only benefits some people, or helps a majority, but hurts a minority? What would be the standard ratio of the majority to the minority for the morally good thing to be morally good? Even if all of humanity were to unanimously decide on a standard for when and how a thing

would be morally good, there would still be no way to prove that it would indeed be morally good since we would still be relying on our perspectives, albeit a great number of them.

If Non-Divine Command Theory is true, then God wills morally good things because they are good. However, even if things are good independent of God's will, we can still look to Him as a standard for morality since He does in fact will good things according to either theory. Even if presupposing that God is good and that He wills morally good things is a result of circular reasoning, it doesn't make it wrong. In fact, some things require circular reasoning. For instance, take the following statement: Truth exists. For this statement to be true, truth would have to exist, but that presupposes the conclusion that truth does in fact exist. One could disprove the null hypothesis that truth does not exist by showing that said statement cannot be true because if it were, its content would contradict its truthfulness, and if it were false, that would indicate that truth does exist. However, the problem remains: the existence of truth must be presupposed to determine if something is true or not. It is therefore not necessarily a sin to presuppose the goodness of God, and by doing so, support the case for Divine Command Theory.

Absent the argument of circular reasoning, Divine Command Theory is entirely possible. However, the argument of circular reasoning is still an essential element in determining which, if either, theory is correct. If present, it gives significant support to Non-Divine Command Theory, which does not

require the presupposition of God's inherently morally good will. Both cases, nonetheless, require a presupposed scale of morality, conceived by either man or God. If Non-Divine Command Theory is true, it is possible that there is a scale of morality that we are unable to absolutely determine; therefore, the best system of determining what is moral would be what society dictates. Assuming God's omniscience and benevolence, and considering the many flaws of humanity, I prefer to think of morality as something dictated by God rather than human beings. Because I think that God wills only good things because they are good, I also think that we can know that something is morally good because God willed it. Therefore, I agree with Non-Divine Command Theory in that something is morally good in itself independent of God commanding it, but I also agree that something is morally good because God wills it; not solely because He wills it, but because both He wills it *and* it is inherently morally good.

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The Psychology of Religion

Phillip Foster

What is perhaps most fascinating about religion is that it exists at all. Humans are the only beings on earth that have the capacity to contemplate and/or worship a higher reality. It seems that somewhere along the way humans began to ask a common set of questions: "Why are we here? What is the purpose of life?" Religion has provided numerous and varied answers to these fundamental questions.

Homo sapiens began developing religious ideals during the "Axial Age" around 800 to 200 B.C.¹ At this time, people around the world almost simultaneously began to explain the meaning of life. There blossomed a significant spiritual self-consciousness and subsequent insecurity around the globe.

Examples of religions that sprouted up during the Axial Age include Hinduism, Buddhism, Confucianism, Taoism, Zoroastrianism, and Judaism. The western religions, such as Zoroastrianism and Judaism, focus on monotheistic conceptualizations: a god, the God. On the other hand, Hinduism focuses on a plurality of deities, although Brahman often functions in a theistic way. Buddhism, Jainism, and Taoism ascribe to the idea of universal oneness, with little to no emphasis on any gods.²

All of these religions do three things: they acknowledge the questions posited at the beginning of this paper (either by answering them directly or saying that they are not important),

they appeal to the concept of a higher reality and they give credit to the idea of the inherent significance of humanity. This “spiritual awakening” has continued to the present day. What particular religious belief(s) a person or group of people hold is influenced by a number of factors including biological, geographical, and most importantly, cultural influences. The traditions and ideas of one generation of people passed on to the next is what we refer to as culture. This transition is not perfect, and many things are added and lost along the way. What language people speak, how they interact, and their values and ideas are largely a product of cultural influences. In many instances, religion is also cultural. Children often adopt the religion of their parents, but they will never adopt a religion to which they have not been exposed. A tribesman of Papua New Guinea cannot become a Roman Catholic if he or she has never even heard of the Catholic Church. People who become religious or switch religions later in their life will only do so if they create a new religion themselves or join a religion in their community.

Belonging to a religious community has numerous tangible benefits. People who attend church in the United States on a weekly basis have lower levels of alcohol consumption and improved moods.³ Religious communities provide important social services such as communal support and group inclusion to its members. People are social creatures and crave to belong.⁴

Sometimes religions are simply a reflection of cultural trends rather than a director of them. Numerous Protestant

denominations split their congregations in twain over the issue of slavery in the United States leading up to the civil war.⁵ Of course, nonreligious groups are guilty of this kind of racism and discrimination as well; Nazi Germany committed genocide from an ideology that was atheistic or at the very least non-religious.⁶ The distinction of religion from other collections of people in that religion, in addition to its social functions, also concerns itself with the ideas of an ultimate or higher reality.

Religion is a natural creation from the complex minds of human beings. While religion can be dangerous, it answers some of the most striking existential questions and provides a basis of community and support for billions of people around the world. Whether monotheistic or polytheistic, eastern or western, orthodox or new, religion is an outpouring of creativity and community.

¹ Chad Meister, *Introducing Philosophy of Religion* (Abingdon: Routledge, 2009): 10. ISBN 0-203-88002-1.

² Donald W. Viney, *World Religions: Class Notes**. Pittsburg, Kansas: 2013. Print.

³ L. B. Koenig and G. E. Vaillant, G. E. (2009). "A prospective study of church attendance and health over the lifespan" 28. *Health Psychology*: 117–124. Retrieved 25 April 2010.

⁴ R. F. Baumeister and M. R. Leary, "The need to belong: Desire for interpersonal attachments as a fundamental human motivation," *Psychological Bulletin*, 117/3, (1995): 497-529. doi:10.1037/0033-2909.117.3.49

⁵ Christine Leigh Heyrman, *Southern Cross: The Beginning of the Bible Belt* (Chapel Hill: University of North Carolina Press, 1998).

⁶ Richard J. Evans; *The Third Reich at War* (Penguin Press; New York 2009): 47.

Free Will as the Default

Matthew Stross

More than 250 years after philosopher David Hume called free will the, “most contentious question of metaphysics,”¹ it continues to be one of the most vexed subjects in philosophy. Thinkers and practitioners of philosophy have settled in various camps along the spectrum of the will; at one end of the spectrum is the libertarian, and at the other end, the determinist, with compatibilists resting rather comfortably in between. Hard determinism, the weakest position of these, suffers from a great number of problems, but, for reasons we shall discuss in more detail below, hard determinism suffers from one fatal flaw: it is unprovable.

Before proceeding to any sort of meaningful discussion about the will, we should first identify what is meant by “free will.” Free will entails the capacity of any agent who, when given two or more alternative courses of action, can deliberate upon and choose from among these alternatives.² In the simplest of terms, it is the ability to direct one’s own will in accordance with any number of desires, obligations, or directives otherwise. The free agent may choose from among a potentially infinite number of branching alternative possibilities.

Free will has sometimes been seen as an intermediary between, for example, the desire and the action³. I might desire

to have a second slice of pie, but my free will might direct an action in opposition to this desire. Perhaps I am trying to lose weight or watch my sugar intake. This conception of the will demonstrates a critical point: free will and desire are not the same. Furthermore, the free agent is the originator of the thought or action. Persons may will in accordance with any number of desires, but they are not bound by them; they are free to choose from among them. It is this act of deliberation and direction thereafter that we call the will, and by it that we can ascribe moral responsibility. If thoughts and actions are the original product of the free agent, then we can impute reasons or purposes to those actions.

Free will is sometimes believed to be comprised of two components: freedom of will, and freedom of action. This distinction is important; whether or not an action willed can be carried out depends upon circumstances which are external to the will. An action may be willed, but not fully realized if external factors prevent it from being so. The slave may will to be free, but the slave’s captor may prevent the slave from acting. This compatibilist model assumes that the action follows from and is caused by the will—an idea defended by philosophers as early as Aristotle and Epicurus.⁴ This would seem to indicate that, while freedom of action is bound by both the will, which is its chief cause, and certain circumstances external to the will, freedom of will faces no such constraints. One might will that one should sprout wings and breathe fire like a dragon, but certain external factors, such as natural laws

which govern certain biological processes, would not allow such a thing to take place. For the purposes of the following argument, we will be concerning ourselves exclusively with freedom of will.

