

THE TRUTH SEEKER

A Monthly for Freethinkers

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THE TRUTH SEEKER

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GEORGE E. MACDONALD Editor

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"Freethinkers Have No Rights"

THE New York Court, Appellate Division, has dismissed the suit brought by the Freethinkers of America against Trinity Church for damages on the ground that the church is selling a "phony" Washington prayer at St. Paul's chapel. The Freethinkers demanded 20 cents reimbursement for moneys spent for two cards in the belief that they were genuine and for \$5,000 punitive damage, and an injunction restraining the selling of the cards. Major Joseph Wheeler appeared as counsel for the Freethinkers.

Counsel for the church asked to have the case thrown out, and in view of the precedent which contrary action would have established, we presume the court thought it could do nothing else. For the Washington prayer, phony as the facts show it to be, is not less genuine than much other literary merchandise of the church, including the prayer known as "The Lord's."

The words of Washington or his ghost-writer, which someone has so garbled as to make a prayer of them, appear to have originated with him, as they form part of a letter he addressed to the governors of the States. To the contrary, the phrases which are arranged to form the Lord's Prayer were originally used by others than their pretended author. That document, like the so-called Sermon on the Mount, as Drews plainly states in his "Christ Myth," "contains not a single thought which has not its prototype in the Old Testament and in the ancient philosophical maxims of the Jewish people." The Encyclopedia Biblica's verdict is the same, for, assuming that Jesus really said it, that work concludes: "The truth is that we may say of the Lord's Prayer . . . that Jesus uttered things which were said almost literally by Jewish teachers before and after him."

This Lord's Prayer is in two of the Gospels, but what is true of the prayer is true of the gospels which contain it and also of the two that do not; that is to say, they are "phony." The names they bear are not known to be the

names of the persons who wrote them. We know, approximately, who faked the Washington prayer, and where they found the material, but the sources of the Gospels, and who originated them and put them over as the "gospel according to" Matthew, Mark, and so on, seem beyond the prospect of ever being found out.

The ground last taken by counsel for Trinity on motion to dismiss was that "*the Freethinkers have no rights in the case.*" The meaning of that would be that selling phony religious goods to the public is a prerogative of the church as a religious holding company, and the uttering of spurious prayers and scriptures is a utility in which it has a monopoly. Freethinkers are not stockholders and have no vote, by proxy or any other way, acquiring no rights by the purchase of goods, nor entitled to recover if the goods purchased are not as represented.

* * * *

Who Are the "Persecuted" in Mexico?

THE demand on President Roosevelt by the Knights of Columbus and other Catholics for intervention in Mexico is refused. Mexico is trying to make its government socialistic, and to this end inculcates Socialism instead of Catholicism in its schools, which children are required to attend, while Catholic schools are closed. Mr. Roosevelt can find no precedent for going into a neighbor state and overturning its government. Emphasizing that he had no report of American citizens being denied religious rights in Mexico, the President says:

"In respect to the rights enjoyed by Mexican citizens living in Mexico, it has been the policy of this Administration to refrain from intervening in such direct concerns of the Mexican government. That policy of non-intervention I shall continue to pursue."

Years ago, when John Hay was secretary of state, the United States sent to Rumania a note of protest against the persecution of its people, which had resulted in a rush of undesirable aliens to this country. The Mexicans do not appear to be driven from their native land to our shores in pursuit of religious freedom. The Catholics ask for an investigation by the Foreign Affairs Committee of the United States Senate, just as they did under Wilson, when they alleged that convents were being entered and nuns attacked. Wilson investigated and failed to find a case of the kind. Probably Mr. Roosevelt has satisfactory reports on present conditions.

Were our government now to address that of Mexico in behalf of any class of citizens, the logical cause for the intervention would be persecution of Socialist school teachers, women and men, many of whom have been attacked by a Catholic Action organization and killed or mutilated in a campaign against Socialist education. Along with Father Jose de Jesus Perez, president of the Catholic League, a theological student from Rome named Lauro Rocha was put under arrest just before Thanksgiving "as

responsible for cutting the ears off several school teachers."

By prosecuting the Catholic assailants and providing pensions for the families of the slain teachers, Mexico has done as much for the persecuted Socialists as would be done in the United States should Catholic hop-heads here take the advice of their priests and "act" against alleged teachers of "red" or atheistic doctrine in our schools.

* * * *

The Seventh Man from Adam—His Book

MORE excitement amongst the discoverers of earliest Bible manuscript! A few weeks ago, in an old collection of papyri possessed by the Rylands Library at Manchester, England, there was found what is enthusiastically described as "the earliest fragment of a manuscript of the Bible in any language and the earliest witness for the Gospel of St. John." The writing is in Greek. The piece found is 3 1/2 by 3 1/3 inches in size and comprises verses 31 to 33 of John 8.

Affirming that the fragment, brought some years ago from Oxyrhynchus, in Upper Egypt, was "certainly written in the early part of the second century, or perhaps even in the last part of the first century," Dr. Guppy, chief librarian of the Rylands Library, says it proves that John was the first of the gospels, instead of the last, as generally supposed, and that the discovery makes previous discoveries "seem almost commonplace."

This is the first report of the find, making front-page material for the newspapers. Not long ago the British Museum was paying the Bolsheviki a half million dollars for "the oldest Bible manuscript," the Sinai code, which tops the pope's Vatican manuscript in antiquity by some years.

But are there not Bible manuscripts older than either? We apply ourself to that inquiry. Consider the Book of Enoch. The book is not in the Bible, but that can only be the fault of the Bible codifiers, who threw it out after it had been good scripture for centuries.

We make the acquaintance of Enoch early in the Book of Genesis, for he was the seventh man after Adam, and begat Methuselah, who was the grandfather of Noah. He walked with God, the Bible says, and God took him, but not until he had written a book. See the 14th verse of Epistle of Jude. See also Voltaire's "Homily on the Interpretation of the Old Testament." Jude quoted Enoch as Scripture, and so, we know, did Barnabas, the companion of Paul on preaching expeditions; and the Epistle of Barnabas is canonical in the Sinai code acquired at such cost by the British Museum. Dr. Charles Francis Potter, writing in *Liberty* magazine, states that Enoch was also quoted by Jesus and by Paul, John, Luke, and the authors of the books of Hebrews and Revelation. Says Dr. Potter (who is the author of "Is That in the Bible?" and also the man who was with Darrow in his cross-examination of

Bryan in the anti-evolution trial at Dayton, Tenn., in 1925):

"The precious book throws a flood of light on the thinking of Jesus and Paul," (who) "regarded it as sacred scripture. They both quoted from it, and it had an almost incalculable influence upon both of them. Nearly one hundred quotations and parallels have already been identified, not to mention similar ideas set forth in different language."

Jesus said: "Let **not** your hearts be troubled"; Enoch, "Let not your spirit be troubled." Jesus: "He hath given all judgment unto the Son"; Enoch, "The sum of judgment was given unto the Son of Man." Jesus: "When the Son of Man shall sit in the throne of his glory"; Enoch, "When they see the Son of Man sitting on the throne of his glory." The author of the Book of Enoch preceded the authors of the Gospels in saying all these things.

