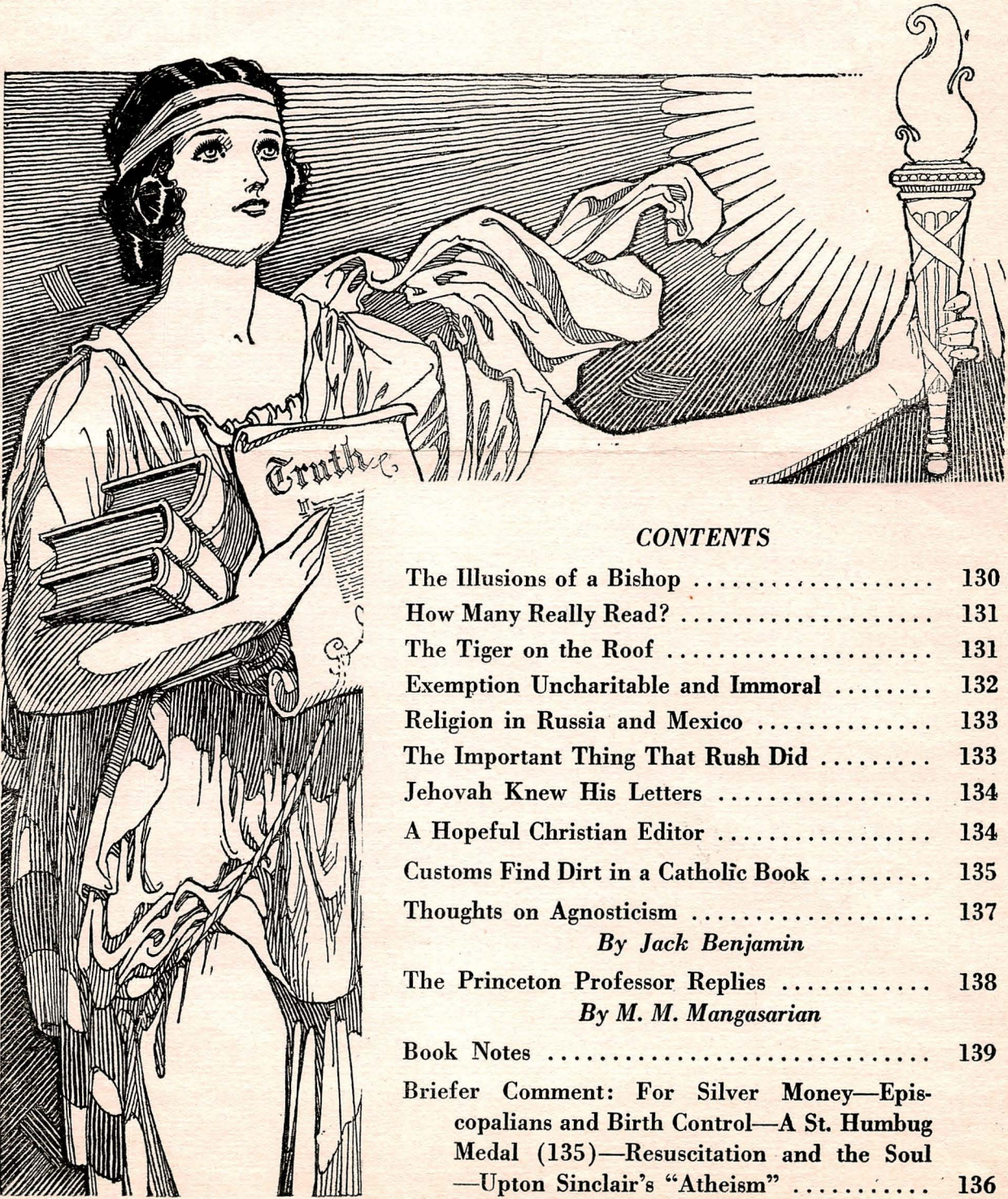


THE TRUTH SEEKER

A Monthly for Freethinkers

Vol. 61—No. 12 NEW YORK, DECEMBER, 1934 Per Annum, \$1.00; Per Copy, 10c



CONTENTS

The Illusions of a Bishop	130
How Many Really Read?	131
The Tiger on the Roof	131
Exemption Uncharitable and Immoral	132
Religion in Russia and Mexico	133
The Important Thing That Rush Did	133
Jehovah Knew His Letters	134
A Hopeful Christian Editor	134
Customs Find Dirt in a Catholic Book	135
Thoughts on Agnosticism	137
<i>By Jack Benjamin</i>	
The Princeton Professor Replies	138
<i>By M. M. Mangasarian</i>	
Book Notes	139
Briefer Comment: For Silver Money—Epis- copalians and Birth Control—A St. Humbug Medal (135)—Resuscitation and the Soul —Upton Sinclair's "Atheism"	136

THE TRUTH SEEKER

Established 1873

GEORGE E. MACDONALD Editor

VOLUME 61, No. 12 DECEMBER, 1934

Subscription Rates

Single subscription, one year.....	\$1.00
One subscription, two years, or two for one year.....	1.75
In Canada and foreign countries.....	1.25

Published monthly by The Truth Seeker Company. President, George E. Macdonald; Secretary, James A. Conway, 49 Vesey street, New York.

Entered as second-class matter, June 26, 1879, Postoffice at New York, N. Y., under Act of March 3, 1879.

Make drafts, checks, and money orders payable to The Truth Seeker Co., 49 Vesey street, New York.

"I HAVE always strenuously supported the right of every man to his opinion, however different that opinion might be to mine. He who denies to another this, makes a slave of himself to his present opinion, because he precludes the right of changing it."—*Thomas Paine*.

* * * *

For the Cause That Needs Assistance

THESE contributions from good friends for the support and continuance of THE TRUTH SEEKER were received in the month of October: W. F. Smith, \$1; Dr. R. K. Noyes, \$2; Mrs. Bertha Suessdorf, \$3; J. W. Runkle, \$1; Mrs. J. M. Turner, \$2; Frank Nein, \$3; Wm. Barnwell, \$1.35; Mrs. Olga Birsek, \$2; T. J. Tanner, 50 cents; E. L. Cartwright, M. D., \$1; H. L. Stephens, \$5; Dr. N. Hanson, \$1; J. Leivers, \$1; P. Hostettler, \$1; Jack Benjamin, \$1; "Natus October 24, 1861," \$25; E. B. Folsom, \$1; E. Wolesensky, \$2; H. F. Robinson, \$1; F. J. Cruice, \$1. Total, \$55.85.

We call this generous. Although furnishing evidence that our Monthly of constructive thought is less than self-supporting, the Fund is proof of an interest in its prosperity. Dr. J. L. Kinzy, an American dentist practicing in Simla, India, looks askance at such a Fund. He writes:

"There is only one thing wrong with your TRUTH SEEKER—the Sustaining Fund. If you could prove by your own good business management that the practice of Rationalism paid financially, the psychological effect would be tremendous; for the individual who is not looking for a future life of gratification naturally wishes to enjoy some of the only life he believes he has, and is not inclined to martyr himself. What strength it would give us if we could point to our mentor as a huge success!"

True enough; and yet 'tis not in mentors to command success; they can only try to deserve it. There was a time when we had nor needed a Sustaining Fund, and we are not conscious of being less diligent in business now than then. Our reliance is upon Freethinkers, of whom there has been a mysterious disappearance of about three thousand in the past few years. Some of these are return-

ing, but not in numbers compared with the missing. It is to be noticed that Rationalist journalism is nowhere self-supporting; all our contemporaries have their "martyrs."