Hard determinism assumes that freedom of the will is illusory; perhaps a product of our cognition or environment. The hard determinist assumes that all that exists is nothing more than links in a causal chain, stretching all the way back to the beginning of the universe. All that ever was, is, or will ever be was effectively decided long ago when the universe came into existence. Even the experience of consciousness, says the determinist, is a product of molecular reactions, much like a game of billiards. But could it be that everything, including our own experience of that which we call free will, is just a product of some other prior thing?

This would certainly seem to contradict our observations and experiences. Even the most ardent determinist experiences what is, in the very least, the illusion of choice. Why is it that we should defy our intuitions about something that seems such an integral part of the human condition? We would certainly have to have a very good reason for abandoning our intuitions.

While it is true that our conscious experiences can sometimes fail to adequately represent reality, they have always served as a starting point: they are thus, “presumed innocent until proven guilty.” We experience and gain knowledge about our world through the senses, and through the inferences we make thereupon. Humans are not born with a

body of knowledge about the world—they gain it through experience. How is it that we should accept a premise that seems to contradict experience? Furthermore, how is it that we should accept a premise that cannot be observed? Freedom of will, as that which conforms most closely with our conscious experiences, is the default, and must remain as such until it can be conclusively proven otherwise.

This is problematic for the determinist, however, because as human beings, we simply do not possess the capacities to demonstrate that hard determinism is true. To do so would require us to step outside of this supposed causal chain by which we are bound and observe it in its entirety. Indeed, one would need to be able to empirically observe and verify a causal relationship since the beginning of the universe (and perhaps beyond), for at least even one faulty link in the causal chain would, at the very least, bring the entire theory into question. This, of course, would be impossible, but suppose that we are feeling particularly generous and, for the moment, decide to table this objection, assuming that a representative sampling of these causal links would serve as sufficient evidence for hard determinism.

If a scientist, the actions of whom are assumed to be a part of a causal chain of events, were to remove himself from that causal chain to make observations, he could only posit conclusions about those systems of which he was not a part. Imagine him looking at the universe as if it were a giant ant farm. He might be able to determine that the universe he

observes and the inhabitants therein were nothing more than the product of a causal chain. Perhaps he can properly conclude, by observing and verifying every last link of that chain, that even though the inhabitants of his former universe perceive themselves as free, rational, agents, their choices are predetermined. But even if this were the case, the scientist cannot conclusively rule out the possibility of free will, because he cannot observe that thing which governs his own choices.

Are his choices still the result of some other causal chain, or does he possess freedom of will? This he can never know, for he would slip into an infinite regression of stepping outside of himself before he could conclusively prove that his actions were not the result of his free choice—he will never be able to observe that by which he is bound. At any given time, this would be the one event that he could not observe.

In full disclosure, my argument assumes that empirical observation is a critical component to demonstrating that hard determinism is true. If this is not the case, then my objection is void. However, because hard determinism has, as one of its main features, the mechanical component of causation, which relies on the relationship between at least two events, I believe that my objection very seriously weakens the argument.

¹ Hume, D. (1748). *An Enquiry Concerning Human Understanding*.

² O'Connor, T. (2002, January 07). Free Will. Retrieved February 16, 2017, from <https://plato.stanford.edu/entries/freewill/>

³ Hume, Ibid.

⁴ Agent-Causality. Retrieved February 23, 2017, from <http://www.informationphilosopher.com/freedom/agent-causality.html>

Stigmatization of Poverty:

An Analysis of Social Stigmas Regarding Poverty

Courtney L. Blankenship

Abstract: In this study, opinion regarding poverty on a national and international level as well as opinions pertaining to negative social stigmas around poverty were collected from students and faculty of all demographics and backgrounds at Pittsburg State University with the intent to identify and understand possible hypocrisies in the way society views people in poverty and the expenditure decisions that they may make. Survey-taking participants were between the ages of 17 and 80, represented various sexual orientations, races, ethnicities, socioeconomic backgrounds, genders, and religions, and there were 123 people who took the 30-question survey. Qualtrics survey system was used to record, analyze, interpret, and calculate the quantitative data that was collected from the survey responses, and trick questions were used in order to ensure that responses were accurate and intentional. Results found that participants were likely to condemn poverty-stricken people for 'spending beyond their means' on material, status items, however, participants were also likely to acknowledge the hypocrisies within their opinions. The intent of this study was to prove that certain biases and environmental factors may shape a person's willingness or unwillingness to help those who are in poverty, as well as to prove how the stigmatization of poverty may prevent the system from changing.

According to the National Poverty Center (NPC), which calculates statistics through information provided by the Census Bureau, the poverty rate in the United States has slowly increased since 2000, peaking at 15.1 percent after a decade, and remaining relatively stable in recent years. Various research studies in the past have examined the effects of poverty and how people may fall victim to such circumstances, but there has been very little research over the negative social stigmas regarding poverty and the 'spending beyond their means' effect, so this study examines the negative social stigmas that confine people to systemic cycles of poverty.

The Bootstrap Myth

As part of her research on poverty and systemic perpetuation of class disparities, Felice Yeskel determined that economic success is commonly believed to stem from hard work and ambition, therefore, allowing for the “bootstrap myth” to manifest itself in commonly held views and values, however, Yeskel does not believe that the myth accounts for marginalized people who may not have the same access to opportunities and resources (Yeskel 61).

Within the bootstrap myth, it is believed that if people work hard enough to achieve their goals, they can ‘pull themselves up by their bootstraps’ to be successful; this kind of an ideological rhetoric, however, seems to blame the poor for their state of poverty rather than looking to the outside forces that may influence and confine the poor to cycles of poverty. Another commonly used concept is that of the idealized American Dream; Brewer’s Dictionary of Modern Phrase and Fable (2009) defines the American Dream as, “the concept that the US social, economic and political system makes success possible for every American,” however, poverty differs across racial and ethnic subgroups and can be empirically shown throughout the years.

According to the National Poverty Center at the University of Michigan, poverty rates for black and Hispanic people were disproportionately high in comparison to other racial and ethnic groups while minorities and women are typically more widely affected by poverty on a national scale. In 2014, 15.5 million

children, or 21.1 percent, were poor and the poverty gap grew even greater with discrepancies between races. When there are inequalities between races of people in terms of access to resources and education, it becomes much harder for the marginalized people to succeed and live the sought after ‘American Dream,’ as Martin Luther King Jr. said, “it’s all right to tell a man to lift himself by his own bootstraps, but it is cruel jest to say to a bootless man that he ought to lift himself by his own bootstraps” (“Quotes about...”). When people begin from different starting points in a race, everyone may reach the finish line, but some of the runners may have had unfair advantages to help them along the way such as starting miles ahead of the other runners or having better running shoes; this imaginary situation serves as an analogy for why the Bootstrap Myth ostracizes groups of less fortunate people, especially when race and gender are examined within the issue as well.

Spending Beyond Their Budget

In order to examine poverty on an accurate level, one must be able to identify the stereotypes and cultural stigmas that pertain to people living in poverty. For example, one common topic that provokes outrage among the masses is that of the ‘spending beyond their means effect’ in which, people spend more money than their budget would allow on material, status items such as designer clothes, new cellphones, tattoos, vehicles, professional hair styling services, and luxury things of this

nature. Tressie McMillan Cottom, a graduate fellow at the Center for Poverty Research at UC-Davis, had several explanations within her research for why people spend beyond their means and also why society should not demonize and condemn them for their financial expenditures.

McMillan grew up as a young black woman with a poverty stricken background and rural Southern roots. She described her family as the type who lived mostly within their financial means but who used their limited resources to help families who were worse off than they were due to their slightly richer educational backgrounds. In particular, McMillan described a situation that she experienced as a young girl where her mother was helping a poverty-stricken, elderly woman who had been denied benefits to care for her granddaughter that she was raising (Cottom). McMillan described watching her own mother put on her best suit and pearl earrings, fix her hair, and put on her best “performance of a respectable black person” to accomplish what the elderly woman had not been able to do. Often, African American people are demonized for speaking in an “ebonics” dialect or sounding “ghetto,” so McMillan’s comment on what defines a “respectable black person” raises an important point on stereotypes. McMillan said: “I learned, watching my mother, that there was a price we had to pay to signal to gatekeepers that we were worthy of engaging. It meant dressing well and speaking well... I do not know how much my mother spent on her camel colored cape or knee-high boots but I do know that whatever she paid, it returned in hard-to-measure dividends.