Voltaire, in mentioning the Book of Enoch, adds, "which we no longer have." Voltaire died in 1778. It was in 1774 that Bruce brought the book to England from Abyssinia, where it apparently had been in the possession of the ancestors of Haile Selassie for two thousand years, if not longer.

In our last October number we quoted as follows from *The Medusa*, an English periodical, of April 10, 1819:

"The *Christian Remembrancer* of this month states that the Book of ENOCH, which was supposed to have been lost, has been found in Abyssinia by Mr. Bruce, who obtained three copies of it."

The item appears to have reference to an event current in 1819, but it is belated, as Bruce penetrated Abyssinia in 1770, and died in 1794.

The book was in the tongue of Ethiopia, which Dr. John P. Harrington, ethnologist of the Smithsonian Institution at Washington, affirms is one of the oldest and best languages in the world. There is a tradition that besides being a prophet, Enoch was the weather man of his day; that he predicted the flood and called on people to repent and lead better lives. He seems to have been the first preacher, and author of the only theological treatise that survived the flood.

How long had the Book of Enoch been in the family of Haile Selassie, King of Kings and Conquering Lion of Judah, before the Scotchman Bruce discovered it and bought three copies? As the case now stands, with respect to comparative antiquity, we must give Enoch the edge not only on Codices Sinaiticus and Vaticanus, but on Librarian Guppy's Manchester papyrus as well.

* * * *

Eminent Non-Christian Men

THE churches were rather silent on the centenaries of two Americans popularly celebrated in November, 1935. The clergy like to get in when they can on such observances, holding services the previous Sunday, but what can the religious say of Mark Twain (Samuel Langhorne Clemens) and Andrew Carnegie, who are in hell, if there is any? Mark Twain was utterly unbelieving, irreverent and

"blasphemous." Carnegie, we recall, was characterized by the *Christian Advocate* as "an offensive Infidel." They were intimate friends with each other; both friends of Ingersoll, sharers of his belief, and his eulogists. Education, art, music and philanthropy can pay tribute to Andrew Carnegie, but to religion he left only the memory of a man who rejected its teachings.

Perhaps no greater tribute can be paid to the mind and heart of Mr. Carnegie than to recall that a few days after Ingersoll's death he addressed to Mrs. Ingersoll this letter:

Skibo Castle, Ardgay, N. B., July 26, 1899.

DEAR FRIEND: The cable brings the sad words to me. Seldom has such a pang passed through my heart—and the reproaches too! Why have I failed to go and be with my Friend time and again when I might have done so? Why have we drifted apart? Now apart forever.

Truly I feel as if one touching my side had been stricken, so close he seemed to have stood. No mere acquaintance, or mere friend either, but one of the small circle who went to the core.

I can never cease to regret the loss, nor to reproach myself for opportunities lost to be more in his presence.

What a record. Always right in every issue.

The notices of his passing in the press have been most grateful to me. All give him only his due. One of the great characters of modern times and the greatest of orators. A true Tribune of the People. One who stood for what he saw to be true and noble.

My Dear Friend, I have no words to say in this crisis of your life. Why such things are, passes my understanding; and they awaken my indignation when they come so close to me as this does; it seems all so inexpressibly cruel. But we can close our lips and suffer, and in the words of his great Master and of mine, "The rest is silence."

I am so sorry for you and your daughters, but remember you had such a husband and they such a father.

Your friend and sharer in your grief,

ANDREW CARNEGIE.

* * * *

MARK'S OPINION OF THE BIBLE

In 1905 a woman librarian in the Brooklyn, N. Y., Public Library insisted on the exclusion of Huckleberry Finn and Tom Sawyer from the children's room because of their "coarseness, deceitfulness and mischievous practices." To a letter from the head librarian informing him of the lady-like action Mark Twain replied:

Dear Sir: I am greatly troubled by what you say. I wrote Tom Sawyer & Huck Finn for adults exclusively, & it always distressed me when I find that boys and girls have been allowed access to them. The mind that becomes soiled in youth can never again be washed clean. I know this by my own experience, & to this day I cherish an unappeased bitterness against the unfaithful guardians of my young life, who not only permitted but compelled me to read an unexpurgated Bible through before I was 15 years old. None can do that and ever draw a clean sweet breath again on this side of the grave. Ask that young lady—she will tell you so.

Most honestly do I wish I could say a softening word or two in defence of Huck's character, since you wish it,

but really in my opinion it is no better than God's (in the Ahab & 97 others), & those of Solomon, & Satan, & the rest of the sacred brotherhood.

If there is an Unexpurgated in the Children's Department, won't you please help that young woman remove Tom & Huck from that questionable companionship?

Sincerely yours,

S. L. CLEMENS.

21 Fifth Ave., New York, Nov. 21, 1905.

* * * *

"All with One Consent" Made Excuse

"Mayor La Guardia was angry because many organizations that had demanded that assessments be collected from these properties did not appear at the meeting to support their stand."

THAT is the last paragraph in the *Times* report of a meeting of the New York Sinking Fund Commission, when action was taken to release all church properties from their debt to the city in the matter of water rates.

Early in Mayor La Guardia's administration a committee on city affairs started a promising movement to tax all property held by the churches and not used for purposes of worship. When that was defeated by the loud outcry of the beneficiaries of the exemption "racket," those who had tried and failed said, "Let the city at least make these religious delinquents and tax dodgers pay for the service heretofore rendered them gratis in the form of water and of improvements that increase the value of their holdings." The mayor assented and instructed the controller to inform all applicants for this form of relief that their petitions would be rejected.

The newspaper quoted at the head of this article tells what has happened. While the meeting was thronged by numbers of clergymen with loud voices to protest against paying for value received, the organizations that had proposed the measure did not appear to defend it.

At least only one organization—the Freethinkers of America, through its president, Joseph Lewis. That, however, would have been enough if the members of the Sinking Fund Commission had not already made up their minds to continue the graft, for Mr. Lewis brought to bear all the well-known arguments and authorities that stand against church exemption, and then advanced a new one.

In view of the high rates paid to private corporations for electric and gas supplies, the City of New York is proposing, with federal aid, to establish a municipal plant that will provide those necessities at cost. Mr. Lewis made skilful use of this situation by inquiring:

If these exemptions are granted now, what would happen should the city build its contemplated electric plant? Would the properties owned by religious organizations receive the same exemption for the electric current they would use?

Would the same exemption apply to a municipal gas plant, telephone or telegraph company the city might take over, or any of the other public utilities it might establish which are now privately owned and operated? If we grant these exemptions, then, by the same rule, with the city running its own transportation system, we should also supply free transportation to clergymen and other employees of religious institutions.

The abuse to which this exemption can logically be carried falls short only of church establishment by the state.

The argument was flawless throughout, but it fell upon the ears of men whom argument does not influence—men who regard election to public office as an opportunity to take profit for themselves and to confer favors that cost them nothing but the respect of those who do not believe in robbing the public to pay the preacher. It must be rather humiliating to the clergy of high ideals to make their pleas for privilege before that kind of a body.

Mayor LaGuardia should have thanked Mr. Lewis for coming to his support when the weak-kneed failed him. The newspapers missed an opportunity to place a good speech before a public that needs to be informed.