We have no promises to sell—no assurances of gratification in a future life nor in the present. But we expect that this world will be made a better place to live in to the extent that Rationalism prevails. And working for this is not martyrdom; it is the highest kind of satisfaction. It seems to us impossible but that the world must be benefited by liberation from the tale of lies which is religion under all names. Martyrdom we have always discouraged, or "giving till it hurts," for we like to feel that the pleasure goes double. Still we wish that what Dr. Kinzy sees as wrong with THE TRUTH SEEKER might be righted.

* * * *

Illusions of an Episcopal Bishop

THE Episcopal church in the United States is "fundamentally and definitely Catholic," according to Bishop Manning of the New York diocese, who lately preached a sermon at Atlantic City, where his church was commemorating the consecration 150 years ago of Samuel Seabury, a Tory chaplain in the Revolution, as the first American bishop.

We are accustomed to see Bishop Manning's communion designated as the "Protestant Episcopal," or "P. E." Not so the Bishop. He repudiates those prefixes; his church is "Catholic," and only Roman Catholic or Eastern Orthodox clergy can get in without reconsecration. His sect, as he sees it, is not only the original Catholic church but also the church of Christ. "We are aware," he says, "of what modern scholarship has to say on the subject, and in the full light of this it remains incontrovertible that the church which Christ himself founded and which his Apostles and disciples continued, brought forth the New Testament, the Creed, and the episcopate, all under the promised guidance of the Holy Spirit."

In contradiction of any assertion that the church today is the "church" of the New Testament, "which Christ himself founded," listen to a few words from Huxley the Elder, contained in his essay on "Science and Education." Said Thomas Henry Huxley:

"The church founded by Jesus has *not* made its way, has *not* permeated the world, but *did* become extinct in the country of its birth. . . .

"The church that did make its way and coalesced with the state in the fourth century had no more to do with the church founded by Jesus than Ultramontaniam has to do with Quakerism. It is Alexandrian Judaism and Neoplatonistic mystagogy, and as much of the old idolatry as could be got in under new or old names."

And here it is a question whether Huxley was authorized in using the word "by"—the church "founded by Jesus." There is no "church" in the Gospels, except in two passages in Matthew not reproduced by Mark, Luke or John. Jesus never heard of a bishop, an elder, or a

deacon. He was no organizer. What the gospels omit to say may allow us to speculate that in the places where he preached he made converts who afterwards got together and preached to one another; but the writers of the Gospels overlook them and leave his followers to number, besides the twelve disciples, only a few women and that theatrical figure, Joseph of Arimathea.

Jesus is said to have conducted a ministry extending over the period of three years. His whereabouts can be traced on fifty days out of approximately eleven hundred. Of his recorded addresses there are preserved something less than 43,000 words, which a moderately rapid speaker would have delivered in three hours and a half. It was his custom (Luke 4:16) to go into a synagogue on the Sabbath day and stand up "for to read"; he never stood up for to read in any church he had founded. The only instruction he gave his disciples about running a church when they should have one was how to fire a contumacious member. The early witnesses that Christians bring to the historical existence of Jesus nowhere say he founded a church. The doctored Josephus passage calls his followers a tribe.

Huxley is a better witness than Manning, who ignores "what modern scholarship has to say on the subject." A church founded by Jesus, or honestly on his instructions, would exclude the Gentiles and address itself only to unorthodox Jews.

Exactly when the church began to call itself Catholic we do not discover, but evidently in the third or fourth century, not long before it "coalesced with the state."

William Cobbett, in his "Legacy to Parsons" (1835) states, probably with perfect accuracy, that the church which Bishop Manning now calls Catholic was then known by the name, style and title of "The Protestant Church of England as *by law* Established"; not as by Christ established; not as established by the Apostles."

The church registered as Episcopal is the religious body formerly known as "the Church of England in America," and the original Church of England appears to have been separated from the Catholic church since the Reformation in the sixteenth century. Ingersoll said this church "was founded by Henry VIII, now in heaven. He cast off Queen Catherine and Catholicism together, and he accepted Episcopalianism and Annie Boleyn at the same time. That church, if it had a few more ceremonies, would be Catholic. If it had a few less, nothing."

How Many Really Read

IN soliciting our subscription the agent of a liberal weekly flatters us by saying that because we are a reader of a certain liberal monthly he knows we are "one of the one per cent susceptible to information and ideas." This is the first estimate we have seen of the percentage of intellectual hospitality in the United States—one in a hundred.

We have often pondered the question how many real

"readers" there are in our one twenty-five million population. More than one in a hundred, we think, because the high-class *Literary Digest* claims almost that proportion on its list; and while the *Digest* is not a journal of ideas, it is composed mostly of informing matter. One worthy magazine of large circulation admits that probably not one person in 90 could be induced to read what it publishes. The combined circulation of the daily papers may be left out, or at best counted by the readers of their editorial columns. The person who looks only at the headlines, pictures, and comic strip is not a reader.

It is notorious that the Bible, while diffusely circulated, is not read. There are said to be more than two million who take in the weekly *Collier's*; the same number—probably the same persons—get the *Saturday Evening Post*; and among them will be found, no doubt, all the readers of the better magazines. Therefore perhaps 3 per cent of the literate are "readers." Are one in three of these, or one in one hundred of the whole, "susceptible to information and ideas"? All we can answer for as being both readers and susceptible are those who take THE TRUTH SEEKER.

The Tiger Topsides

IF asked to believe, on pain of being regarded as destitute of all the beautiful things called virtues, that the top story of the Empire State Building is occupied by a royal Bengal tiger that drops down occasionally, unseen, to destroy a lot of people, the doubter would be helpless, in want of a dollar for liftage, to disprove the being and existence of the tiger up there. He would feel comfortably sure, however, that somebody had been having visions. In the same way he is cold to the God proposition and remains calm when told he must believe in God in order to lead the good life and preserve the institutions of his country.

That doing away with "God" does away with the virtues is the assertion of theologians. That for generation after generation the virtues of Atheists have been and are prominent and undeniable by these demonstrators of the necessity of "God," has no quieting effect on the asserters.

There are so many people good without religion that believers have to be warned that moral character never "saved" anybody. After all their talk of how much God loves morality they are afraid someone will practice it in the hope of pleasing him without having to pay the priests. But, currently, the Rev. Dr. Lyman Powell of New York, who has just returned from an intensive study of conditions in the Soviet Republic, confutes the godists by stating that "although Russians prefer to be termed Atheistic, they are living closer to Jesus Christ's teachings than many who rejoice in the name of Christian. Russia is teaching morals to the young."

We have mentioned lately a pamphlet by a Jesuit writer named Lonergan on "The Menace of Atheism." The pamphlet, carrying the "Imprimatur" ("let it be printed") of Cardinal Hayes, quotes Bertrand Russell's remark that

he shall not teach his children "that a permanent marriage should be regarded as excluding temporary episodes"; and this under the head of "Root Cause of Contemporary Atheism," when the same sentiment, subsisting or in practice among Theists, would as well make it a root cause of belief in God.

As a matter of recorded history, the early assailants of the Christian system of morals were thorough believers in God and design. The Perfectionists of Oneida were fanatical "god-hoppers," as religious and theistic as Catholics. The oldest book we know preceding Bertrand Russell's and advocating the same thing in stronger terms was published in 1853 by Dr. T. L. Nichols, who was as godistic as Spinoza.

And here is the old stuff a reader would be disappointed to miss in a work against Atheism:

"It is a strange phenomenon in the history of Atheism that despite their lives and their protestations, when they actually face death not a few Atheists seem suddenly to lose all faith in their philosophy. They die believers, Theists."