How do you put a price on the double-take of a clerk at the welfare office who decides you might not be like those other trifling women in the waiting room and provides an extra bit of information about completing a form that you would not have known to ask about?”

Within her research at the Center for Poverty Research at UC-Davis, McMillan determined that in most cases, she believes that status symbols give people a sense of belonging; She states that status symbols may grant access and membership to social groups that can make all the difference to a person trying to escape poverty by providing opportunities and resources for growth, especially when it comes to finding jobs, suitable housing, and quality school systems (Cottom).

McMillan combatted the popular idea that a person may be presentable in cheaper options from affordable stores, therefore, not having to splurge on luxury items by describing misconceptions about that idealized rhetoric: “The issue is not about being presentable. Presentable is the bare minimum of social civility. It means being clean, not smelling, wearing shirts and shoes for service and the like. Presentable as a sufficient condition for gainful, dignified work or successful social interactions is a privilege” (Cottom).

The popular stigma is that if a person is poor, it is not socially acceptable for them to splurge on luxury items and services, however, what these expenditures are able to provide is access and when it comes to opportunities for personal growth, career options, and future success, access is everything. If a

person were to go to work dressed in designer clothes every day, had the newest iPhone, and did their job effectively, would anyone ever doubt that the person was not actually wealthy or at least, financially stable?

Throughout the Bill Clinton presidency, the controversial question of whether or not to raise the minimum wage was heavily debated until plans were eventually proposed by President Clinton to raise the legal minimum wage by 90 cents in 1997. John McDermott, an editor of the journal, *Socialism and Democracy*, and the author of *Corporate Society*, argues that rather than setting the focus on whether raising minimum wage would increase unemployment or not, the main concern should be with the fact that minimum wage does not pay enough for people to live on, therefore, preventing an entire class of hardworking people from moving forward to higher salary brackets (McDermott 1995).

Survey Results

A combined total of 123 students and faculty members from Pittsburg State University took a survey which aimed to gauge opinions on poverty and poverty stereotypes as well as to identify possible hypocrisies within logical reasoning and personal opinions.

Throughout the course of the survey, participants consistently proved my hypothesis to be correct by answering questions one way, and then demonstrating the fallacies within

their own reasoning by backpedaling on future answers and providing contradictory responses. For example, the majority of survey takers, 47.15%, determined that if two people are interviewing for the same management position and they both have the same qualifications except, one applicant is dressed in a business suit and the other applicant is dressed in a t-shirt and shorts, the applicant dressed in the nicer clothes should get the job, as opposed to only 17.89% of respondents who disagreed with the majority and 34.96% who chose the 'neutral' answer choice; furthermore, the majority of survey takers, 39.84%, determined that wearing nice clothing earns respect for a person and 90.24% agreed that first impressions are very important, especially for job interviews. Finally, an enormous majority of 81.15% agreed that dressing nicely will increase the likelihood of being offered an opportunity or access to a dream job, however, this is where the hypocrisy comes in.

According to The National Alliance to End Homelessness, there are over 633,000 people experiencing homelessness on any given night in the United States. When asked whether or not it's hard for a homeless person to get a job that pays more than minimum wage, the majority, 70.73%, agreed that it is extremely difficult for homeless people to have access to jobs that pay more than minimum wage after also determining that minimum wage was too low to live on and that factors like race and gender disproportionately affect people living in poverty. Even though respondents determined that looking and dressing nicely are both crucial to making good first impressions and

having access to job opportunities and resources, the majority of survey takers, 57.72%, said that “people who are poor should not spend money on luxury items like designers clothing and expensive phones.” So, if minimum wage is barely “livable” and it’s nearly impossible for homeless people to obtain jobs that pay more than minimum wage with factors like physical appearance being important, how can homeless and poverty stricken people ever hope to escape the stigmatized poverty cycle? While spending past financial limits may seem risky or irresponsible, the door to future possibilities may open by way of “fitting in” with other people by purchasing status symbols and luxury items, especially since people are inclined to form judgements and first impressions of other people within seconds of first seeing them. If a homeless person were to enter a designer clothing store seeking employment, would they be likely to receive a job application or interview?

Factors That May Affect Poverty

Dr. Phil McAleer of the School of Psychology at the University of Glasgow, led a study on how first impressions are formed through vocalizing and discovered that humans make judgements on a person’s trustworthiness within the first 500 milliseconds of hearing their voice:

“A study showed recordings of people saying hello and asked test subjects to rank them according to 10 pre-defined personality traits including trustworthiness, dominance,

attractiveness and warmth. The study found that most of the recorded voices elicited the same response from participants and that these opinions were formed rapidly on hearing the voices for only 300-500msecs” (McAleer 2014).

Since more of the survey participants determined that gender disproportionately influences poverty than the survey participants who disagreed, it’s crucial to look at some potential reasons for why this may be.

In the Glasgow first impression study, the results found tone of voice to be very important in determining whether someone was trustworthy, dominant, attractive, and warm, and predominantly, the people who were deemed to have these strong qualities were men, followed by women with deeper voices. The study showed that lowering the pitch of the voice made people seem more trustworthy and dominant—two qualities that make for strong job candidates (McAleer 2014). If people are inherently more biased toward preferring male voices over female voices and are more likely to perceive males as the stronger candidates for higher paying jobs, women may be likely to experience poverty on a broader level.

If someone has a disability, injury, or a condition that prevents them from being able to exhibit the “excellent first impression qualities” like walking confidently without a limp or speaking boldly without a speech impediment or broken English accent, would they be less likely to get the job over someone who does have those leadership qualities? If a person who does not speak English as a first language is interviewing for a job,

are they likely to get it? Therefore, the poverty system may be likely to work against people who are of different races, genders, sexual orientations, socioeconomic backgrounds, and ethnicities. When marginalized groups of people do not have the same equal access to resources, education, and opportunities, the poverty cycle only continues; especially on controversial topics like women's reproductive rights where a large number of people want to ban abortion services but they also do not want to improve quality sex education or expand access to birth control options for low-income people, therefore, helping to perpetuate systemic poverty based on class disparities. Should the experience of raising children be denied to all but the wealthiest of societal members?

Conclusion and Future Study

In order to gain a full understanding of poverty and how it affects various groups of people, it's necessary to conduct an intensive study to further study how, specifically, gender, race, and sexual orientation influence poverty as well as how poverty fits in with the extremely high United States prison incarceration rate. This study proved that hypocrisy does exist within opinions regarding the stigmatization of poverty and poverty stereotypes, and now, it is crucial to identify the root of these hypocritical opinions so that the stigmatization of poverty will not continue to grow with negative connotations that may dehumanize and

exclude disadvantaged people from being able to move forward and prosper.

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MONKEY BUSINESS IN SOUTHEAST KANSAS:

THE CASE OF PROFESSOR SCOTT,

THE “SCOPES OF KANSAS”¹

Donald Wayne Viney

Abstract: As the drama of the Scopes trial made headlines in July 1925, a little drama was unfolding in southeast Kansas at the Kansas State Teachers College in Pittsburg. A history professor, John G. Scott, was relieved of his teaching duties after his students made plans to hold a “mock monkey trial” in the courthouse downtown. The trial, much anticipated in the local press, never occurred thanks to the intervention of the school president, W. A. Brandenburg. An ardent Christian and creationist, Brandenburg had earlier invited Harry Rimmer, a popular lecturer and debunker of evolution, to lecture at the KSTC and three times offered him a job at the college. The “mock trial affair” became a bone of contention between newspapers in Kansas City and in Pittsburg. Scott was eventually dismissed but not without taking aim at Brandenburg and the KSTC in a satirical article published in the *Haldeman-Julius Monthly* alongside an article on the Scopes trial by Anna Marcet Haldeman-Julius.

While the confrontation between Clarence Darrow and William Jennings Bryan unfolded in Dayton, Tennessee over the state’s anti-evolution law, a less nationally publicized controversy was brewing in southeast Kansas which also concerned evolution, at least in part. John Thomas Scopes was the teacher involved in Dayton’s “monkey trial” in July 1925.² That same month John Grafton Scott was the teacher at the center of the evolution controversy at the Kansas State Teachers College in Pittsburg (KSTC, now Pittsburg State University). Scott—named “the Scopes of Kansas” by a Kansas City newspaper—encouraged his students to debate the question of

evolution. There was no law in Kansas prohibiting the teaching of the idea that “man has descended from a lower order of animals,” as there was in Tennessee. However, Scott’s students made an abortive attempt to hold a public “mock Scopes trial” and there is good reason to believe that this was an important factor leading to his removal as the instructor of record for a class in citizenship; it is less likely that this was the cause of his leaving KSTC.