* * * *

EDITORIAL NOTES

IN his book, "Statesmanship and Religion," Secretary of Agriculture Wallace, who is of the "faith," states that "the (Hebrew) prophets were the first people in recorded history to cry out in a loud, clear voice concerning the problem of human justice." Here Secretary Wallace is in error, for in 1933 the late Dr. James Henry Breasted, director of the Oriental Institute of the University of Chicago, revealed that we get our oldest moral saws from Egypt, some of them not less than 8,000 years of age (2,000 before Adam). As regards "justice" between man and man, the Egyptians were circulating ideas in Palestine before the appearance of any of the Hebrew prophets or reformers, who could have read it all from the papyrus rolls whence they derived their social gospel. They copied some into their writings, as for example in the Book of Proverbs. The matter in Proverbs, from the 17th verse of chapter 22 to the 22d verse of chapter 24 is from an Egyptian book of proverbial wisdom. Some of the items are familiar quotations, such as:

"Look not upon the wine when it is red."

"In multitude of counsellors there is safety."

"Seest thou a man diligent in business? he shall stand before kings."

"Buy the truth and sell it not."

Older by fifteen hundred years than anything in the Bible except what may be copied from it, is the Code of Hamurabi, king of Babylon (2240-2185 B.C.), in which "a loud clear voice concerning the problem of human justice" is heard. Written before the Hebrew god came into existence, this ancient law and literature was mere heathen stuff until the Bible compilers put it into their scriptures, when it at once became the voice of Jehovah and was thereafter thought "inspired."

* * * *

JOHN D. ROCKEFELLER, JR., notifies his fellow Baptists that hereafter his gifts to the churches will be split and not confined to his own denomination, the Northern Baptist, which has been receiving annual donations up to five

million dollars and over. Hereafter, he explains in a letter, his gifts will be to projects inter-denominational or non-denominational in character. Mr. Rockefeller is sometimes in sympathy with heresy. When the Rev. Harry Emerson Fosdick was put on trial by the brethren for denying the virgin birth, Rockefeller built him the Riverside church at a probable cost of \$5,000,000. He may yet lend the Humanists a hand. It is not recalled that he has been a contributor to the schemes of the "three faiths" to put their religious teachings into the public schools, but he placed many millions at the disposal of the world's foremost archeologist, Dr. James Henry Breasted, who has just died at the age of 70, and whose last contribution to the press was probably his important article (upsetting to biblical faith) in the Rationalist Annual for 1936.

* * * *

ONE of the recent religious notices in a Los Angeles paper announced:

Dr. Martin S. Charles, said to be a converted Atheist, former editor of the *Godless World* magazine and lecturer for the American Association for the Advancement of Atheism, will speak tomorrow evening in Calvary Baptist Church on "The World's Conspiracy Against God."

If that is the true history of this miracle of grace, his name has experienced conversion also, for the editor of the *Godless World* had a different one. But his change of heart should be called not a conversion but a reversion, since he was formerly a minister of the gospel. There was no great sensation when he dropped preaching and took up atheistic lecturing. Abler men than he have done that. The day of this writing we have a letter from a clergyman, a doctor of divinity, who wants to organize a Freethought society and to lecture. It is the "converted Atheist" who gets the publicity.

In the paper announcing "Dr." Charles at the Baptist church in Los Angeles another notice tells where "Mrs. Harriet Mason Sunday, former wife of Billy Sunday, Jr.," will officiate as preacher. She married a son of the evangelist and he turned out to be a bad egg. One newspaper in its obituary of the late Billy, Sr., stated that he made \$150,000 a year and spent most of it on his scape-grace sons.

* * * *

PICTURES in Washington papers, showing civil officials foregathering with ecclesiastics, convey the idea that church and state are the same thing, as Mr. Roosevelt has once said. When the Rev. Father O'Leary was inaugurated president of Georgetown University, in November, the doings were attended by three justices of the United States Supreme Court and a host of minor politicians. The justices were Butler, Stone and Roberts. A few days earlier the politicians honored with a "civic reception" Bishop Ryan, who was leaving Washington to be bishop in Omaha, Neb. He had his picture taken between Postmaster General Farley and Secretary of Agriculture Wal-

lace. Somebody presented him with a piece of writing that began "We, the citizens of Washington." It may be doubted whether the citizens of Washington gave a damn, unless at the capital there are some who were humiliated to see civilian office-holders capering before ecclesiastics. The politicians do their performing to pull the Catholic vote, but in this they may be disappointed, for while the church may seek to avenge "insults," it accepts favors as its due and makes no return.

* * * *

QUOTING from Jérôme Davis's "Capitalism and Its Culture" John T. Flynn brings out the following: "Mr. Davis describes the president of the American Bar Association in 1934 speaking in Harvard Law School to the budding attorneys assembled to receive his advice.

"The most important thing about law is getting business . . ." said the great lawyer. "Go to church even if it is hard to take. You'll meet a lot of nice people there. It isn't so important for you to see them as for them to see you. Now, that's called the church racket. But what of it, as long as you're getting business in a quiet, genteel way?"

Freethinkers have always pointed out that "the church racket" was worked in pursuit of business. The president of the Bar Association, who is not a Freethinker, is so far as we know the first of his profession candid or cynical enough to give the game license by recommending it to law students as legitimate.

* * * *

PROBABLY the thousand Catholic war veterans "from fifteen countries," who assembled lately in Vatican City, and to whom the pope made a speech, expected to hear something that would determine their attitude toward the war now making by Italy on Ethiopia. As reported by the United Press, this is what they got:

"The pope drew a careful analogy between wars of defense and wars of conquest, and said that either sort of war could be approved if it was in defense of Christian rights and treasures."

The papal idea of Christian rights is the right of his church to advise and control temporal rulers; and by "Christian treasures" he can mean nothing but church property and other possessions. Catholic conquistadores carried on wars of conquest with the papal sanction and spurred by the promise of Jehovah: "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." Did a pope ever maintain that heathen or Infidels had rights that Christians are bound to respect, even the right to land or property, national, real or personal?

* * * *

A REVIEW of a new biography of Joan of Arc, Maid of Orleans, says: "The average person of Joan's day had an exaggerated respect for the miracle-working powers of virginity," and "Joan knew that her virginity, her title of Maid, was a tremendous factor in her success." But it didn't save her from the church that burned her as a heretic, although virginity is a conspicuous remnant of sex-

worship surviving in Christianity. A current article on carnauba wax, the product of a species of the palm tree, has this curious note:

"Before carnauba wax was first used commercially about fifty years ago, beeswax was used for polishes. Today most beeswax goes into Catholic altar candles, which must be at least 51 per cent beeswax to meet an old church law based on the supposed virginity of bees."

Thus the virginity superstition is not confined to the phenomenon among humans. Insects also are inviolate. Five hundred years after her death at the stake, Joan the heretic and spiritualist medium has forty thousand monuments in her native land, for which reason the church has reversed its infallible judgment and made a saint of her.