Our half century or more in the communion of Atheists has made us acquainted with no such instances, nor with anyone knowing of them. It is within the possibilities that one doubting the existence of the royal Bengal tiger in the top story of the Empire State Building should call to his bedside when dying the person who had affirmed the existence there of the Big Cat, and say to him: "Friend, you were right. I die discharging my duty to society by admitting I have been wrong, that I erred egregiously, and have wrought inestimable harm to the country. But if you mention it, don't omit to add that I died insane."

* * * *

Exemption Uncharitable and Immoral

A LIST of hitherto exempt properties in New York which have been restored to the tax rolls would fill four pages of this monthly in small type set solid. The assessed value of those listed is \$55,640,900, but they are specially selected and represent little more than a tenth of the total of such properties in the greater city. Their owners plan a fight in court to retain their threatened privilege.

The exemption of religious property, in the United States, under the distinctive American principle of separation of church and state had no merit and was without justification in the beginning. Equal and impartial taxation of all property, civil or ecclesiastical, should have come about automatically under the first article of the bill of rights, which was intended to keep government and religion separate.

In all that the spokesmen for the "institutions" are saying in defense of what has no better name than the one commonly applied, which is "graft," no sound argument appears that could not be used against taxation in general. The churches say that if they must pay taxes they will be obliged to turn away their helpers and discontinue their "charities" and their relief for the unemployed.

But a tax also hampers business and enterprises of every sort in what it might otherwise do, since hands cannot be paid, an obsolescent plant replaced, or trade extended with money exacted for the indulgences of the state.

Men of means, weary of paying taxes, surtaxes and supertaxes, avenge themselves at last on the tax-hunters by leaving their money to non-rate paying churches and non-sectarian institutions incorporated as charitable, benevolent or fraternal, for the purpose of receiving bequests. That sort of tax-evasion may be defeated by abolishing the overtax on successful enterprises. An equal tax on the \$7,000,000,000 of church property would relieve the unemployed to the extent that it lowered the rates on honest business.

A special argument for exemption is made by William D. Guthrie of the New York Bar. "It can readily be demonstrated," says Lawyer Guthrie, "that the actual cost and value of services rendered to the public by the private, charitable and religious institutions, and the saving thereby effected to the budget or taxpayers of states and cities, greatly exceed the aggregate of all exemptions granted, or other allowances and payments made to them."

No such demonstration can be made. It is not within the scope of mathematics.

We have, too, the argument from morality, which is likewise undemonstrable. That argument is a great deal more cogent in favor of exempting homes, for it is in the good home that the foundations of morality are laid. Moreover, the home supports its occupants, effectively reducing the state and city budgets. We could go further and include factories among moral influences, for they give idle hands something to do and keep them off the town. On the score of effective moral teaching, the exempt church is a cipher compared with the taxed home; and for utility, for relief of idleness, and for supplying those means of subsistence that prevent millions from becoming public charges, the church is not "in it" with the farm, the shop, or the gasoline filling station, all roundly taxed. * * * *

The "revolutionary" bogey duly appears, being brought in from the sidelines by a Roman Catholic bishop in Brooklyn, one Malloy, who declares: "By such taxation you would limit and restrict the power of the church to be a social agency for good. And if, in the present severe social disturbance and economic unrest, you add to their taxes, *then revolution is just around the corner.*"

Bishop Malloy will hardly scare anybody, or will he? by threatening the red revolt of the churches. The timid may be braced up somewhat by reflecting that revolutions are not started by taking away the arrogated privileges of the church, but some have been provoked by the opposite—that is, allowing those privileges to become excessive, burdensome, and unbearable. The downtrodden do not revolt for the purpose of fattening their pastors. Revolutions go the other way. Our own revolution deposed

the church. The French revolution was aimed at the clergy as well as the nobility, the priest as well as the king. In our day we have seen revolutions in Italy, Mexico, Portugal, Spain, Russia; and in each revolt against tyranny there was a parallel attempt to relieve the country of a greedy church.

The managers of the church have been astute and farsighted in assuming the custody of public and private morals, although the professed original function of the church was religious, and religion has nothing to do with morals or benevolence. That was a defensive proceeding on the part of the church. Whenever its power or property is threatened, it shoves these wholly secular concerns to the front and asks what is going to become of philanthropy and morality. It never asks: "If you tax the churches, who is going to save your souls?" That would raise quite a laugh, though soul-saving is the church's specialty, and outside of it there is no salvation.

Said Grant: "I would suggest the taxation of all property equally whether church or corporation."

Anything less than that defeats the purposes of charity and moral teaching. The tax which the churches dodge lessens the relief fund, and tax-dodging is dishonest and hence immoral.

* * * *

Churchianity

From the Financial Age (New York)

An awful hue and cry has gone up in the Metropolitan area because it is proposed that certain church properties should be taxed. Opponents have gone so far as to say that if the churches are taxed it will undermine religion and possibly be a spur to revolution, but what form of logic is used to arrive at these conclusions has not been elaborated upon.

It is a statement of fact that any number of churches are what the radicals might call "disgustingly rich." More, as time proceeds, they very often grow richer. Why should they escape taxation?

Pretentious edifices and a lot of pomp and circumstance paying nary a penny in taxation while people starve and die of destitution may be Christianity but it is not the Christianity we were taught.

Tax the churches and sponsor revolution? Fiddlesticks! Taxing the people to death, keeping the churches free of taxation, may do the real damage in the long run.

* * * *

Religion in Russia and Mexico

RUSSIAN Atheists are disturbed by the fact that despite their propaganda, there are still 100,000 churches open in the Soviet Republic. That may be 100,000 too many, but if we had only that number in the United States we should call it a church drought.

Russia's land area is 8,127,253 square miles to our 3,026,780; its population 146,000,000 to our 126,000,000. And we have 232,000 churches, more than a quarter of a

million, while Russia can count but little more than 42 per cent as many. Moreover, we do not understand that in Russia the taxes of Atheists are augmented by exempting churches. Hence if the religious Bolsheviki choose foolishly to maintain 100,000 churches to inculcate error, not much can legitimately be done by government but to teach the truth by education and propagate it by example. To give the churches a grievance by denial of equal rights is bad policy and poor principle.

Extremes are approached in the treatment of the church by the state. Some states embrace it altogether, as where the church is established by law and recognized as part of the government; by other states the church is practically outlawed as in Russia and Mexico. Those are the extremes. With us in the United States she occupies the position of a paramour, receiving and bestowing favors, but without legal standing—"divorced," with alimony paid in exemptions and appropriations.

In Mexico just now church and state contend for possession of the children, ignoring the sole rightful claimants, who are the parents, or the mothers. The nationalist socialist government of Mexico sets this continent a needed example in abolishing religion from public schools and making education purely secular. On the other hand its refusal to allow children to receive any religious education "in their homes and in private" is repugnant to the idea of religious freedom, and we are not exactly inspired by the spectacle of men forced to quit the country because they are religious teachers. Still, the expelled priests are no doubt foreigners brought from Spain for such pickings as they can get amongst the Mexican poor; and our own country has the habit of deporting undesirable aliens.

Mr. H. G. Wells, speaking of the way Russia clamps down on speech and press, says that freedom is more important than communism; and that holds true, we think, of any economic or political plan. The freedom to teach error has been most stimulating to the search for truth.