John Scott was an Assistant Professor of History at KSTC from 1923 until 1925. He graduated from the University of Missouri in 1920 with a Master’s degree. His thesis title was “The Union Movement among Teachers with Especial Reference to the American Federation of Teachers.” Before being hired at KSTC, he taught at the grade school and high school levels.³ With the addition of Scott, the number of faculty in the Department of History and Social Sciences increased to six, which included George W. Trout (the Dean and department head), O. F. Grubbs, Oren A. Barr, Herman Greer, and Clinton W. Wright—in 1924, Lulu McPherson was hired, bringing the number of faculty to seven. The department offered courses on a wide array of subjects including: the Bible, Christian apologetics (called “Christian Evidences”), Sociology (including a course on the Social Teaching of Jesus), Criminology, Political Science, Economics, and History.⁴ John Scott, and his wife Edith T. Scott, resided at the South Broadway Apartments in Pittsburg (415 S. Broadway).⁵

By all accounts, Scott was a popular and innovative teacher. A number of articles in the school newspaper, the *Collegio*, detailed his activities during his brief tenure. In his English History class, Scott monitored a debate on whether the battle of Quebec or the battle of Saratoga was more decisive in the history of America. In that same class, students debated whether women are more practical than men. The issue of the relative artistic contributions of men and women also generated interest.⁶ Scott's Civics class engaged in an exercise to form a new Constitutional Convention charged with framing a new Constitution for the country; students represented interests from all parts of the country and all walks of life (e.g. coal and metal miners, manufacturers, farmers, educators, women, and children). In another simulation, Scott arranged the class along the lines of the federal government with executive, legislative, and judicial branches.⁷ In Scott's class on Political Science, students discussed English political parties and they debated the question whether the English or American form of democratic government is better.⁸ The *Collegio* also reported that Scott made a bet with R. E. Williams on the outcome of the Wisconsin senatorial race to replace the deceased Robert M. La Follette. If La Follette's son, Robert Marion La Follette, won the race, then Williams would push Scott around the campus in a wheelbarrow; if La Follette lost, Scott would do the same to Williams. La Follette won. This wager reveals in another way Scott's interest in labor unions, for La Follette was a champion of organized labor.⁹

Scott encouraged his students to supplement their textbooks by reading novels, plays, and poems. Two *Collegio* articles mention Scott's recommendations of the plays of Henrik Ibsen and George Bernard Shaw, the novels of Victor Hugo, and the poems and works of Walt Whitman, Edgar Allen Poe, Ralph Waldo Emerson, and Carl Sandburg.¹⁰ The *Collegio* also gave some insight into Scott's thinking; there are reports of two public presentations, one on the causes of war and one on the problems of educating children.¹¹ The report on Scott's talk on war is confusing. On the one hand, he recognized "exaggerated nationalism," economic imbalance, as well as the opening of new markets for goods as contributing causes of war, but apparently he considered psychological forces to have been "in most cases the cause of war." The issue of economic imbalance, however, seems to take precedence as when he is quoted as saying, "When we find a way to distribute the surplus [of goods] evenly, wars will cease."¹² The theme of Scott's talk on educating children was that "subjects are taught instead of children." He characterized modern education where children sit in desks and learn various subjects as "a prison" that "stifles the natural impulses." He also spoke of the system as "child slavery." The article does not elaborate on these metaphors, nor does it give much insight into Scott's proposal for an alternative system. He is quoted as saying, "Education is realizing desire. Life is a becoming process, and, for a child, it is always unfinished."¹³

Even though Scott's views are scattered through the prism of a college newspaper, one can see that his ideas were out of step with the more conservative elements of the country. That they were not in keeping with the leadership of KSTC became clear by the summer of 1925. It could only have aggravated matters that Scott was popular with students. He was one of the faculty sponsors of *The Green Lizard*, a student publication which exhibited "college wit" solicited from students and faculty.¹⁴ Contests were held to pick the best paper on "My most embarrassing experience" and for "the best joke I ever heard."¹⁵ Scott was also named in an issue of the *Collegeliar*, a satirical supplement to the *Collegio* that was occasionally published. He is reported as bemoaning the decline of civilization since the time of Adam and Eve as evidenced by the fact that he overheard a student call him "the prof"; in addition, he advocates banning coffee and tea as these are beneficial and the best way to get people to drink them is to prohibit their use.¹⁶ This latter comment is an obvious jab at the eighteenth amendment and prohibition. Scott's popularity among students is indicated by a report of a gift given to him by his advanced class in Civics. The student presenting the gift, Frank Adams, explained that one calls a teacher one likes "Prof." and one addresses a teacher who knows a lot by "Professor." Scott, he said, is called both. Scott's gift was a portrait of himself clad in white and holding a harp with a musical caption, "I'll eat pie in the sky when I die."¹⁷ It is likely that the caption is a reference to the popular satirical song of Joe Hill, "The Preacher and the Slave," composed in 1911,

where the phrase "You'll get pie in the sky when you die" first appears.¹⁸

In July 1925, the Scopes trial in Tennessee was monopolizing the headlines of newspapers world-wide. The ripple effects reached Pittsburg and became the topic of discussion in Scott's class on citizenship. According to reports in three local newspapers—the *Collegio*, the *Pittsburg Sun*, and the *Pittsburg Daily Headlight*—Scott's class planned to convene in the court house for a "mock monkey trial." In keeping with the precedent set in Scott's earlier classes where student play-acting and debate were integral to his pedagogy, Scott's students would take the roles of various characters in the real-life drama of the trial—including donning costumes⁴—and debate the issues. According to the *Headlight*, "The purpose of the mock trial will be to make it both amusing and instructive." The *Headlight* announced the names of the students who would play the roles of Bryan, Darrow, and the judge (John Raulston). A note of humor was added in saying that "Prof. Herman Greer has consented to appear as one of the missing links."¹⁹

There may have been some community support for the project. Thirteen local establishments ran a nearly full-page humorous advertisement in the *Collegio* with the heading, "Live Facts on Local Evolution!" (see back cover of this journal). The advertisement shows two chimpanzees, one lobbing a cocoanut at the other. The pages of an open book detail the merits of various local businesses, playing on the connotation that "evolution" involves "progress." On the edges of the pages of

the book are written "Descent of Man—Darwin" and "Origin of Species—Darwin."²⁰ Nowhere does the advertisement mention the mock trial of Scott's class, so the timing and the nature of the ad may only be fortuitous since the Scopes trial was on everyone's mind and was scheduled to open the following day, on July 10th. However, the fact that the advertisement was placed in the college newspaper shortly after the "mock trial" had been announced suggests that the community was prepared to contribute to the carnival. In this respect, Pittsburg was like Dayton where local businesses capitalized in often humorous ways on the notoriety of the Scopes trial.²¹

No sooner did the mock trial come to the attention of the administration at KSTC than it was halted. An article in the *Pittsburg Sun* reads in part:

"There'll be no monkey business" at the state teachers college here, according to present indications. Last week elaborate preparations were under way for the members of Prof. John Scott's civics [i.e. civilization] class to hold a "mock" trial in the courtroom here. . . . The hearing is said to have been suggested by Professor Scott, and the boys of his class became enthusiastic. But [President] Dr. W. A. Brandenburg and Dean Trout were not so enthusiastic.

The article continues:

Believing the students should not participate in any proceedings that might in any way endanger their future scholastic activities, Doctor Brandenburg reasoned with a

number of them, and the students, on their own volition, called off the proposed "mock" trial.²²

Three days later, the *Collegio* announced the change of plans. Students were told by Brandenburg and Trout that "their stand on the question might impair their futures as teachers." One may guess that "the question" referred to is the truth of Darwinian evolution. Interestingly, the article includes the statement that, "Professor Scott agreed with the officials."²³ As we will see, further developments cast doubt on this report of Scott's views.