* * * *

THE remarks of eminent women on present conditions as to "vitals and godliness" sound a radical note. Says Dr. Sarah Sturtevant, professor of education at Teachers College, Columbia University:

"Cherished ideals are challenged and familiar customs questioned as to their value. The uncertainty among adults has communicated itself to youth, and these heirs of change, bequeathed by science and machinery, are apt to be critical and agnostic of traditions as they apply themselves to the task of determining new standards for a new age."

As if in continuance of the subject, Dr. Valeria Parker, chairman of social hygiene of the National Council of Women, says that on account of economic stress youth is forced either to—

"Forego the emotional satisfactions of marriage or else to fall prey to the false philosophy that marriage as an institution is outmoded and that it is quite justifiable to enter into the marriage relationship without the formality of a ceremony."

A woman writer in *Harper's* stated some months ago that the majority of the young people are taking the latter course. Dr. Parker urges the older generation to "forget its conservatism," promote early marriages, and help finance young couples until the husband's income improves. All of which sounds reasonable. There are enough members of the older generation who are ready to be helped by the young ones later on.

* * * *

THE Constitution of the United States is "Agnostic" if not Atheistic; but former President Herbert Hoover in a speech has warned a meeting of the San Francisco Young Men's Christian Association as follows: "If ever a nation is to be founded on Agnosticism, this civilization must fall, for it is founded principally on religious faith. The influences which are spreading into the world are, many of them, Agnostic." This piety note is found in the utterances of many of our great men, like Mr. Hoover. We should like to have them discuss the matter philosophically, and, defining Agnosticism properly as relating to the existence of God, the supernatural origin of the earth and man, and the fact of a life after death, point out, from the evidence at hand, why uncertainty on those points should not be spreading. What do they know that the evidence supports?

OCCURRENCES AND OPINIONS

JANUARY 29, let all remember, is the 198th anniversary of the birth of Thomas Paine.

* * * *

PENNSYLVANIAN blue laws were so washed out by a tidal wave of reform at the last election that not only are Sunday ball games allowed but any community may have Sunday movies if such is the wish of a majority.

* * * *

EPISCOPAL Bishop Manning of the New York diocese and some of his clergy are out of harmony with this country's neutrality policy regarding belligerent Italy and Ethiopia. "There are worse things than war," says the bishop. As a majority of the preachers will be keen for war at the sound of a hostile shot, they may as well follow Manning's example and state their position in advance.

* * * *

THE "Watch Tower Movement" whose followers were first known as "Russellites," later as "Bible Students," and at present as "Jehovah Witnesses," has spread to the South African region of Rhodesia, where a British commission pronounces it "a dangerously subversive movement." Not only do the Jehovah Witnesses hold all earthly authority in contempt, but they are charged with such immoral practices as "community of wives among the faithful and the provision of deaconesses for the use of traveling teachers."

* * * *

CALLS for the services of Clarence Darrow do not allow him to remain in the retirement he sought some years ago. As a dispatch from Des Moines, Iowa, relates: "Clarence Darrow, forsaking retirement at 78 to defend a 'lifer' sentenced at 14 years of age, told Gov. Clyde L. Herring of Iowa that he 'couldn't sleep' after hearing the story of young Lyle Messner, 22-year-old convict. Darrow persuaded Gov. Herring to refer Messner's case to the State Parole Board after the convict's mother had begged him to save her son."

* * * *

AT Cambridge, N. Y., the Rev. Dr. Charles Ingraham died in the pulpit of the Presbyterian church on a recent Sunday while conducting religious services in place of the local pastor.—In New Brunswick, N. J., the Rev. George Tukacs, pastor of a Calvinist Reformed church, was sentenced to from one to two years in the state prison for forgery and uttering false checks. The "sacred calling" has its moral hazards. One walked with God and was not, for God took him, and another did likewise and was taken by the sheriff.

* * * *

THE circuit court at Mount Carroll, Ill., has been called upon to decide whether a minister who preaches that "some of Christ's miracles were myths" may hold a pulpit in the First Christian church at Thomson. The elders hold that their pastor, the Rev. David E. Todd, has no right to teach such doctrines. Churches of this denomination being independent of one another and having no ruling body like a synod or presbytery, take their theological disputes to the civil court. They are Fundamentalists and believe every word in the Bible.

* * * *

LITERARY and social notes in the Post include one on a new book about Lincoln by Sherman Wakefield, the son of Dr. Homer Wakefield, long known among Freethinkers. It is written that "Mr. Wakefield's book, which will be entitled 'How Lincoln Became President,' is scheduled to make its appearance on Lincoln's birthday, February 12 next. Although still in manuscript form, it has received the approbation of several authorities on the life of the Great Emancipator, among them Joseph W.

Fifer, a former governor of Illinois, who knew him personally." While Sherman is working on his "Lincoln," his wife the former Eva Ingersoll Brown, "is assembling letters and other data in preparation of a life of her distinguished grandfather, Robert G. Ingersoll. For the purposes of her book, Mrs. Wakefield has been making an intensive study of TRUTH SEEKER files, which contain Ingersoll items dating from 1874 to Ingersoll's death in 1899 and after.

* * * *

AN Ohio prelate, Archbishop McNicholas of Cincinnati, terms the doctrine that the child belongs to the state a "most dangerous communistic principle." Undoubtedly it is communistic. But the archbishop denies that the state or government has the right to prescribe and direct the education of children and of youth. And that, of course, is anarchistic, though the archbishop may not know or intend it. His notion is that the church should direct education and the state make it compulsory. Then the church instead of the state would own the child.

* * * *

DOCTORS have lately discussed the morality and legitimacy of giving permanent relief to hopeless suffering by administering an anodyne. The authorities of the Catholic church condemn that humanity, which conflicts with the former Catholic practice of prolonging the pains and deferring the mortality of the tortured on the rack by adjourning, and of those burned at the stake by keeping the fire low. That was always the Catholic way. The Most Reverend Chancellor McIntyre of the archdiocese of New York lately boasted of his church as a "striking exception to the law of change," using the word change for progress.

* * * *

THE charge of recreancy to his craft, or wanting class-consciousness, would lie against the Rev. Lester H. Clee, state senator-elect from Essex county, N. J., who proposes that the state abolish the \$10 fees which it pays to clergymen for saying prayers at the opening of each legislative session, and urges also that the salaries of chaplains at all state institutions be eliminated. This parson Clee is pastor of a Presbyterian church in Newark and has a big Sunday school, but being now in the legislature and soon to be a senator he seems to have lost interest in the graft of his clerical brethren. In behalf of Americanism, which is the separation of the civil from the ecclesiastical, the only motion in order is to abolish chaplains altogether. Withdrawing their salaries may amount to the same thing, but that is not the forthright way of approaching the question. If chaplains are employed by the state or anybody else, they are entitled to pay; but as their office is one that should be unknown to a secular state, it should be promptly abolished.