* * * *

The Most Important Thing Rush Did

IN this 125th year after the death of Thomas Paine, articles about and references to the author of the "Age of Reason" may be written and printed without the rancor and detraction that went with them for nearly a century after the grave had closed over him. The Greenwich Villager has published this season (July 29) an appreciative piece by Marie Barrell, herself a resident of Grove street, near the site of the house in which Paine died. Except that Mrs. Barrell has been misled by the figment of Paine as a window sitter with a decanter beside his book, as an old picture produced by his maligners represents him, her story is pleasant reading.

A Life of Dr. Benjamin Rush, "the only physician who signed the Declaration of Independence," reviewed by Florence Finch Kelly, elicits this opinion of Rush:

The most important thing he did was to inspire Thomas Paine to write and help him to publish his pamphlet, "Common Sense," which had so enormous an influence in turning general sentiment toward separation from England. . . . It tells the whole story of Rush's connection with Paine with detail, a story that should be widely known, since it proves that but for Benjamin Rush, Paine would probably never have thought of writing his epoch-making book. Rush had wanted to write it himself, but did not dare to do so because, so royalist was then the general sentiment, it would have brought disaster upon his wife and young children. He gave to Paine inspiration, material, aid of every sort, and saw the pamphlet rouse all the Colonies to potential rebellion.

In Conway's Life of Paine, Dr. Rush is quoted as saying that it was an essay "against the slavery of the Africans in our country" which moved him to make Paine's acquaintance. Conway comments: "It is often stated that Paine was befriended by Dr. Rush, but there is no indication of this." Nevertheless, if, having supplied Paine with the material and the inspiration of his pamphlets, he chose him for his "ghost writer," that would speak well for Rush's judgment. But Conway found no facts to support this theory. Of the pamphlet "Common Sense," Dr. Rush wrote that it "burst from the press with an effect which has rarely been produced by types and paper in any age or country"; but when in 1802 Paine returned to America, having written against the Bible, which was the bulwark of "the slavery of the Africans in our country," Dr. Rush avoided him and gave testimony to Cheetham, Paine's libeler, that "his (Paine's) principles, avowed in his 'Age of Reason,' were so offensive to me that I did not wish to renew my intercourse with him."

But, to quote the immortal bard, "thus the whirligig of time brings in his revenges," and it is found, after exhaustive search of Dr. Rush's life and acts, that if he ever in fact aided Paine, to whom he later proved a false friend, that was "the most important thing he did."

* * *

Jehovah Knew His Letters

SIR CHARLES MARSTON, the English archeologist, who is confident that everything in the Bible can be verified by digging in the right place, now credits the Bible writers with the invention of the alphabet 1500 B.C. Consulting biblical chronology, we find this to have been the date when the Israelites were camped on the Sinai peninsula and Moses went up into a mountain and brought back stone tablets with the commandments engraved on them in the handwriting of God.

The 16th verse of Exodus 32 says: "And the tables were the work of God, and the writing was the writing of God, graven upon the tables." The 18th verse of chapter 31 tells what the graving was done with: "two tables of testimony, tables of stone, written with the finger of God."

It is only a short time ago, that is in 1924, that these tables, or something said to be the same, found on the Sinaitic peninsula, were deciphered by Prof. Hubert

Grimme of the University of Munster as "fragments of the original tables bearing the Ten Commandments delivered by Moses."

If that discovery was authentic—and it looks as good as anything the biblical archeologists have turned up—then here was not only the source of the alphabet but for all future calligraphers a specimen of the handwriting of Jehovah!

Assuming that the purpose of research is to confirm the Bible, why look further? Any discovery out of harmony with this account confirms not but discredits the word of God. That Moses read the "Testimony" without hesitancy argues previous knowledge of the art of writing. However, we state but the facts of scripture, and Professor Marston will ignore them at his peril.

The accepted theory of the origin of an alphabet credits its invention to an Arab mine foreman on the Sinai peninsula 500 years before the date given to the Hebrews' stay there; but his writing was Arabic, not Semitic, and has come into use all over the Western world.

Professor Marston is the archeologist who confirmed the story of Joshua's horn-blowing priests by discovering that the walls of Jericho, or some place, at some time, "fell flat." He is an authority, says the press, on the Israelites' exodus from Egypt, which certainly needs authority, since it reads like a fable and has never been verified as history.

* * *

Hopeful Though Mistaken Christian Editor

SOME months ago a Pennsylvanian reader asked for the favor of a reply to an article in a local paper on "A Better World," to wit, the world we now live in. The writer calls it "better," and thinks he *proves* it better, by alleging it is "more Christian."

The paper says that "one hundred years ago there was 1 *professing* Christian (in the United States) in every 15 of the population; now there is 1 in every 3."

The writer does not tell us how he knows what was the percentage of professing Christians in 1834, just after Abner Kneeland had been prosecuted and sentenced for blasphemy, nor what was the religious persuasion of the 14 non-professors of Christianity. In the history of the United States Census for 1830 we see no religious statistics mentioned.

In the world at large [says this paper] the results are no less promising. In 1500 A. D. there were 100,000,000 nominal Christians in the world. In 1800 there were 200,000,000, and statistics now tell us that one-third of the entire population of the globe are nominal Christians.

The reader will not fail to detect the change from "professing" to "nominal." All Americans were "nominal" Christians a century ago, as they are now. The nominal Christians, are all who are addressed by the broadcaster when he says "Hullo, everybody." So-called Christian countries, ours being one and Russia not excluded, are counted to make up the "one-third" of the population of the globe. Under the head of "Religious Membership of

the World," the World Almanac says, "Total Christians, 682,400,000." The number, of course, embraces the 80,000,000 of non-professing Christians in this country, and the unchurched in all other lands denominated "Christian."

To quote again:

Christianity has grown more in the last three hundred years than in the preceding eighteen hundred years. What a striking commentary on the bold prediction of Voltaire, uttered in 1760—"Ere the beginning of the nineteenth century, Christianity will have disappeared from the earth. The Church is more Christian today than it ever was before."

Of the total herd of 682,400,000 nominal Christians, the Catholic church claims 380,000,000 head. None of these will agree that "the Church is more Christian today," with 200,000,000 nominal Protestants, than when the church was all Catholic, as prior to three hundred years ago, or that this schism means more growth than in the "preceding eighteen hundred years."

ITEM: There were no eighteen hundred years preceding the last three hundred in the history of Christianity. The editor of the local paper has confused the church with civilization, which, as Alfred Russel Wallace said, advanced more in the nineteenth century than in the eighteen that had passed in the Christian era. Influenced by this advancement of civilization, the Church has been obliged to drop some of its coarser work.

Most interesting is the Pennsylvania editor's novel version of a reputed prediction by Voltaire. In its usual form that invented prophecy of the great Frenchman foretells the passing of the Bible from circulation within a hundred years. That *Christianity* would "disappear from the earth" in the next forty years was a prediction even more bold and daring.

Did Voltaire say it either way? Of the thousands who have quoted him as doing so, none, to our knowledge, though many were challenged, has pointed out where or to whom Voltaire said it. There is no evidence available that he did thus speak or write.

* * * *

Dirt in a Catholic Book?

AFTER combating birth control propaganda for a century, and even pronouncing the subject unfit for public discussion, Catholic authority recently issued a book of instruction for the faithful showing how family limitation may be effected without recourse to "contraceptive" methods and devices. The book is called "The Rhythm"; it was written by the presumably reverend Dr. Leo J. Latz, of Loyola University, Chicago, with "ecclesiastical approbation" and a foreword by the Jesuit father Joseph Reiner. The "rhythm" system is based on a law of nature recognized by the pope as allowing the married to use the right conferred by God and nature, "although, on account of natural reasons of time, life cannot be brought forth." The "time" alluded to by his holiness is recurrent, and pregnancy is avoided by observing it. This is set forth in the book. And here we see the irony of things, for a

copy of that Catholic-sponsored work was lately seized and impounded as obscene by the customs authorities at the port of New York.