Brandenburg's claim that the acceptance of evolution could impair a student's future might have been legitimate, for as the Scopes trial demonstrated, anti-evolutionist thinking was strong enough to result in state laws against its being taught in public schools. What the news reports of the "mock trial" fail to mention, however, is that Brandenburg courted one of the most well-known anti-evolutionists of the day, the Presbyterian minister, Harry Rimmer (1890-1952). Although he had no earned degrees, "Dr. Rimmer," as he was often called by the newspapers, traveled across the country challenging scientists at colleges and universities to debate the truth of evolution. Rimmer did not publish in scientific journals and his field work amounted to little more than an amateur collecting skulls and rocks, but this was enough to give him a reputation among fundamentalists as an active scientific researcher.²⁴ In his younger days he had been an expert pugilist. He brought the same pugnacity to forums of debate as he had to the boxing ring. He was clever and informed enough about science to put on a

good show.²⁵ His wife's renditions of these encounters would lead one to believe that he never lost a debate. He styled himself the David matched against the Goliaths of evolutionary science; his wife likened him to Daniel amidst the lions.²⁶ On the other hand, his son remarked that his father never won the argument, but he always won the audience.²⁷

For several years, Rimmer was closely associated with the KSTC. During the first week of July 1924, Brandenburg heard Rimmer lecture at John Brown's Bible conference in Sulphur Springs, Arkansas. According to the *Pittsburg Sun*, "President W. A. Brandenburg was among the Pittsburgers who heard Doctor Rimmer and he gave him high recommendations."²⁸ The president arranged for Rimmer to visit Pittsburg and he invited him to be a permanent faculty member at the KSTC. Rimmer turned down this invitation citing his "self-taught" and "sketchy formal education"; he also declined Brandenburg's offer to give him an honorary degree from the College.²⁹ Brandenburg would twice more offer Rimmer a faculty position, but never with success.³⁰ Because Brandenburg could not convince Rimmer to join the faculty at KSTC, he settled for Rimmer founding and contributing to an archeological museum that was located on the third floor of the newly built library, Porter Hall.³¹ Mignon Rimmer makes several references to her husband sending fossils and bones to the museum.³² Rimmer visited Pittsburg several times—his longest visit coming in June 1927 when Porter Hall first opened its doors and the archaeological museum was established.

One year before the Scopes trial, Rimmer made his first visit to Pittsburg where he stayed in the Stilwell Hotel.³³ On July 16, 1924, he gave a morning and an evening lecture at Carney Hall, which housed Home Economics, Chemical and Physical Sciences, Biology, and Agriculture.³⁴ It is a near certainty that Scott attended at least one of these lectures. Rimmer wrote to his wife that "six hundred teachers from the Kansas State Normal" would come for the day. He added: "This is a typical college town of 20,000 and has been bulldozed for a long time by a few evolutionists, and I am being hailed as a scientific Moses or Lincoln!"³⁵ Rimmer's morning talk was titled "Modern Science and Research" and the presentation in the evening was titled "The Antiquity of Man." If the *Collegio's* reports are accurate, Rimmer's grasp of evolutionary principles was tenuous at best. In the morning "Dr. Rimmer" is said to have "offered as the greatest argument against evolution the fact that acquired characteristics are not inherited."³⁶ As illustration, he observed that foot binding practiced for centuries in China did not lead to deformed feet in Chinese children. Of course, Darwin argued for natural selection, *not* the inheritance of acquired characteristics, as the driving force of evolution. In the evening, Rimmer complained of mistakes in textbooks that present evolution and argued that gorilla skeletons are more similar to those of horses than to those of human beings.³⁷ The report of the evening lecture includes the following:

Mr. Rimmer pointed out almost innumerable inconsistencies of the scientists and it was with a sigh of

relief that his happy audience poured out of the great auditorium at the close of his lecture, each individual feeling relieved of the odious [sic] burden that science has been endeavoring to impose upon man by connecting him some way or other with the horrid creatures of the animal kingdom.³⁸

If one did not know better, one would guess that the writer was being ironic and thereby suggesting either the shallowness of Rimmer's ideas or the gullibility of those taken in by the argument.

In his evening talk Rimmer stated that "man is the most recent of God's creations and that as a creation he stands separate and alone from all other forms of life." He believed that a fair accounting of the evidence would demonstrate that evolution is false and a more or less literal reading of Genesis is true. He schooled himself on Christianity with the Scofield Bible and used it as an infallible guide on whatever subject he considered it to speak. He did not always understand what he read in the Bible, but his method was to assume that patient and humble research would untangle any problems one finds there.

But when I do find something bothers me, I begin by conceding that I am not infallible, while the Bible is. Therefore, there must be some error in my thinking, or I have not yet gained sufficient wisdom to deal with the problem involved.³⁹

In 1923, Rimmer had taken a correspondence course in geology at the University of Colorado, but he was never convinced of the

geological evidence of the antiquity of the earth.⁴⁰ He had friendly debates with Dr. William Bell Riley over the "days" of Genesis—Rimmer held that they are solar days and Riley maintained that they are "geologic ages." Rimmer's own study of the Bible convinced him that God created Adam around 5862 BC.⁴¹ The organization that Rimmer founded to support his lecture tours and his research—the Research Science Bureau—had as its explicit purpose "to demonstrate the Scriptures by means of science."⁴² He said that he spent half of each year as an evangelist and half doing scientific research. This apparent combination of scientific credentials and Christian evangelism proved irresistible to many fundamentalists, including Brandenburg.

Brandenburg had arranged for students to hear the case *against* evolution from someone he considered an expert and one who promoted Christianity. He was not, however, eager to have students debate the issue in a mock monkey trial. Nor did he approve of Scott's handling of his civilization class. A week after the announcement of the mock trial's cancelation, articles appeared in both Pittsburg and Kansas City newspapers that reported that Scott had been relieved of his civilization class—though he still had charge of a less advanced class in civics—and that he would no longer be teaching at KSTC when the semester ended. According to the *Pittsburg Daily Headlight*, Brandenburg announced that Dean Trout had taken over Scott's class and Trout's instruction was "being received with profit." Brandenburg explained that Scott's removal from the class had

nothing to do with "the mock trial affair" but arose because reports had reached him from class members that "the class was not receiving that particular content in citizenship which would be expected of them as teachers in our state." Echoing views that he shared with Rimmer, he explained, "It is our policy to have all subjects, as well as science, taught in such a way as to strengthen faith and belief in Christian civilization." Scott's quoted comment is: "It is educational prophylaxis. The students were exposed to ideas and are being given treatment to counteract this."⁴³

The Kansas City newspapers gave a decidedly different account of the affair, adding interesting details. Cedric Worth, writing for the *Kansas City Post*, claimed that Scott was "dismissed by heads of the Kansas State Teachers College because they believed he taught evolution and championed free love." Worth says that students reported that Trout openly accused Scott of advocating promiscuity in his championing of free love." Worth speaks of the "bitter argument" between Trout and Scott's students, and how they "hotly defended" Scott's teaching. The students circulated a petition in defense of Scott, but they feared "the effect on their grades and receiving of their diplomas if the protesting petition" were turned into Brandenburg. Scott himself was quoted as saying that Brandenburg held this threat over the students should they continue to "monkey with the monkey business." Scott denied proselytizing and said that his students were grown men and women who could decide for themselves what to believe. Scott's

students presented their notebooks as evidence that he frankly discussed as his personal opinion, "that the common conception of marriage simply was an economic institution and held that marriage and attempts of the church to hold dominion over the intellectual development of its members were two of civilization's greatest mistakes."⁴⁴

The following day, the *Kansas City Journal* printed an unsigned editorial titled "Free Love and Marriage" that criticized Scott for having "little sense of the fitness of things." The writer argued that the traditional institution of marriage, despite its frequent failures, was vastly preferable to free love and is "as near the ideal as any such institution could be." A couple may treat marriage as a mere economic arrangement, but "the thousands of pure and wholehearted marriages, from Maine to California, are the best refutation of Professor's Scott's idea as to which is the better custom when one goes to rock bottom of his thought." The editorial concedes that free love might be discussed in a class but that Scott went much too far in telling his students that he believed in it. The writer also disagreed with the proposal to hold "a burlesque of the Scopes trial in his class room." The mock trial would not have been understood by many parents and they would have learned nothing from it.⁴⁵ In one respect, the editorial is mistaken. As we have already documented, the announcements of the mock trial indicated that the event was planned for the courtroom downtown and not in Scott's class room.