* * * *

THE "ark of the covenant" goes to the wars again, or so a dispatch from Addis Ababa reports. "As in ancient days," we read, "when Joshua besieged Jericho, the Ethiopian high priesthood gathered at an early morning service at St. Mark's Cathedral, adjoining the Emperor's new palace, and dispatched the arks of the churches of St. Gabriel and St. George, the symbols of God's covenant with his people, to the front to encourage the warriors seeking to repel the Italian invasion." None of these is the original ark borne by Joshua's soldiers. That perambulating sanctuary, the public is informed, lies entombed deep beneath the holy city of Aksum, having been miraculously swallowed up by the earth some centuries ago to save it from defilement at the hands of marauding Arabs. The Catholic clergy of Italy view the Italian invasion of Ethiopia as a mission to plant the true cross of Christ. If it succeeds they will dig up something at Aksum to represent the ark and put it on view with their collection of fakes in Jerusalem.

The Consolation of Israel

A TALE

And, behold, there was a man in Jerusalem, whose name was Simeon, . . . waiting for the consolation of Israel.—*Luke 2:25.*
And there was one Anna, a prophetess, . . . and had lived with an husband seven years from her virginity.—*Luke 2:36.*

Mary continued in the temple as a dove educated there. . . . And when she was twelve years of age, the priests met in a council, and said . . . What shall we do with her, for fear lest the holy place of the Lord our God should be defiled? The angel said to Zacharias, . . . He by whom the Lord shall show a sign shall be the husband of Mary. . . . And behold a dove flew upon the head of Joseph.—*Protevangelion viii.*

THERE was much noise in the temple, and the rabbis suspended teaching for the day. One Joe, carpenter and joiner, had been hired to make repairs on the altar, and the noise emanated from his hammer. Joe also whistled a variety of tunes that as a journeyman he had picked up at Magdala, when Mary of that port entertained. Occasionally he swore. This happened when he hit a nail with the chisel that he used in smoothing his mortises and tenons. "This damned repair work!" he exploded; "it's hell on edged tools." Then behind him he heard a faint "Oi!" in a shocked feminine voice. Some of the scholars, young men and women, were listening and looking on. "Co-eds," he determined. "That one might be a good-looker with her head uncovered and the veil off her face." The three or four girls present were veiled. He tossed the chisel, a wide-bladed, long-handled tool, to where his coat lay. He would put it on the stone at home that night and take the nick out of it.

Sundown came; Joe knocked off, put on his coat, the chisel inside. On the way out of the temple he said, "Good-night, Pop," to a bald and toothless old fellow sitting on the steps, but got no response. He gave him a second glance, saw he was a nut, and passed on. As he walked he became conscious that working all day with female spectators got a fellow bothered, excited his ambition—made him think of the sex. "And there's one of them," he remarked to himself. He whistled Rolling Down to Rama and trailed along. The girl he noted as "one of them" turned the corner of a street called Straight, which was crooked, and as that was his way home he turned, too. Soon he saw her progress blocked by a man. It had fallen dusk, but he could spot the man as one of those foreign soldiers who infested the town. Joe adjusted his hand to the haft of the chisel under his arm. When he came up, the man had the girl by the wrists, and she was struggling to break his hold. Joe's greeting to the assailant was, "Hands off the lady, comrade." The foreigner glared and answered with contempt, "On your way, Kike."

"After you, partner," said Joe.

"You've asked for it," the fellow rejoined, and jerked his spontoon.

A spontoon would be a policeman's nightstick with a hook on it. He swung at Joe, who stepped back and threw his chisel. The blade took the man in his mid-section, the handle whanged him over the eye, and he sat down. Joe tossed the spontoon behind him. With his own recovered weapon he menaced the foe, who got up, turned around at command, and Joe booted him.

"I'll see ya later," said the disarmed warrior fiercely.

"Once more, maybe," Joe admitted; "but this old jimmyslick might just as easy have got you between the eyes. Now keep going."

The foreigner kept going and Joe turned to the girl, who was not so agitated as he expected. "You are a brave one, Miss," he said to her. The way she wore her hood, he could see of her features only her nose and one eye.

"But I heard your whistle and knew I was safe," she replied with admiration.

"Do you know that bozo?" Joe indicated the disappearing soldier.

"His name is Pandera, and he snatches Jewish girls for the officers."

"Well, the son of a dingbat! But I'll be seeing you home, lady."

She took his arm, and squeezing it said: "You must be awfully strong." And in a few moments: "Here is where I live with my uncle and aunt. You saw him. He sits on the steps of the temple and never says a word, being under a vow. His name is Simeon."

"Yeah, I seen him," said Joe. "Funny old ghoster."

"And you should know my aunt—a great prophetess. She is out somewhere prophesying this evening."

"Then I might go in for a minute," Joe postulated, for they had come to her house.

"But you mustn't. All the lessons in decorum that I have learned teach a girl she should never receive a gentleman friend when parents or guardians are absent."

"Sho! Well, come along to my house, then. It's on this block."

"That would be even more unconventional, they tell me. So, if you insist, we must choose the least of two things both naughty."

"Meaning, perhaps, that I can come in here?"

"Uh-huh. But tell me your name first. Mine is Mary."

"Mine's Joe. Hope to see more of you, Mollie."

They shook hands and went in; and Mary brought no lamp. She was crying when he took his leave, still in the dark, and he was making his excuses—that he didn't mean anything when he came in, "but, darn it, you are a swell girl, and I'm naturally kind of ambitious." Mary gulped: "I'm bawling because you are going away."

He did not see her again on the street. In fact, he saw her not at all; for he came again only after dark, and her room, never lighted, was darker than outside. His next job took him out of town for three or four months. Back once more to the home town, he found Mary absent from her house, and her aunt's reception gave him a chill. Really she could not inform him of her niece's whereabouts, but thought she was visiting relatives in a city of Judah. "I aimed to marry the girl," confided Joe to the aunt, who shook her head. "My niece is not of the kind who give themselves in marriage. Fortunately, she has enjoyed my teachings and lives by them. But if you are ready to take a wife, one of the temple girls becomes today the bride of some fortunate man. Husbands for temple girls, you are aware, are chosen by lot."

Joe's ambition prodded him up the steps where Simeon still waited. Inside the temple the bride-to-be sat on the ground and showed only her nose and one eye. Opposite her he took a seat with a half dozen other males who were trying to coax a tame pigeon to hop their way. When the bird waddled in front of Joe, the girl made a slight sound and it jumped to his knee. "My lucky day," said Joe—"or is it?" Anyhow, he claimed the girl as his plunder, kissed her and bore her to his house. On the way she squeezed his arm and told him he "must be awfully strong." Joe (to himself): "They all have the same line."

The girl bride hung on and made progress by skips. Anon she giggled. *She had trained that pigeon.* As he led her inside his house, he observed that the only time he ever was with a girl like this she wouldn't have a light. The bride offered the bright suggestion that perhaps the girl wasn't pretty. Quoth Joe: "I never saw the face or figure of her; but" (bringing two lamps) "this is going to be both." The bride smiled and detained for caressive purposes the hand he placed on her robe.

Had Joe's inspection stopped at her face he never would have

doubted his luck; but that little torso—she must have swallowed an olive—ho, hum! these things happen to the best of them. She bore his scrutiny with pride, and said with a calmness that looked like cheek: "You don't seem to be very ambitious this evening, Joe." He was minded to put her away privily—return her to the temple as impaired. She laid her robe somewhat concealingly over her lap, puckered her mouth and whistled, after a woman's fashion, one of the airs he had brought from Magdala. It was Rolling Down to Rama.