* * * *

COMES from Paris the pamphlet "For Silver Money," containing "extracts from recent published opinions of eminent British and American financiers, economists and monetary experts in favor of Bimetallism." The printing was done by the New York Herald Press (Paris), probably at the instance of Mr. Edward Tuck, whose article on "Honest Inflation" appeared in the January, 1934, *Scribner's*. It will be recalled that the article preceded by but a few days the call of President Roosevelt for the free coinage of newly-mined silver, not as yet carried into effect, although a small beginning was made by the President's orders at the end of October. The case for silver was pretty nearly killed a generation ago by William Jennings Bryan's advocacy of it, but it is still alive, and the reader of this pamphlet will be surprised to find how strong it remains. Mr. Tuck is a distinguished ex-banker and financier. Living for many years in France, where his philanthropies are many and prodigal, he is perhaps the best-liked American in Paris since Benjamin Franklin. And he is an informed writer on the money question. If silver is not restored to its historic place as the money of the people, it will be for no want of good reasons advanced by Mr. Tuck and the other eminent economists and monetary experts whose opinions are cited in this pamphlet.

* * * *

At the Episcopal gathering just held in Atlantic City, N. J., Bishop Huston of Olympia, Wash., spoke before the House of Bishops, as follows:

"We have a lot of pious twaddle from celibate clergy, who are about as far from knowing anything of the realities of life as the man in the moon. We are called upon to adopt this resolution by the enlightened social workers of the country."

The resolution alluded to by the bishop from the Far Northwest was the following in approbation of the work of Mrs. Sanger:

"We endorse the efforts being made to secure for licensed physicians, hospitals and medical clinics freedom to convey such information as is in accord with the highest principles of eugenics and a more wholesome family life, wherein parenthood may be undertaken with due respect for the health of the mother and the welfare of the children."

The bishops heard the resolution read, listened to the Western badman, and voted 48 to 38 for feminine hygiene.

* * * *

WE have received from the Central Association of the Miraculous Medal, Germantown, Pa., a letter inclosing a specimen of the medal and soliciting a membership fee in the organization. The letter sets forth that the medal was given to the world in 1830, by the Virgin Mary, when she appeared several times, in Paris, France, to Catherine Laboure, a Daughter of Charity. The medal, we observe from an inclosed circular of testimonials, is good for what ails you. It cleared up a tuberculous condition for a New

York woman, healed injuries sustained in a "terrible automobile accident," reformed a habitual souse, and bestowed whatever benefits of any kind the possessor prayed for. Of course the medal is a humbug and a fraud. What would happen to the Miraculous Medal Association under an application of the Pure Food and Drugs Act and the law against misuse of the mails?

* * * *

If a man dies and is artificially restored to life by the aid of science, will his "soul" return? This question is debated by Western clergymen since the Californian scientist, Prof. Robert E. Cornish, having reanimated dead dogs, proposed to try his method on a convict legally executed. Theologians disagree. Some say that death releases the soul immediately; the Catholic church is said to teach it may remain with the body three hours. There is no data on Lazarus, who was dead three days. From their experiments on animals the doctors apprehend that a "resurrected" human would be an idiot.

* * * *

ALMON T. IVES, commander of William T. Sherman Post of the G. A. R., died in Bloomington, Ill., September 30, at the age of 91. Mr. Ives, during the Civil War, spent sixteen months in Southern prison camps, and more than twenty years ago (June 27, 1914) he was quoted in THE TRUTH SEEKER by Dr. Homer Wakefield, then of Bloomington, in a personal interview, refuting the myth of the "Providential" Spring in Andersonville Prison that had been used in pulpits and pious literature ever since the war.

* * * *

Sinclair's Prayer

UPTON SINCLAIR was ill-advised (if he acted on advice) in seeking the governorship of California or any other executive or political office. Mr. Sinclair is a teacher, a writer, a radical-thought producer and merchant, a man with vision, and not an administrator. Some of his ideas might be useful in the hands of men entirely practical. But the man who invented the sextant never went to sea and tried to sail ships. For one seeking the remembrance of posterity it were better to have written the Sinclair books than to be elected governor of California or Mayor of Milpitas. The political opponents of Sinclair who injected the religious issue asked President Smith of the Four-A, by telegraph, to support against the EPIC candidate their charges of Atheism. Mr. Smith replied that he did not consider Mr. Sinclair an Atheist. A few days before the election Mr. Sinclair gave the following to the press as his "prayer":

O God my Father, and God my Friend,
And God my Guide to Poverty's End;
Hear in our homes the children cry,
See in our streets the hungry die,
While hushed machines and idle acres
Await the greed of profit-takers.
Send us Thy prophets as of yore
To smite the starvers of the poor.
Light in our hearts the cleansing fires
And save us from the purchased liars.
Lend us Thy voice to pray them down;
Send us Thy saints to rule the town;
Wash from our streets the bloody stain
And let Thy justice live again;
O God our Father, and God our Friend,
And God our Guide to Poverty's End.
Amen.

OCCURRENCES AND OPINIONS

AMONG places "without church, saloon or jail" the little town of Funk, Nebraska, was mentioned some years ago. Now it is in the limelight again as a municipality with \$200 in its treasury and nothing to spend the money on.

* * * *

SPEAKERS at the New York State Convention of Universalists at Rochester in October declared that the cause of religious liberalism is in peril. Every religious cause is in peril whose acceptance and defense require constructive thinking, even enough to be a Unitarian.

* * * *

A MILLION persons, the papers say, gathered at the Catholic congress in Buenos Aires, in the Argentine Republic, South America, while it was in session. One day in October a million fans attended college football games in the U. S. A., and very few of them were Indians.

* * * *

THE ancient cathedrals of Great Britain being no longer "going concerns," seven of the oldest have been put "on the dole" by the Church Assembly for \$90,000 a year. Rentals of the lands they own have gone down, and the agricultural strike against tithe-paying has cramped their finances.

* * * *

TO COMMEMORATE the third anniversary of the death of Thomas A. Edison, which took place October 18, 1931, a group of executives and employees of the Edison Industries participated this year in ceremonies at his grave in West Orange, N. J. The solemnities closed with a "silent prayer," the kind which would be appropriate, if any; for Edison's prayers were of the silent kind. Nobody ever heard them.

* * * *

A Moscow cable to the New York Times relates as of October 18: "An ideal of marriage strikingly like that of the most respectable bourgeois society was set before the youth of Soviet Russia today by Emelyan Yaroslavsky, one of the most prominent Bolsheviks, who among many activities heads the League of Militant Atheists." The attempt to get away from it all in Russia seems to have failed. Marriage continues as the common lot of man.

* * * *

THE National Industrial Recovery Board at Washington has approved a code which applies to 350 book publishers and 17,000 employees. The book business has not been on the pick-up of late years. The publishers say their revenues declined from \$153,000,000 in 1929 to \$84,000,000 in 1933. The trade, which evidently is in a bad way, would appear to be sustained, according to clerical grumbling, by best sellers with a strong sex appeal.