On the same day as the *Journal's* editorial, the *Pittsburg Sun* ran a front-page story by Alfred C. Runyan that attempted to set the record straight about Scott's dismissal and that defended Brandenburg. Runyan says that it is "bunk" that students were in "open revolt" against Brandenburg for the dismissal of the evolutionist Scott. According to Runyan, this is yet another in a series of sensationalist headlines from "a Kansas City newspaper," the *Journal-Post*, misrepresenting Pittsburg and KSTC.⁴⁶ Runyan does not deny that Scott was relieved of the citizenship class, but he clarifies that Scott was "let out" in the early spring long before the evolution trial in Tennessee was headline news. He accuses Scott of applying "the evolution angle to his own misfortune and is succeeding beautifully in keeping his name in the public print." According to Runyan, business men in the community know that the "open revolt" story is not factual. Even student leaders, Runyan says, admit as much. Runyan praises Brandenburg for his twelve years of leadership of KSTC, for combining the perspective of youth with the wisdom of years, and for overseeing an academy where the search for truth is encouraged and freedom of speech is respected. Brandenburg's administration strengthens three things: the institution, faith in God, and belief in Christian civilization. Friends of the college can be certain that Brandenburg would never dismiss a faculty member without cause. The "cause," Runyan avers in the final sentence, is that the Scott's teachings were "found to be out of line with common

sense."⁴⁷ Interestingly, Runyan makes no mention of Scott's views on marriage.

The *Collegio's* report on the matter quoted a press release from the college that carried an interview with Brandenburg. It is clear that Runyan had read this official statement for he follows it in almost lockstep fashion, embellishing here and there. According to the press release, Brandenburg maintained that Scott was told in the early spring that he would not be rehired, that Scott's views on evolution had nothing to do with it, and that there was never any interference with academic freedom or freedom of speech. Brandenburg says that he spoke with students about the mock trial and advised them against it on the grounds that it would lead to misunderstandings on the part of the public. After that, says Brandenburg, the students themselves abandoned the project. Once again, he expressed the philosophy of education that he shared with Rimmer:

I have laid down only one general principal in regard to the work of the classroom, and that is that no subject should or need be taught, so as to weaken a student's belief in God, or his love of and loyalty to our institutions of Christian civilization; that all religious faith should be respected, regardless of creed.

The press release ends with a humorous image:

While a newspaper was informing the country that a "row" over evolution was "rocking" the College, instructors and students were calmly pursuing their daily tasks, laughing

and wondering about the dense journalistic smoke arising from a very tiny flame.⁴⁸

Again, as with Runyan's article, there is no mention of Scott's views on marriage.

The smoke from the tiny flame of Scott's dismissal and the mock trial affair might have vanished from history were it not for Emanuel and Anna Marcet Haldeman-Julius. The couple lived in Girard, Kansas, about twenty miles northeast of KSTC and Pittsburg; there they ran a socialist-leaning and free thought press that published the widely read "blue books," advertised as a "university in print" that included inexpensive editions of works of literature, politics, philosophy, economics, science, sexuality, self-help, and fine arts.⁴⁹ A little before the Scott affair, the couple had begun to publish the *Haldeman-Julius Monthly* which was in its second number in 1925. Thanks to this publication, Scott had his own platform for an extended statement on the controversy.⁵⁰ Scott's preferred style of response was not journalistic but satirical. His chosen theme was Brandenburg's efforts at KSTC as a model for how to refashion a college along fundamentalist lines and thereby achieve the aim of "*the protection of students from ideas*" (p. 378). Scott retaliated against Brandenburg with a satiric expression of relief that since the President had received an honorary doctorate from a Christian college it was no longer improper to refer to him as Dr. Brandenburg, "even at the expense of high sounding degrees which mean nothing to God" (p. 379).

Scott's ironic recommendations include peopling administrative and faculty positions with graduates of church schools and seminaries. He notes that many Protestant ministers teach at KSTC who would otherwise preach to empty pews. While no particular denomination is favored, Scott notes that Brandenburg encouraged all faculty members to be affiliated with some church. Since "we are building for a future Ku Klux Kulture," Baptist and Methodist churches are to be preferred since, according to Scott, it is from their ranks that the Klan is largely supported.

Scott's lampoon includes the suggestion that specially endowed chairs be created for combating ideas like evolution and democracy. Until this could be accomplished, colleges could follow KSTC's example and sponsor guest speakers, like Dr. Harry Rimmer, who can show that scientists are wrong in accepting evolution, "that the Bible is the sole source of the knowledge of man's beginning and ending, that God in his divine providence has so fixed up everything that no one needs to think" (p. 380). Scott remarks that the local Klan members supplemented Rimmer's work by distributing pamphlets denouncing evolution.⁵¹

In addition to screening administrative positions and hiring only like-minded fundamentalists, Scott wryly notes that the faculty "must be closely watched," for "unfortunately some teachers must be employed who come from godless universities" (pp. 380-381). He then recounts the case of a "young man" who came to Pittsburg "two years ago from a godless university,"

who was popular with students and who openly attacked the “Knoble Klan” and taught evolution. The man was called on the carpet by his department head who said that he would not be hired for the coming year. Though there had been no complaints about his teaching, the President was unhappy with his “general attitude.” The man then spoke with the President who insisted that the department head desired his dismissal and that “he always followed the wishes of the heads.” The trouble, the President said, was a “lack of cooperation.” When the man again saw the department head he repeated the President’s words, but “there was no balm in Gilead for him” (p. 381).

Of course, Scott is retelling his own story. He is the young man from the “godless university” (University of Missouri) who had arrived two years before (1923). The department head is Dean Trout and the President is Brandenburg. What is interesting about Scott’s account is that it seems to confirm Brandenburg’s press release that Scott had been told prior to the mock trial affair that his time at KSTC would end in July 1925. If this is correct, then Scott may have been slightly less cautious—even if this was not a conscious attitude—about stoking the flames of controversy in the ensuing months. He already knew his days were numbered.

Scott ends his article with other anecdotes about shenanigans that went on at KSTC, most having to do with Brandenburg. According to Scott, the Ku Klux Klan censored “the Green Lizard,” a student publication devoted to humor, and saw to it that “the picture of a tiny nude statue in a larger picture

of a drawing room was erased” (p. 382). Scott also relates how Brandenburg attempted to make the faculty wear caps and gowns at commencement. At first the faculty voted in the President’s presence for donning the regalia; as Scott says, “our teachers always vote right under proper conditions” (p. 382). When an outsider protested, Brandenburg agreed to a secret ballot; as a result, the faculty voted against the measure by an overwhelming majority. Scott also claims that Brandenburg squelched a movement among KSTC’s faculty to affiliate with the American Federation of Teachers and discharged the leader of the movement. He also compelled all male teachers to pay money to join the local Chamber of Commerce. Finally, there is the story of the mock Scopes trial. According to Scott, students initiated “a mock Scopes trial to be held off the campus, downtown in the court room.” Scott says that Brandenburg called the students into his office one at a time “and showed them the danger to themselves and to the school if they carried on this mock trial” (p. 383).

Scott combines sarcasm with satire in his report of how Brandenburg arranged for a letter of protest to be sent to the governing board of Columbia University in New York City.⁵² The President of Columbia, Dr. Nicholas Murray Butler, visited Kansas City and argued that prohibition against the production and consumption of alcohol, as outlined in the 18th Amendment and the Volstead Act, could not be enforced. Brandenburg formed a committee to write a letter. Scott comments that the letter was not sent to Butler himself since everyone knew that he

would simply dispose of it in the waste basket. Scott resorted to burlesque in relating what “we have all read in the press of America about what happened in New York when our protest arrived”: Butler was discharged, Columbia University was reorganized along fundamentalist lines, and Bible readings preceded every lecture and scientific experiment.

Moreover, the very foundations of that wicked city of New York were shaken when the teachers of the great moral state of Kansas were heard from. The Woolworth tower oscillated like a pendulum, Broadway buckled in seventeen places and its light (sic) went out, a great tidal wave swept the city clean while the Statue of Liberty shrieked, “Kansas has saved the world again!” (p. 382).

In point of fact, Butler retired as President of Columbia University in 1945 after a record forty-three years in the post.