"Hi! Stop it!" said he. "Where'd you pick up that aria?" And with innocence on her brow she replied: "It is the tune of a hymn I sing named Straight Street."

Now Joe was a good mechanic and not altogether dumb. He had moments of illumination. His face was now lit by a grin so wide and high that his cheeks went up and closed his eyes. "If I had my leather apron on," he said, "you'd get laid across it." What Mary said in reply was in her native tongue and contained the Aramaic word for ambition.

In due time there was an Annunciation, made by the neighbors' wives and reaching the temple girls, who said they had suspected it and were not surprised—nor jealous, either, for any one of them could have had Joe, they said, if she'd wanted to marry a wood-butcher.

"About what date will the visitor arrive?" Joe asked Mary, who answered it would be sometime near Christmas. "But," said Joe, "there ain't any Christmas yet," and Mary contended, "Then it's time there was one."

On the night the midwife came, Joe hung around outside till he heard an infant cry. when he let off the biggest skyrocket ever seen in Judea, and three professors, Caspar, Melchoir and Balthazar, came from the University of Magee, Down East, to investigate the phenomenon.

The saga of Joe and Mary runs that when the parents brought the child to the temple "to do for him after the custom of the law," they encountered the aged Simeon. "Whose young one is that?" he demanded, and Mary replied: "Your nephew, Uncle Sim," whereat he rejoiced. "Me and wife never had no progeny," he explained to Joe. "Mary's our only descendant, and I swore not to touch a drop till she had an heir and I could celebrate something. Well, quints next time! I'll see you about New Year's. Nunc dimittis."

Uncle Sim went down the street and turned in at the first public house.

"Seems to have got shet of his vow," said Joe.

"The consolation of Israel has come so far as Uncle Sim is interested," said Mary.

* * * *

To the Earth Planet

IN thee, great globe, sailing the starry main,
I find a comrade of th' heroic quest,
And all thy Titan-throbs of storm and pain
Are echoed in the clamors of my breast.
Thy child Humanity in tireless drives
Of trial, error, blessing, curse and war,
To shape a life of truth and beauty strives,
And climbs to weal through hells of waste and gore.
For Gods and Saviours thou hast proud disdain;
The manly valor, woman's loving soul,
The all-people's heart, the universal brain
In one vast motion seeks some shining goal.
With thee, great comrade, I forget pale death,
To live thy life is breathing victory's breath.

FREDERICK J. GOULD.

Ethiop's Unique Treasure

THE Christians of Abyssinia claim to be the proud possessors of the Ark of the Covenant. Who is there to disprove their claim?

The point to be debated, however, is not whether or not the Ethiopian ark is genuine, but whether its possession by any people in the past has ever been an advantage. Confining our remarks to a single incident in the story of the ark, as reported in First Samuel, chapters four, five and six, it will be seen that this highly venerated chest of acacia timber possessed no more virtue than any other wooden box—except for mischief.

The biblical reporter describes a battle between the Jews and the Philistines, in which the former were badly beaten. But why did the chosen people go down before the heathen? The priests were quick with the answer: It was because they had left the ark behind instead of pitting it against the enemy.

A second encounter is arranged for, but this time the Jews have with them the ark of the covenant of the Lord of hosts. Confident of victory, the Jews rush upon the Philistines with ear-splitting shouts which greatly alarm the enemy. We read in the Bible, however, that the Philistines, instead of calling upon their gods, looked to themselves for help.

"Be strong and quit yourselves like men" is the challenge passed around in the camp of the heathen.

The two armies clash, but once more Israel is put to rout, not only with greater shame and slaughter than before, but, incredible as it seems, they also lose possession of the precious ark.

In the keeping of the Philistines the ark suddenly becomes very much alive. But, as we remarked before, it confines its activities to mischief-making. It knocks down the heathen gods from their pedestals, and raises "emerods in the secret parts" of the people. In addition it inflicts the land with pestilent mice. The Hebrew ark becomes so annoying to the Philistines that they get rid of it as quickly as they can.

Arriving, on its return journey to Beth-Semesh, the Jews rejoice to behold the ark of the covenant once more in their camp. But the rejoicing is soon converted to loud lamentations. Some "fifty thousand three score and ten" of the chosen people are killed for daring to peep into the box, supposed hiding place of something or other. Thus the ark slaughters more Jews than did the Philistines in battle.

We hope Emperor Selassie will realize that if the ancient ark of the covenant could not give the Jews victory in battle or save them from being finally driven into captivity and subjected to centuries of cruel persecution in every land, something else is needed to protect his people against the devastating dynamite of the Italians.

M. MANGASARIAN.

THE SUBSCRIBERS' COLUMN

THE names found hereunder are those of subscribers who in the month of November, 1935, made contributions to the support of THE TRUTH SEEKER and its work. This is a report on that month, because December is not completed at the date of our going to press with the January number. We are placing the report here to be sociably near to the contributors, who are: M. S. Wagner, \$1; Ole Olson, \$1; E. J. Drugmand, \$2; W. A. Sass, \$1.35; Mrs. A. D. Sheakley, \$3; M. J. Friedman, \$2; Bennett Larson, \$1; Fred Kuist, \$1; C. W. Thomas, \$1; J. M. C., \$1; R. L. Hardy, \$1; G. DeMerrill, \$1; D. D. Payne, \$5; C. Kramer, 50 cents; Mrs. B. Bisek, \$1; F. A. Wasserman, 50 cents; A. M. Metelonis, \$1; B. M. Angel, \$1; G. H. Townsend, \$1.50; W. L. Block, \$3; J. M. Ehlers, \$1; A. F. Clark, \$1; H. A. Pagels, \$1; F. B. Stalecker, \$1.45; Frank Nein, \$4; Jack Leivers, \$1; J. G. Palmer, \$1; A. Peterson, \$1; "S. G.—N. Y.," \$4; H. E. John, \$3.50; F. J. Cruice, \$1; A. N. Lassial, \$2; H. D. Groff, \$5; A. Gottschalk, \$4; Oscar Redfield, \$2.75; F. J. McKosek, \$1; B. A. Dyer, \$1; S. Winterbottom, \$20; Mrs. M. A. Pfotenbauer, \$1; W. P. James, \$1.70; H. Gill, \$1.75; Fra Aloysius, \$6; Dr. L. d'Maurologoitia, \$1.25; total, \$93.75.

November was a pleasant month, made memorable by the winning of the sixtieth year since we began service with THE TRUTH SEEKER, and its celebration by the Society of Freethinkers of America, in company with good dining, speaking and writing, and followed by many felicitating letters. And at the same time the editor came by the unearned increment of one beautiful timepiece, while the Sustaining Fund reached the highest bracket since August last. Already the Compliments of the Season are being extended; "Long life to THE TRUTH SEEKER" is duly honored, and the prospects are as bright as they have shone on any December since the fall of prosperity. Our principles are surely spreading, even if there is less rallying around them at present than we could wish. In his contest for the general recognition of the truth he cherishes, the Freethinker is one against ten thousand, if not more; and still he holds his own fairly well. There may be swirls and backward movements, but there is less narrowness, and the process of the suns goes on widening the thoughts of men. We cannot feel that a single number of this publication or the labor of producing it has been wasted. Therefore, with the past kept in mind, with hope springing eternal, and with a reasonable reliance on the unexpected, we can wish the readers of these lines a Happy New Year.