* * * *

THE question whether the 10-year-old Gloria Vanderbilt, whose paternal aunt is suing for her custody on the ground that her mother is a dissolute woman, shall be reared Protestant or Catholic, has been before the courts. The family is Episcopal on the father's side and Catholic on the mother's, and the girl has been baptized both ways, Episcopal first. The suggestion that she be allowed time to mature her mind before selecting her church, if any, comes from neither the mother, the aunt, nor the court.

* * * *

IN connection with the question "Shall America Lose Her Sabbath?" the National Reform Association (God in the Constitution Party) puts forth a map showing at a glance the status of the said American Sabbath in the different states as judged by Sunday laws, which run from "good" to fair, medium, weak and "practically none." States with practically none are Arizona, California, Montana, Nevada, Oregon and Wisconsin;

while the District of Columbia seems to be of the same complexion. Lily white are the Carolinas, the Virginias, Florida, South Dakota, Kansas, Iowa, Missouri, and Mississippi. It looks more or less dark for the Lord's Day Alliances in most of the other States.

* * *

"SHOCKED by openly declared beliefs that God did not create Adam and Eve, that the world was the result of thousands of years of evolution, and that the Bible is not Holy Scripture, the Serbian Orthodox church congregation has discharged their priest," says the Akron, Ohio, *Beacon Journal*. The dismissed pastor, "snowed under by a vote of 240 to 3" and fired by his flock is the Rev. Milan G. Popovich, who admits saying that archeological and historical facts seem to show that the making of the earth as we know it must have taken place many more than 6,000 years ago.

* * *

THE other day Trinity Church Corporation, which owns many tenements and has a poor reputation as a landlord, was obliged to begin eviction proceedings to eject from a basement flat a war veteran and his family who owed \$12.50 for rent. Other tenants protested, picketed the premises and showed a sign that read: "Mr. Preacher, what will you tell God about this eviction of a war veteran who fought for God and country?" and the church-landlord relented. Reader Loch, of California, commenting, asks: "Since the preachers have influence with God through prayer, why didn't they persuade him to get the veteran a job so that he could pay the rent?"

* * *

IN New York there is a colored man known as Father Divine, with a large following of his own race who say that he is God—not an incarnation of Jehovah on earth, but the "very God" in his own person. He seems to have plenty of money, held to be miraculously supplied, and uses it for the relief of the destitute. Of course he has enemies. Elder Solomon Lightfoot Michaux of the "Happy Am I" church in Washington invades the metropolis to declare unto the faithful that Father Divine is not God but rather the Devil, Satan and Beelzebub. Incidentally Elder Michaux intimates that as respecting the sisters, Divine is a voluptuary. Here is an instance illustrating the near identity of gods and devils, or messiahs and emissaries of Satan, according to the viewpoint. The Pharisee said of Jesus that "this fellow" did his suff "by Beelzebub the prince of the devils."

* * *

[POPE] "ALEXANDER VI [in 1494] made over the New World to Isabella of Castile and Ferdinand of Aragon by the Bull Inter Ceteras, in terms which are amusing to Americans. 'Acting on our own initiative, from pure generosity and certain knowledge, and with the plenitude of our apostolic power, we make over all the islands and continental lands which have been discovered or may hereafter be discovered, toward the West and South, by drawing a line from the North Pole to the South Pole . . . this line to be drawn a hundred leagues west and south of the Azores and Cape de Verde Islands . . . by the authority of Almighty God, granted to us in the person of St. Peter, and as vicar of Jesus Christ, which authority we exercise on earth, to be held by you, your heirs and successors forever.'" From "Florida, Old and New" by Frederick W. Dau, G. P. Putnam's Sons, 1934, supplied to THE TRUTH SEEKER by Preston S. Millar.

* * *

ALONG with his subscription, Mr. Frank Virginius Pennington, of Washington, D. C., sends a copy of his four-page tract, with cover, "The Tragedy of Man." Mr. Frank is an old-timer, who returns after fifty years of travel, all for to see and to admire, and to behold this world so wide.

Thoughts on Agnosticism

ONE of the lamentable characteristics of the human mind is its tendency to solve difficult philosophic problems by the invention of new terms. Though it is difficult to think, it is a simple matter to create a new word. And, as the new term invariably obfuscates the issue under discussion, its sole *raison d'être* seems to be the creation of a set of conditions which require a new term to express *their* qualities, and so it merrily goes on, *ad infinitum*.

Let us, for instance, take the word "Agnostic." Without entering into any pedagogical discussion of philological values, a cursory examination of its historical existence shows that its inception into the theistic controversy failed to add anything to the subject, and, instead of clarifying matters, confused them still the more. Formerly, there were Atheists and Theists, but since Huxley bestowed another word upon the English language we have the *Agnostic* sitting hesitatingly on the fence, waiting for the wind to blow.

Huxley first broached the term "Agnostic" in 1869 and stated that he chose to accept it as a term which defined his position better than any other word because:

"When I reached intellectual maturity and began to ask myself whether I was an Atheist, a Theist, or a Pantheist; a materialist, or an idealist, a Christian, or a freethinker. I found that the more I learned and reflected the less ready was the answer, until at last I came to the conclusion that I had neither art nor part with any of these denominations except the last. . . . So I took thought and *invented* [my italics] what I conceived to be the appropriate title 'agnostic'."

Had Huxley examined the history of philosophy closely, he would have saved himself the trouble of fathering a new word. The term "sceptic," unambiguous, and certainly more to the point, was, even at that time, common parlance in philosophic nomenclature. But Huxley was either unaware of it or preferred his own term.

Now, the word "agnostic" may be utilized in any one of many ways towards the numerous riddles in the realm of philosophy. A man may be a thoroughly devout Christian and still be an "agnostic" towards certain philosophical theories; and, again, a man may be an atheist and yet hold an "agnostic" position in regard to many of our current scientific hypotheses. Holding one's judgment in abeyance in the face of a paucity of essential evidence does not necessarily entail holding any particular epistemological theory. *It is plain, ordinary common sense!*

But when one takes the "agnostic" position regarding god and yet avers that there is no basis upon which to believe in the existence of ghosts, witches, fairies, etc., he demonstrates the intellectual bankruptcy of the Agnostic school of thought in so far as it affects Atheism.

JACK BENJAMIN.

The Princeton Professor Replies

On reading in the Princeton Seminary Bulletin for June the Inaugural Address of Donald Mackenzie, D.D., Professor of Biblical Theology, in which the speaker exclaimed rapturously, "Thank God, he has given us his Written Word!" I wrote to him the letter the substance of which is given in *THE TRUTH SEEKER* for October. Professor Mackenzie has replied, and, as I promised to send the editor his reply if I heard from him, here it is:

THE THEOLOGICAL SEMINARY

Princeton, New Jersey, 2nd September, 1934

DEAR MR. MANGASARIAN: I thank you for writing me and for your careful reading of my lecture and for the various points of interest you raise. *I am afraid it would take one or two treatises to reply to your queries* as you desire, and of course that cannot be done here. You are greatly concerned as we all are about unanimity among Christians, and I just wonder if the discord is as great as you imagine, at any rate it does not affect the fact of revelation. I wrote last year a book on "Christianity—The Paradox of God" (Revell), which I would like you to read and where you will, I think, find something bearing on the points you raise. If you honor me by reading it I would like your reaction to it. To me at least there is no norm of knowledge for God's mind save in Scripture. As regards your attitude to theology I think you on reconsideration will agree that our thought of God is of infinite importance. It is true that men have often discussed trivialities, but that is not theology but its caricature.

Let me again thank you for reading my lecture and for your writing me. If you should ever come this way I shall be glad if you call on me, and we shall see each other face to face. We see here through a glass darkly but we have light enough for faith, duty and hope.