Scott gives an unflattering portrait of Brandenburg and the KSTC administration. The close ties between Brandenburg, the Protestant churches and seminaries, and the Klan which Scott portrays bespeak an environment hostile to the free exchange of ideas. Of course, the article is colored by the fact that Scott wrote it under the cloud of controversy as he left Pittsburg. Nevertheless, the *Post*’s article corroborates Scott’s account of the charged atmosphere at KSTC. Moreover, Brandenburg’s remarks in the *Headlight* smack of doubletalk and his comments about student attitudes directly contradict what the students told the *Post*.

Much has changed in the years since Scott was relieved of his class for teaching students about evolution and free love. In 1977 KSTC was renamed Pittsburg State University and the faculty and administration now work under a contract negotiated by elected faculty representatives of the Kansas National Teachers Association (KNEA) and the Kansas Board of Regents. The unionization of the faculty would have pleased Scott. Academic freedom is such today that not only can a course be offered on Creation and Evolution, but a student journal on the topic was published without fear of censorship.⁵³ It is going too far to suggest that, in John Scott, Southeast Kansas had its John Thomas Scopes, for there was no legal battle between titanic rivals in Kansas as in Dayton. Moreover, Scott was not, like Scopes, a volunteer. He was more a sacrificial victim of an ideological struggle. On the other hand, the underlying issues of intellectual freedom were the same. As Clark Kerr, the former President of the University of California said, “The aim of the university is not to make ideas safe for students but to make students safe for ideas.”

¹ My sincere thanks to the late Gene DeGruson, formerly Curator of Special Collections and University Archivist at Pittsburg State University, for first bringing my attention to the Scott case and for his generous help in finding most of the relevant sources. I am also indebted to Gene’s successor, Randy E. Roberts, Dean of Library Services at Pittsburg State University and to Janette Mauk, Senior Administrative Specialist Library Services, for helping me to track down various references.

² For original material, including excerpted transcripts from the trial, see Sheldon Norman Grebstein, ed., *Monkey Trial: The State of Tennessee vs. John Thomas Scopes* (Boston: Houghton Mifflin Company, 1960). See also the prize winning book by Edward J. Larson, *Summer for the Gods: The Scopes Trial and America’s Continuing Debate Over Science and Religion* (Cambridge, Massachusetts: Harvard University Press, 1997).

³ *The Kansas State Teachers College of Pittsburg, Pittsburg, Kansas, Annual Catalogue: 1924-1925* (Topeka: Kansas State Printing Plant, 1925), p. 16.

⁴ *K.S.T.C. Annual Catalogue: 1923-1924* (Topeka: Kansas State Printing Plant, 1924), pp. 74-75..

⁵ *C. B. Page Directory Co.'s Pittsburg, Kansas, City Directory: 1925* (Springfield and Lebanon, Missouri: C. B. Page Directory Company, 1925), pp. 197 and 209.

⁶ "Historians Wax Eloquent. Rowe and Hodges Leave Students of History in Doubt," *Collegio* (Nov. 16, 1923), p. 5, col. 3-4; "Astounds Class by New Theory. The Question That Woman is More Practical Than Man Results in Debate for Monday," *Collegio* (Dec. 21, 1923), p. 5, col. 3; "Which Sex Most Artistic? Scott's History Class Still in Doubt Despite Debate," *Collegio* (Jan. 18, 1924), p. 2, col. 2. There is also a story about guest speakers in the class who spoke of their experiences serving in the Navy and as an artillery sergeant during the Great War, "Ex-Service Men Tell War Tales. Adams, Ross and Wilson Add Touch of Realism to Scott's English History Class," *Collegio* (Jan. 18, 1924), p. 1, col. 4.

⁷ "Helps Hasten the Millenium. Civic Class Proposes to Draft a World Constitution That Is to Satisfy All Groups," *Collegio* (Feb. 14, 1924), p. 4, col. 1 (The title of the article refers to a "World Constitution," but the article itself only mentions a new Constitution for the country); "Civics Class is Well Organized. Prof. Scott's Class Functions like the United States—President Selects Cabinet," *Collegio* (Mar. 13, 1924), p. 1, col. 5.

⁸ "Pep Debates in Political Sciences," *Collegio* (Mar. 13, 1924), p. 2, col. 1.

⁹ "Irish Chariot' Will Be Professor's Coach," *Collegio* (Oct. 24, 1924), p. 4, col. 2. See also a follow-up story in the *Pittsburg Sun* (Nov. 7, 1924) in the KSTC news column. The *Sun* reported that Williams had lost the bet but that a time had not been set for when he would wheel Scott about the campus.

¹⁰ *Collegio* (February 6, 1925), p. 1, col. 5 and *Collegio* (February 27, 1925), p. 2, col. 1.

¹¹ Scott also spoke to the Parent-Teachers Association at Eugene Field School, but there is only a sentence summarizing the talk. "His subject was 'The Kingdom of Heaven.' This, he assumes, is within one and the purpose of education is to develop it." "Scott Speaks at Eugene Field School," *Collegio* (Nov. 7, 1924), p. 1, col. 5. Another speech was announced, on "Race Conflicts in America—the Jew, the Oriental, and the Negro," to be given to the Y.M.C.A. (Young Men's Christian Association) and the Y.W.C.A. (Young Women's Christian Association). "Analyze, Immigration Acts. Student Speakers Both Condemn and Approve Present Law," *Collegio* (Jan. 30, 1925), p. 4, col. 5.

¹² "Causes of War Mental. Professor Scott Says Psychological Forces Often Produce It," *Collegio* (Nov. 7, 1924), p. 6, col. 1.

¹³ "Education Out of Date"—Scott. Professor Believes Modern System is Punishment for Small Children," *Collegio* (Dec. 12, 1924), p. 3, col. 3.

¹⁴ *The Green Lizard* was of the same genre as the humorous *The Sour Owl* published at the University of Kansas. See *Pittsburg Sun* (Oct. 24, 1924). The first number of *The Green Lizard* appeared in December 1923. This is the only number currently held at the archives at Pittsburg State University.

¹⁵ "Lizards Elected 3 Sponsors. Professors McCray, Scott and Coffelt Selected to Guide Writers," *Collegio* (Nov. 21, 1924), p. 1, col. 3; "Green Lizard Published. Student Magazine Appears for First Time This Year," *Collegio* (Dec. 19, 1924), p. 2, cols. 5-6. A later article indicates that one-thousand copies were printed. "New Lizard Festival Week. College Humorous

Magazine to Be Larger and Better," *Collegio* (Feb. 20, 1925), p. 3, col. 7-8. Scott contributed something to the *The Green Lizard* that was published in May 1925, but I have been unable to locate a copy of this number. Dean Trout also contributed something. See, "Another Green Lizard Out. Latest Issue Is Spicy and Clever—Some Faculty Contributors," *Collegio* (May 8, 1925), p. 3, col. 7.

¹⁶ "Predicts End of World. Prof. Scott Says Mankind Is More Sinful Than Ever Before," *Collegiar* (Ape [i.e. April] 23, 1925), p. 4, col. 2.

¹⁷ "Civics Student Defines 'Professor' and 'Prof.'," *Collegio* (May 29, 1925), p. 2, col. 3.

¹⁸ For the lyrics of Hill's song see:

https://en.m.wikipedia.org/wiki/The_Preacher_and_the_Slave. I thank Professor Jonathan Dressner for this reference and the suggestion that Scott's students were referring to this song.

¹⁹ "Hold a Scopes Trial Here. Prof. Scott's College Class Will Have Mock Session," *Pittsburg Daily Headlight* (July 9, 1925), p. 10, col. 4. See also, "Will Conduct Mock Trial. Citizenship Class Will Debate the Tennessee Evolution Case," *Collegio* (July 3, 1925), p. 1, col. 3; "Students Plan 'Monkey' Trial. May Hold 'Mock' Affair in District Court Room Next Week," *Pittsburg Sun* (July 9, 1925), p. 10, col. 3.

²⁰ *Collegio* (July 10, 1925), p. 4.

²¹ For an entertaining account of the atmosphere in Dayton at the time of the trial see L. Sprague de Camp, *The Great Monkey Trial* (New York: Doubleday, 1968), pp. 161-164.

²² "No Monkey Business at Teachers College," *Pittsburg Sun* (July 14, 1925), p. 1, cols. 4-5.