* * * *

Letters to the Editor

Full Thirty Times Hath Richard Been Along

My dear friend George: Holiday Greetings from an old timer! (A 30-year subscriber should be an old timer.) May your keen faculties remain as alert for the next 25 years as they have been for the last 70 years. Good Luck, Good Health and Prosperity to you and yours! If I ever become one of the Affluent, my first consideration shall be the welfare of your love, THE TRUTH SEEKER. Sincerely your friend, RICHARD BLANCK, Maryland.

* * * *

Best Wishes Come and Go Around the World

Congratulations on your record for the good of humanity. What is worrying me greatly is the progress of that "Frankenstein" monster, the "Roman" Catholic. He is the chap to more than watch. He is eating up all the other "spawn" and finds them nourishing. Money is no obstacle to these gentry. They are holding congresses everywhere, regardless of expense; distance is no barrier, and they flock there in hundreds. Take it from me, sir, their armory is working full time, and can be guaranteed to provide thumbscrew and rack for every need. It is a great pity some moneyed man does not endow an anti-bunk leaflet distributing fund.

I sincerely hope, my dear Mr. Macdonald, that this letter finds you enjoying A-1 health, and that the November 1 Testimonial Dinner in your honor will be the huge success it should be. [It was great.—Editor.] Fine as it is to "keep the harness on" I hope it will not always mean racing for you, as I am of the opinion we should all make it a point to reserve at least ten years in which to sit back and enjoy reviews of progress, and watch how the younger bloods shape up. Best wishes for your future health and happiness.—C. W. THOMAS, Ashburton, N. Z.

* * *

Facing the Truth Unafraid

I've been searching and searching for it all my days; and now at 65 I believe I have come to the right conclusion. It is oblivion, like any other old weed or animal; and this is the first time in my life to be unafraid. When the hour comes for my passing, won't that be a good deal to be thankful for? I have had a most pleasant life, and while sometimes I "took it on the chin" I am not feeling sorry for myself, which I venture to remark is more than a good many can say who have done mass-trotting to the "holy of holies" every Sunday from 6 A.M. till noon—the nitwits!—ROSE BARRY, Washington.

* * *

Would Organize and Address a Society of Freethinkers

I have just recently left the church. I desire to find a nucleus for the organization of a branch of the Freethinkers of America or a similar organization that I could promote in some city outside of New York. I am also available for lectures along the lines of Rationalism anywhere, and shall be grateful to any Freethinker who can help get employment outside of the church, which has long since outlived its usefulness if it ever had any—which I doubt.—CARL POLSON, Decatur, Ill.

* * *

The Pandering of Abraham and His Son

An article in your December number pertains to Abraham as having attained current newspaper notoriety. The article points out in effect that according to Genesis 12:11-20 this patriarch when young acted the pander by trading his wife's favors for his own advantage. In a subsequent issue you might give another patriarch his due by quoting Genesis 26:7, which shows that Abraham's son Issac did the same, having learned of his father's behavior, perhaps from stable gossip.

These patriarchal panders are not reproached in the Bible, which is significant of the insincerity that clerics past and present exhibit in writing and revising the Bible. How the women felt can be imagined, but the poor things had no remedy.

You quote 1 Peter 3:6, where women are admonished to be in proper subjection to their husbands, and by inference Sara is praised as a holy woman. How does a priest at present, guided by the successor of Peter, like it if the penitent's husband has farmed her out to his employer to get a salary raise for himself? She may profess to doubt its having been a sin, or worth confessing, since Sara and the wife of Isaac both obeyed their husbands; and she may justify herself by saying she assumes that holy church still holds with what 1 Peter 3:6 teaches.—A READER, New York.

* * *

From This Paper's Constant Friends

In renewing my subscription for two years and making a contribution to the Sustaining Fund, I want to offer my congratulations to you on your success in keeping THE TRUTH SEEKER in circulation. I think you have done very good and worthy work, and I hope you will continue.—MRS. A. D. SHEAKLEY, Pennsylvania.

##

A dollar for another year, and four for the Fund. One can miss many things in this world and find the loss of no great moment, so far as contentment is involved, but missing the monthly visits of THE TRUTH SEEKER just isn't one of those things. Here's hoping for many long years ahead for you and me and all the TRUTH SEEKER friends.—FRANK NEIN, California.

##

I eagerly look forward to THE TRUTH SEEKER's coming about the 25th of each month, which is appreciated as much as ever. I wish I could be at that banquet and shake hands with you and the TRUTH SEEKER family of readers.—WM. E. DELONG, Mich.

##

I hadn't counted on contributing to the Fund until my renewal time in March, but here you come along with several extra pages in the December number, which of course must be an additional expense, and I'd feel like a "chiseler" if I didn't

show my appreciation by coming across immediately. May a large share of returning prosperity come your way; and I'm asking you now to see that I get an invitation to your Seventy-fifth Anniversary Dinner.—H. D. GROFF, Pennsylvania.

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In case my contributions stop,
I'm either dying at the top,
Or, putting it in sombre verse,
Am safely parked within the hearse.
—J. M. C., New Jersey.

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Glad you had such a nice testimonial dinner; and all the nice things said to you and about you are only a part of what I think of you, so there!—V. E. S., Rhode Island.

#

As there are six or seven friends among whom my Freethought reading matter is passed, from one to another, in the will I have made I give and bequeathe to the Truth Seeker Company, one hundred dollars with the proviso that THE TRUTH SEEKER shall be mailed to the addresses of seven friends for as long a time as the \$100 will pay their yearly subscription.—W. W. M., Connecticut.

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The only thing about THE TRUTH SEEKER I fail to enjoy comes when I discover that I have read it through.—LUTHER COWAN, Idaho.

* * * *

W. H. Allen of Los Angeles Is Dead

You have just lost one of your admirers. W. H. Allen, my father, died tranquilly and without the least pain. He was 86. He became a Freethinker in the middle seventies, sixty years ago, and held out to the very last.

Times are better here than last year. Uncle Sam is giving employment to so many that good results must reflect. I see Socialism ahead. I have looked it in the face for a quarter of century. Nothing but a big war can stave it off. All of the great wealth must pass to the people—the real producers of wealth. I am renewing my subscription.—C. H. ALLEN, Los Angeles, Cal.

* * * *

The Letter Box

MRS. MARY A. PFOTENHAUER, Iowa.—The full name of the first editor of THE TRUTH SEEKER was Derobigne (last syllable *bean*) Mortimer Bennett. The names bestowed on his next successor were almost equally classical, being Eugene Montague.

CHARLES ELTON BLANCHARD, Ohio.—The Man with the Badge-pin may not have been present to report your lecture at the Manhattan Liberal Club and how the Spiritualists reacted to it. Nevertheless your name and activities in the '90s are well remembered, with those of the contemporaries you mention.