May God bless you and me in our search and in our striving.
Yours very sincerely, DONALD MACKENZIE.

THE TRUTH SEEKER is at liberty to print the whole of Dr. Mackenzie's letter, but I believe the line I have underscored expresses the only answer he could make—that a reply to my queries would take one or two treatises.

M. M. MANGASARIAN.

(The reader will find the "queries" in our October number, page 106. They are not answered, and never will be.—ED. T. S.)

* * * *

MR. JOHN YEAGER, Philadelphia, Pa., writes: "An effort is being made to form a fellowship of Freethinkers in Philadelphia under the leadership of David M. Brooks, M. D." Mr. Yeager is a Freethinker. With Dr. Brooks, office 5665 Springfield Avenue, we hope to become acquainted. Philadelphia friends are asked to join in the effort.

* * * *

THE announcement of the year's activities at the Nautilus Studio of Self Expression and Culture, St. Louis, Mo., includes an address by Patrick Francis Cook on "The Habit of Good English." Mr. Cook is the "Old Editor" of our September number. Cook is his pen name. Under his real name his writings appeared in *THE TRUTH SEEKER* years ago.

* * * *

THE Chicago Humanist Society began its second season in October at its regular meeting place, Kimball Hall, 306 So. Wabash avenue, with a lecture by Mr. Backus.

From Letters to the Editor

Mr. Darrow Besought to Advise by a Libertarian

I observe that Clarence Darrow announces that, the trend now being toward Socialism, he has turned Socialist. This raises a question for you and me. The trend being obviously such that papers like *THE TRUTH SEEKER* and *Liberty* cannot live, ought we not to become, you a Christian, and I a Bolshevik? Why not ask Darrow about that? It is his business to furnish advice. His fees are generally high, but, as we are old comrades of his, perhaps he will be easy with us.—B. R. T., Monaco.

* * * *

Variations of a Familiar Saying

Regarding your reply to G. H. Peterson (Nov. T. S.), I have a clipping from the top of the *Chicago Herald and Examiner* of March 22, 1922, under "A Thought for Today," reading: "He that will not reason is a bigot, he that cannot reason is a fool, and he that dare not reason is a slave.—Sir William Drummond." Drummond was a Scottish poet, 1585—1649. There are other variations of this saying, authors unknown.—MARIE E. LOOMIS, Missouri.

* * * *

A Quest That Fails

I wonder why Fate should impel me
To roam this land from coast to coast
And yet find no one who can tell me
What constitutes a Holy Ghost!

JAYMESE.

* * * *

Interesting, Right or Wrong

I enjoyed very much the paper you sent me—so much so, in fact, that when I have a little extra money I will subscribe to it. It doesn't cost much and is very interesting even where it is wrong. That is where a radical is so far superior to the conventional human—always interesting, right or wrong—R. B., New Hampshire.

* * * *

All Obligations Balanced by This Letter

I am delighted with the volume of "Fifty Years of Free-thought," but am well-nigh ashamed of myself for taking advantage of such a liberal offer; still, I hope to make it up somehow, some time, if not to you, then perhaps to someone else. However, I count myself in your debt at the present time. And blessed be *THE TRUTH SEEKER*, for I learn things from it that I do not know how I would get otherwise—for instance, the story of Quebec by Mr. Tableporter.—LUTHER COWAN, Idaho.

* * * *

Kind Words Are An Editor's Reward

Having been a reader and subscriber of *THE TRUTH SEEKER* for some time, I wish to say that I look forward to the arrival of the next number with as much interest and expectancy as to the payment of my weekly salary.—Yours forever, RICHARD E. FOX, West Virginia.

* * * *

A Disquieting Question About Methuselah

I have frightened some in this town of 9,000 inhabitants by asking the question, Where was Methuselah during the flood, while Noah's ark was afloat? I find that he lived quite a while after the ark was closed.—W. M. McFARLAND, California.

* * * *

That Religious Instinct

"Man's a religious animal,"
They tell us, and I'm not agin it;
It proves the fact authentic,
That "one of them's born every minute."

—Adapted from G. E. M. by BOB LYLE.

* * * *

Canada's Big Nickel Causes Slump in Collections

From the Port Hope *Evening Guide*: Since the advent of the big nickel, church collections have suffered to a heavy extent, worshippers being content to drop a large coin on the plate. In recent weeks, the collections of local churches have again suffered by depositing of considerable American currency, and on taking it to the banks, a discount of ten per cent is charged. In present times, some churches are finding it difficult to carry on, due to financial worries and the quicker the big nickels are eliminated and the currency rate comes back to par, the better it will be for all concerned.

Book Notes

INTO 125 pamphlet pages Mr. H. L. Mitchell has gathered "177 Bible Contradictions" and other interesting matter showing the disagreement among Bible writers on vital questions and the disordered state in which the books of the Bible are thrown together. Mr. Mitchell comments upon the contradictions when appropriate. He was once an earnest and active Christian, but lost faith in the church and the Bible by improving his acquaintance with them. He has written for THE TRUTH SEEKER.

* * *

THE republication in England (Watts) of James Harvey Robinson's "Mind in the Making" leads the thought back about ten years to when the Harpers first printed the work. The stir it produced was indirectly a cause of the Evolution trial in Tennessee in 1925. History runs that when the book appeared Dr. John R. Neal, at that time teacher in a Tennessee University, brought about his own dismissal as an Infidel by recommending it to the attention of his pupils. That may have done something to inspire the Monkey law immediately passed by the Tennessee legislature, for Robinson affirms: "We are all descended from the lower animals." Dr. Neal "instigated" the prosecution of John T. Scopes, a Dayton high school teacher, and appeared as chief counsel for the defense, with William Jennings Bryan on the other side. Thus "Mind in the Making" made history. Freethinkers have read, admired and approved. The English shilling edition is not obtainable in the United States, but the original publishers have brought out a dollar edition here.

* * *

IF woman is the reticent sex, as is commonly assumed, we conclude the fact is due to compulsion and not to choice, because when the mind of woman is left "free to move" we see it taking to realism like a duck to water. It is now a question whether women are not the leaders in writing on subjects which in the past were deemed not fitting for the Female Pen. The London firm of George Allen & Unwin publish "The Romance of Reality" by Jane Chance, which is an eloquent plea for the naked truth, to be realized by putting off the wrappings of supernaturalism and all other sorts of illusion and getting down to the bare realities. The author holds that then only shall we come to romance and idealism that are worth while. "We are forced," she says, "to choose reality as the basis of our lives, because if we base them on illusion we are liable at any moment to see the structure we have raised fall to the ground." Again, "like Esop's dog in the fable, we perpetually let go our own world of real transitory enjoyment for the superstitious goodness of a world of make-believe, the world of 'being good.'" The first necessity is seen to be the getting rid of ecclesiastical or conventional morals and religious teachings. "There must be no religious instruction in any school, for there is no such thing as religious instruction; religion has no facts to tell." Children are to be placed "on their own" as early in life as possible; "give the child access to fact and wisdom, and then let him learn by experiment how best to live his own life." This includes, of course, the realm of sex, where especially illusion and reticence are to be abandoned. And here is a domain where woman is in a position to know most and is most competent to teach. (This is a small book of only 138 pages, but the publishers price is at 5 shillings net, over there, and shillings turn into 50 cent pieces when they get over here in book prices.)

* * *

The Purgation of Winnin's

I won this two at bridge and am sending it for your Sustaining Fund. I hope you won't consider it tainted money.—Mrs. J. M. TURNER, Los Angeles, Cal.