²³ "Class Calls off Debate. Decides That Country Shall Listen to But One Evolution Trial," *Collegio* (July 17, 1925), p. 1, col. 7.

²⁴ Roger Daniel Schultz, *All Things Made New: The Evolving Fundamentalism of Harry Rimmer, 1890-1952*, dissertation, University of Arkansas, 1989, pp. 121-126. Available at: http://digitalcommons.liberty.edu/cgi/viewcontent.cgi?article=1067&context=fac_dis. The Harry Rimmer that emerges from Schultz's nuanced and largely sympathetic account is a man of great energy and conviction, who was resourceful, intelligent, compassionate, and fearless.

²⁵ He was also prolific. Schultz's bibliography of Rimmer's works includes 95 items, a somewhat misleading figure since Rimmer's pamphlets often later appeared as chapters of his books, but it remains a considerable achievement. Rimmer makes his most complete apologetic case for Christianity in the six volume series of the John Laurence Frost Memorial Library, published by Eerdmans of Grand Rapids, Michigan. The volumes in the series are, in order, *The Harmony of Science and Scriptures* (1936), *Modern Science and the Genesis Record* (1937), *Internal Evidence of Inspiration* (1938), *Dead Men Tell Tales* (1939), *Crying Stones* (1941), and *The Magnificence of Jesus* (1943). The series was underwritten by the parents of Laurence Frost who died of polio in 1935. Rimmer's lectures on science and Scripture had buttressed Laurence's faith, and the parents saw a series of books by Rimmer as a fitting memorial. For all of his antipathy towards evolution, it is surprising that he so rarely mentions Darwin or the arguments of the *Origin*. See, for example, his book, *The Theory of Evolution and the Facts of Science* (Research Science Bureau, 1935).

²⁶ Mignon Brandon Rimmer, *Fire Inside: The Harry Rimmer Story* (Berne, Indiana: Publishers Printing House, 1968). For the David and Goliath image see pages 90 and 92; for the Daniel image see p. 108. Mignon Rimmer's biography of her husband includes copious quotations from the nearly ten thousand letters that he sent to her on his many trips across the

country. In later years, Rimmer cut the stamps from some of the envelopes for a friend. Mignon notes that, with the stamps went the postmarks, making it more difficult for her to reconstruct the chronology for the biography. Indeed, the chronology of her narrative is difficult to follow, as she often gives a month and day without a year. For the purposes of this paper, I've been aided by the many news reports on Rimmer's travels to give more precise dates for the episodes mentioned in the biography.

²⁷ Ronald L. Numbers, *The Creationists: The Evolution of Scientific Creationism* (New York: Alfred A. Knopf, 1992), p. 66.

²⁸ "Dr. Harry Rimmer to Lecture Here. Los Angeles Educator, Noted Platform Artist, Will Make Several Addresses This Week," *Pittsburg Sun* (July 15, 1924), p. 2, col. 2.

²⁹ Mignon Rimmer, *Fire Inside*, p. 69.

³⁰ *Ibid.*, pp. 109-110. See also, Numbers, *The Creationists*, pp. 70-71.

³¹ "Archeologist Visits Here, Dr. Rimmer Plans Large Collection [sic] for Projected College Museum," *Collegio* (June 18, 1926), p. 1, col. 1 and "Dr. Rimmer Here to Open Museum," *Collegio* (June 10, 1927). Gene DeGruson saw the museum in Porter Hall in the 1950s while he was a student. He described it to Schultz as being "professional" and "monumental." Roger Daniel Schultz, *All Things Made New*, p. 125.

³² Mignon Rimmer, *Fire Inside*, pp. 74, 86, 108, 110.

³³ *Ibid.*, p. 68.

³⁴ Randy Roberts and Shannon Phillips, *Pittsburg State University: A Photographic History of the First 100 Years* (Lawrence: University Press of Kansas, 2009), p. 31 and p. 139. Carney Hall was built in 1919 and razed in 1980; the Heckert-Wells building took its place in 1984.

³⁵ Mignon Rimmer, *Fire Inside*, p. 68-69. The six hundred teachers that Rimmer mentions were primarily the students at KSTC.

³⁶ "Evolution is Abused Term, Dr. Rimmer in Speech Yesterday Hits Darwin's Theory Some Hard Blows," *Collegio* (July 17, 1924), p. 1, col. 2.

³⁷ Rimmer later published a forty-eight page illustrated booklet in which he detailed his arguments concerning the dissimilarities of human and gorilla skulls and anatomy. See *Monkeyshines: Fakes, Fables, Facts, Concerning Evolution* (Los Angeles: Research Science Bureau, Inc., 1926).

³⁸ "Monkey and Man No Kin, In Lecture on 'Antiquity of Man' Dr. Rimmer Denies Any Relation to Lower Animals," *Collegio* (July 17, 1924), p. 1, col. 5. Three other lectures were announced for later in the week that were to be held at the First Presbyterian Church, the United Presbyterian Church, and the Christian Church. The article mentions one other speech title, "Is Evolution Scientifically Tenable?"

³⁹ Mignon Rimmer, *Fire Inside*, pp 1-2.

⁴⁰ *Ibid.*, p. 54.

⁴¹ *Ibid.*, p. 132.

⁴² "Dr. Rimmer Here to Open Museum," *Collegio* (June 10, 1927), p. 1, col. 7

⁴³ "Denies Evolution Dispute. Brandenburg Explains Prof. J. G. Scott's Removal from Class," *Pittsburg Daily Headlight* (July 24, 1925), p. 5, col. 5-6.

⁴⁴ Cedric Worth, "Students Rally for Evolution. Pittsburg Class Defends Teaching of Dismissed Instructor," *Kansas City Post* (July 24, 1925), p. 1, col. 1.

⁴⁵ "Free Love and Marriage," *Kansas City Journal* (July 25, 1925), p. 4, col. 1.

⁴⁶ Runyan mentions a story the previous fall that Pittsburg was on the verge of becoming a second "Bloody Herrin" [a reference to the Herrin, Illinois massacre of 1922] because of frequent liquor raids. In the winter, the paper ran a story that a diphtheria epidemic was raging at the College. See "Quarantine on Dorm Lifted," *Collegio* (Feb. 20, 1925), p. 1, col. 3 and "Epidemic Ended Declares Doctor," *Collegio* (Feb. 27, 1925), p. 1, col. 1 and p. 4, col. 1.

⁴⁷ Alfred C. Runyan, "Another Black Eye, Once again Pittsburg is given a black eye," *Pittsburg Sun* (July 25, 1925), p. 1, col. 4-5.

⁴⁸ "No 'row' about Evolution Here. President Makes Statement Concerning Recent Sensational Newspaper Reports," *Collegio* (July 31, 1925), p. 1, col. 5.

⁴⁹ <http://www.haldeman-julius.org/>. See also, <http://www.kshs.org/kansapedia/marcel-and-emanuel-haldeman-julius/12077>

⁵⁰ John G. Scott, "Fundamentalism in the Kansas State Teachers College," *Haldeman-Julius Monthly*, 2/4 (Sept. 1925), pp. 378-383. Numbers in parenthesis refer to page numbers of this article. This number of the magazine also includes Anna Marcet Haldeman-Julius' remembrances of her and her husband's attendance at the Scopes trial, "Impressions of the Scopes Trial," pp. 323-347. Haldeman-Julius was Clarence Darrow's publisher. For more on the relation between Darrow and Haldeman-Julius see Curtis M. Penland, "the Lawyer Becomes a Writer: Clarence Darrow in Southeast Kansas," *The Little Balkans Review* 3/4 (Summer 1983), pp. 68-79.

⁵¹ Rimmer's relationship with the Klan was checkered but he eventually distanced himself from the organization and its policies. For three years in the early 1920s he was a member and he accepted invitations to evangelize at Klan meetings. However, he rejected the Klan's anti-minority policies, dropped his membership, and publically condemned its increasingly violent tendencies. See Roger Daniel Schultz, *All Things Made New*, op. cit., pp. 84-85, 94, and 99.

⁵² An article in the school newspaper confirms Scott's story (*Collegio*, May 22, 1924, p. 1, col. 2.)

⁵³ *Logos-Sophia: The Journal of the PSU Philosophical Society*, special issue on Creation and Evolution, n. 5 (Spring 1993).

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Advertisement in the Collegio, the PSU College Newspaper, July 10, 1925