DR. TOBIAS SIGEL, Michigan.—Clergymen like the Rev. Mr. Bollens should not be discouraged from coming out for the civil rights of laborers and farmers and everybody else. You say that "religion and labor will never harmonize; the one being ligated to drudgery, the other to humbugery, idleness, nonproductiveness, and selling spurious 'God's grace,'" which appears generally to be so.

SUSIE S. STAPLES, Minnesota.—You were safe in saying that "Charles Darwin, Voltaire, Thomas Paine, Benjamin Franklin, Mark Twain and Thomas Edison were Infidels, along with Robert G. Ingersoll"; and your relative who declares Voltaire and Franklin were not speaks mistakenly. The most that can be claimed for these two as believers is that they were not professed Atheists.

GEORGE H. TOWNSEND, Ontario.—We are not the less affected by your too kind and approving letter because it is delayed. It may be a case of mutual good luck that THE TRUTH SEEKER found and trained this editor as an employee sixty years ago and that the employee found his life job at the same time. It is certainly the good fortune of both to have had the loyal companionship and steadfast cooperation of those "old-time readers and admirers" you allude to, who would not all be accounted for with your name left out.

FREETHOUGHT BOOKS

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VOLTAIRE'S ROMANCES. I volume, 480 pages, with portrait and 82 illustrations. \$2.

The romances and tales in this volume have been selected for their graceful and sprightly wit, as well as genial humor and keen satire. They each teach a lesson of wisdom and morality—they teach courage, fortitude and resignation; and, what is perhaps of even greater importance, they also tend to free the mind from the baneful errors of priestcraft and superstition.

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Zadig, or Fate.	

WARFARE OF SCIENCE WITH THEOLOGY. By Andrew D. White, LL.D. In 2 Volumes. Cloth, \$7.50.

We all know from a fragment here and another there of general history that the church has forever been the opponent of science, that every invention has been denounced as the work of the devil, that new ideas have been suppressed with instruments of torture, and that the students of nature have uniformly been condemned as blasphemers. Professor Draper, in his "Conflict of Religion and Science," did the best that has been done up to the time of his death to show how belief and knowledge have been arrayed one against the other through the bloody centuries of religious domination, but his work may almost be called meagre compared with that of Dr. White.

WHAT IS MAN? and Other Essays. By Mark Twain. Cloth, illustrated, \$2.50.

When Mark Twain died, in April, 1910, it was known that he had written, for private circulation, a heretical book entitled "What Is Man?" but copies of it were not obtainable. This is now published in a handsome octavo volume of 376 pages.

WHAT IS RELIGION? and Other Essays. By Robert G. Ingersoll. Paper, 25 cents.

The essay, "What Is Religion?" which gives a title to the collection, was Ingersoll's last public address. The others are: "Declaration of the Free" (a poem); "The Bible Not a Moral Guide;" "A Vision of War;" "Declaration of Independence;" "Faith that Surely Wanes;" "A Look Backward and a Prophecy;" "The Oath Question;" "God in the Constitution."

WHERE IS HELL? In This World OR Another? By Marshall J. Gauvin. Paper, 25 cents.

An examination of the doctrine of hell in all its bearings—God's responsibility for hell, man's case against the God who would make a hell, the woeful effects of the doctrine, its intellectual and moral impossibility.

WHO MADE THE WORLD WITH ALL THAT IS IN IT? By C. F. Triebel. Paper, 25 cents.

An interesting little pamphlet on Origin and Development of the Spheres: Origin of Mankind; Simplest Forms of Life; Human Conscience; The Religion of Ancient India; Origin of Religion and Priesthood; Ancient Traditions; Asia, Europe and Africa; A Conversation of Two Hebrews; etc.

WHY I AM NOT A CHRISTIAN. By The Hon. Bertrand Russell. Paper, 25 cents.

A lecture delivered March 6, 1927, under the auspices of the National Secular Society.

WONDERS OF THE STARS. By Joseph McCabe. 124 pages, with four half-tone plates and several illustrations. Cloth, \$1.50.

Mr. McCabe's reputation as a writer of "popular" books on scientific subjects is unsurpassed. In this book he again justifies this reputation.

WORLD'S SIXTEEN CRUCIFIED SAVIORS: CHRISTIANITY BEFORE CHRIST. By Kersey Graves. Cloth, \$2.50.

Containing extraordinary revelations in religious history which disclose the oriental origin of all the doctrines, principles, precepts, and miracles of the Christian New Testament, and furnishes a key for unlocking many of its sacred mysteries, besides comprising the history of sixteen oriental crucified gods, etc.

Activities of the Freethinkers of America

During the month of November the Freethinkers of America offered a varied and interesting series of Sunday lectures at their Headquarters Hall, 155 East Thirty-fourth Street.

Mr. George Seibel, who delighted everyone as a most genial Master of Ceremonies at the Testimonial Dinner to George E. Macdonald the Friday before, remained over to lecture on Sunday, Nov. 3, on "The Religion of Shakespeare." Mr. Seibel has a book of this title, and both in his speech and writing shows a most profound insight into the mind of Shakespeare on religious and theological matters.

The Sunday following, Mr. Julius Hochfelder, a member of the New York Bar, delivered a talk on the important question of "The Churches and the Divorce Laws," especially with reference to the iniquitous state of the marriage and divorce laws of New York State. Mr. Hochfelder has fought valiantly against the influence of the Roman Catholic Church to have the cruel and inhumane provisions of the divorce laws ameliorated in this State, but assemblymen and senators who thoroughly agree with him frankly admit that they are powerless against the power of the church.

Mr. L. E. Schlechter, also a member of the New York Bar, occupied the platform on Sunday, Nov. 17, with a lecture on "The Illusion of Immortality," giving the result of his deep study and research into the origins of belief in survival after death.

Mr. Ludwig Lore, well known as a columnist of the New York Post, addressed a large gathering on the timely topic of "Religion and War," in which he traced the sinister influence of the churches behind international war-makers. Pertinent analysis of the situations in Italy and Mexico revealed how much the Catholic church deceives the world with its pretense of peace.

A feature of the social end of our activities are the Social Bridge Parties held alternate Wednesday evenings. A large gathering was present on Nov. 20, prizes and refreshments being included for the charge of 25 cents admission. Inclement weather has forced the Freethinkers off the street corners of Broadway, where they have held some very successful outdoor meetings.

L. H. LEHMANN, Org. Sec.

* * *

ON behalf of his society, the Freethinkers of America, Joseph Lewis has called to the attention of the Department of Public Welfare the existence of a lottery conducted under the auspices of the Carmelite church in East Twenty-eighth street, New York city. "During the past month," he writes, "swarms of children have been accosting people in Thirty-fourth street between Second and Third avenues urging the purchase of a lottery ticket." Mr. Lewis believes this to be violative of the state law against gambling. In Grand Rapids, Mich., Mrs. Eleanor Girodat was lately arrested for conducting a gambling game in the interest of Catholic charity, fined \$5 and assessed \$20 costs of court. The Catholic church does not condemn gambling in general where the odds are fair, nor gambling in its own interest regardless. Protestants view gambling as sinful, but countenance raffles, grab-bags and minor forms of this particular vice. In New York the district attorney's office, which is making a drive against secular gambling, has not taken notice of what goes on in the churches.

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