FIFTY YEARS OF FREETHOUGHT (1875-1925)

George E. Macdonald

Bring or Send \$1.25

To The Truth Seeker Office

49 Vesey Street

and you may have

"The Truth Seeker" One Year

and a Volume of

"Fifty Years of Freethought"

(published at \$3)

Read and Get Acquainted

with Freethinkers

Who Were Before You

FUNDAMENTALS OF FREETHOUGHT

By Marshall J. Gauvin

This work, as its name indicates, sets forth the fundamentals of Freethought—the solid blocks of truth and reason upon which rests the modern scientific attitude towards religious questions. It subjects such notions as the reality of God, the historicity and resurrection of Christ, the moral and intellectual value of the Bible, and the question of a future life to a searching examination, in the light of modern knowledge.

Cloth, 216 pages, Indexed,
\$1.25

THE TRUTH SEEKER CO.

49 Vesey St., New York

The Letter Box

H. H. SALMON, Minnesota.—The Golden Rule is too old to be traced to its origin. Your preacher's assertion that "Christ first gave it to the world" is certainly false. In his "Pagan Christs" (p. 219 n) John M. Robertson says: "Lao-tse not only lays down the Golden Rule, but has a set of six maxims closely resembling the Beatitudes." Lao-tse was a Chinese philosopher who was born 600 years before Christ.

LUTHER COWAN, Idaho.—Like yourself we are unable to identify "Altamont, the learned and defiant French Infidel," who, according to the clipping from the *Southern Farmer*, made such bad weather of it when he came to die. We have seen that clipping printed times enough to make a roll like ticker tape if the clippings were pasted end to end.

GEORGE H. TOWNSEND, Ontario.—The narrative of the "Modern Jonah" appeared almost forty years ago, and we have its history and lineage. Relating how James Barkley, a hardy sailor, fell overboard from the good ship Star of the East and was recovered from a whale's insides, the *Literary Digest* in April, 1896, reprinted it from *Cosmos*, a French scientific journal, which got it from the English press. The English press took it from the German professor, Dr. Konig, a "learned theologian," who found it in the columns of the *Neue Lutheraner Kirchenzeitung* and quoted into a book by one Hastings, an Infidel smasher. A clergyman wrote about it to the *Expository Times* of Edinburgh, whose editor looked up the Star of the East, found her captain lived in Yarmouth, Nova Scotia, and wrote him for confirmation. The captain's wife replied for her husband that she went with him every voyage in the Star of the East, and there was never a man lost overboard while he was in her. "There is not one word of truth in the whole whale story," she wrote. "The sailor [James Barkley] has told a great sea yarn."

H. W. METZLER, Chicago, writes: "Things look better. I hope your paper will also feel the effects of a business revival." Our paper is expected to feel revived when improved general conditions are reflected in the form of subscriptions and the squaring of arrearages. Coin is the sinews of war. Thank you for good wishes, and let us hear if the attempt to revive Mr. Mangasarian's Independent Religious Society succeeds.

GOD OR MAN?

A Study of the Value of God to Man

By JAMES H. LEUBA

What does religion really achieve? In particular, how efficient is Christian worship in the formation and reformation of character? Are there more effective ways of doing what it claims to do? Are the fruits of religious worship due to a specific source of power, so that science and religion are really concerned each with a different kind of agent or agents, or is that ancient conviction a delusion?

These questions are especially pertinent in a country where 200,000 clergymen and 1,300,000 Sunday-school teachers perennially expend tremendous amounts of money and energy. Professor Leuba considers these questions, and many more, from the point of view of a psychologist.

This book studies dispassionately and systematically the practical value of the religions, especially of the Christian religion. It is a scientific analysis of concrete, vital experiences as they present themselves in religion, and outside of it.

Cloth, 338 pages, \$2.90

RENEWAL TIME

THIS is the season for renewing subscriptions to THE TRUTH SEEKER. When you inclose the price (\$1), add a quarter for postage and let us send you Vol. I, "Fifty Years of Freethought." The price of the volume is \$1.25.

FOUR STAR BOOKS

★★★★THE NEGLECTED BOOK; or, THE BIBLE UNVEILED. By M. M. Mangasarian. 270 pages, cloth, \$2.50.

It is a pleasure to recommend this book, which is as shrewd and scholarly a commentary, analysis and criticism of the Bible as ever was written. Known at first as "The Bible Unveiled," when reprinted it took the name of its opening chapter, "The Neglected Book," as meanwhile a different book has been brought out under an almost identical title. And "neglected book" applies perfectly, according to strongest evidence given by the ministers, who aver that Bibleward the world is becoming illiterate—a charge that lies less against those who do not believe it than against those who do. The Truth Seeker has published many books on the Bible, and we do not expect that for merit they will ever be surpassed if equaled. This is one of them. The purchaser at \$2 may have with it a year's subscription to The Truth Seeker.

★★★★THE SOUL AND ITS BEARINGS. By James B. Alexander. 337 pages, cloth, \$1.00.

In the Bible the word "soul" means the same as life, as in that verse of Proverbs (vi, 30) that justifies theft to satisfy hunger. The soul considered in this book by Mr. Alexander, a Materialist, is as material as hand or brain, and cannot for an instant survive separation from the body. His philosophy is therefore the same as that of the late Senator Thomas of Colorado (see August Truth Seeker). "Thereby," he says truly, "death is divested of the lying terrors with which it has been invested by interested fraud." It is a big buy for a dollar. We know readers who have been reordering copies for years. It will always be up to date while "interested fraud" invests death with lying terrors, and may be read profitably many times.

★★★★THE BIBLE COMICALLY ILLUSTRATED. Drawings by Watson Heston. Text in part, by Geo. E. Macdonald, Editor of The Truth Seeker. Cloth, \$3.50.

It is an 800-page book and a picture every other page, usually. The drawings are comical; and while a great deal of the text is humorous, the weightier points are not overlooked. The Editor of The Truth Seeker put this book in his home library beside a book of orthodox Bible Stories with illustrations—"bane and antidote," as was said by the Rev. Dr. Weems, who proffered Paine's "Age of Reason" with one hand and the Bible with the other. The result was satisfactory and the experiment is recommended to all. Truth asks only a chance to be heard.

★★★★CANON OF THE BIBLE: ITS FORMATION, HISTORY AND FLUCTUATIONS. By Samuel Davidson. Cloth, \$1.

Contains a summary of all that is known concerning the way the books of the Bible were got together and sifted from time to time, some to be listed as "canonical" and others consigned to the Apocryphal or doubtful class. The author was member of the committee on the last authoritative Revision of the Bible.

★★★★GODLY WOMEN OF THE BIBLE. By An Ungodly Woman. Paper, 345 pages. 75 cents.

It is hard enough to find men of unblemished character in the Bible, and such women are perhaps scarcer. Some, of course, are celebrated, in and out of the book, and yet observe their behavior as disclosed by this "Ungodly Woman" of the Nineteenth Century—Miss Ella Gibson. A number of them were in the genealogy of Jesus.

★★★★ANCIENT PAGAN AND MODERN CHRISTIAN SYMBOLISM. By Thomas Inman, M.D. Cloth, 200 illustrations, \$2.00.

This is a condensation of Inman's "Ancient Faiths," now rare and costly, which is the source book of nearly all that has been written on Phallic worship and sex symbols in religion. We have here the natural origin of the Cross and a great deal else in Christian worship otherwise unaccountable.

NOTE.—Get service by ordering your books, any book, from

THE TRUTH SEEKER, 49 Vesey Street, New York