



Humanist Society of New Mexico



March 2011

<http://humanistsocietyofnm.org/> zelda@amadorbooks.com

Quote of the Month

An error does not become truth by reason of multiplied propagation, nor does truth become error because nobody sees it.

Mohandas K. Gandhi

HSNM Family Co-Op Alternative Children's Sunday School

First and third Sundays, 3 PM
First Unitarian Church

Call 505-292-4375 for more information
or go to www.Meetup.com.

Santa Fe Humanists

Saturday, March 5th, 10:30am

What's in Your Genes?
Mary Haag of Genzyme Corp.

Community Room, La Farge Branch of the
Santa Fe Public Library, 1730 Llano St.

For more information contact Bill Weihofen
(505) 988-1343

Upcoming HSNM Meetings

Meetings are free and run from 10:00 to noon
(except where noted)

Saturday, March 12th

Informal Meeting

General Discussion starts at 10:10am

Restricted to Members and their Guests Only. For
invitation please contact Zelda Gatuskin at 505-
344-6102 for details or questions.

Refreshments: Ron and Vivian Panebouef
Summit Apartments, 3901 Indian School NE

Saturday, March 19th

Topical Discussion – Open to the Public

Revolution Now, Here and Abroad

Erna Fergusson Library, 3700 San Mateo Blvd. NE

Saturday, March 26th

Speaker Meeting – Open to the Public

*The Challenges of Teaching the Intangibles
of Education*

By Regina Turner

(see inside)

Humanist Minute: Zelda Gatuskin

Refreshments: Carolyn Jo Glen Kaye

UNM Law School, Room 2406, 1117 Stanford NE

Humanism is an ethical philosophy that derives its principles from science and reason rather than theology. It asserts the worth and dignity of every person, advocates personal liberty tempered by social and environmental responsibility, and promotes democracy, compassion, and justice. It sees human beings as natural organisms, whose values arise from culture and experience, and holds humanity responsible for its own affairs.

**The Humanist Society of New Mexico
(HSNM)**

A Membership chapter of the American
Humanist Association.

The purpose of HSNM is to promote ethical,
naturalistic, democratic Humanism among its
members and within its community.

Officers/Committees

Zelda Gatuskin: President [Public Information]

Roy Moody: Vice President

[Education/Programs]

Fred March: Past President

[Special Projects]

Leland Franks: Treasurer [By-laws]

Jerry Gilbert: Secretary [Membership]

Carolyn Kaye, Member-at-Large

Ted Cloak, Member-at-Large

Ongoing Projects:

Ron Herman, Director of Classes

Randall Wall, Newsletter Editor

Phil Smith, Webmaster

Attila Csanyi, Friendly Philosopher's Director

Subscription to HSNM Newsletter, published
monthly, accompanies AHA/HSNM
membership or can be obtained by
nonmembers for \$15 annually. Local
membership (HSNM only) is \$15/year (\$20 for
two adults in the same household); AHA
membership is \$35 for the first year, \$45 thereafter.
Send local subscription or membership request to:
Humanist Society of New Mexico, P.O. Box 27293,
Albuquerque, NM 87125-7293. Send Newsletter
submissions to: Editor, Randall Wall,
paragon2012@comcast.net or 1009 Childers NE,
Albuquerque, NM 87112. The deadline for
Newsletter submissions is the third Saturday of each
month.

President's Message

By Zelda Gatuskin

In 1994 I attended a talk by Henry Roth, author of "Call It Sleep." This intense novel of immigrant Jewish life in the U.S. was published in 1934 when Roth was 28 years old. The book received critical acclaim, but then it languished for decades until its release in paperback in 1964, when a front-page review in the *New York Times Book Review* launched it to bestseller status. Time passed...thirty more years, and still Roth did not publish another novel.

The occasion for Roth's re-entry into public life was the publication, at last, of a new novel, "Mercy of a Rude Stream." My own project at the time was a collection titled "Ancestral Notes," research for which had led me to "Call It Sleep." I wrote to Roth, who now lived in Albuquerque, asking if he would read my manuscript. He replied that he needed all of his energy to complete his own work. The point was driven home when I joined the standing room only crowd at Temple Albert to see the frail 88-year-old.

Roth was gratified, but not complacent. He had three more volumes to complete, he announced, and intended to do so. But we could feel the doubt that hovered over this ambitious project. In fact, he only lived one year longer, leaving his editors to hammer out the final volumes from the 2000 pages he had written.

Well, what did Roth have to say about his literary career? About his legendary writer's block? About the 30 years during which this new work had gestated? I will never forget the substance of his message, though after all this time I must paraphrase: "What I am most proud of about this book, which was not true of 'Call It Sleep,' is that it was written by a good man." And he went on to talk about the callow youth who had penned that astonishing first novel. That man was not anyone the elder Roth would care to claim or know. But in all the years which had passed since, years in which he'd lived a mundane life of husband, father, laborer and teacher, he had accomplished something much more significant - he had become a *mensch*. And he reported that he stood before us on that day as a decent human being, and this was his measure of success.

After the talk I stood in line to get Roth's autograph on my copy of "Call It Sleep." He remembered our correspondence and wrote on the dedication page: "For

Zelda Leah Gatuskin / I anticipate the work will be noteworthy / Am honored to inscribe / Henry Roth"

Others inspired me during this time. Regina Turner, our guest speaker for March, was bringing the International Anne Frank Exhibit to New Mexico through the NM Human Rights Project. I clipped the articles and re-read the Anne Frank autobiography, as I dug deeper and deeper into my family roots and my own consciousness. Regina herself became a role model and friend. I participated in a small way in the exhibit and surrounding activities, but my focus was still mostly on myself, my book and my writing career.

It is easy to fixate on specific projects and goals. Passion and ego drive us along. Accomplishments and credits accumulate. Sometimes we achieve brilliance, and occasionally the world notices. But fundamentally there is only one task before us that is necessary, if we are to live in a humane society, and that is to become decent human beings - preferably before our energy is spent. Regina's focus on teaching tolerance and compassion to young people gives me hope, and continues to inspire.

HSNM Scholarship Fund

HSNM has received a donation of \$5,000 to assist selected students with college expenses. Funds will be disbursed in \$1,000 scholarships over the next five years. Our first award will be made this fall. An Education sub-committee has formed to establish the nomination/application process and award criteria. Watch for more details in coming issues - but our donor prefers to keep a low profile.

HSNM Sponsors Book Award

HSNM will sponsor an award category - Philosophy - for the annual New Mexico Book Awards, conducted by the New Mexico Book Coop. Our name has already gone out on application materials and will continue to appear in conjunction with the awards. Details and entry guidelines are on-line at www.nmbookcoop.com. We can help by spreading the word and encouraging entries in our category. Also, judges are needed in all categories; ask Zelda for contact information if you are interested in volunteering.

HSNM Governance Notebook

by Zelda Gatuskin

The first meeting of the Governing Board was held on January 27.

The Board agreed to a bi-monthly meeting schedule. We will meet every other month following the membership

meeting at the Summit. The next meeting will be held on March 12 from noon to 1:30 p.m. Members may submit agenda items, attend and participate in the meetings, and review the Minutes under the following Standing Rules which have been adopted by the Board:

- * Each GB meeting will begin with a 10-minute Member Comment period during which members will have the opportunity to speak to the Board on any topic, on the record (the comments/questions will be entered into the meeting Minutes).

- * The general membership may also submit agenda items for the GB to consider and may request to come to a GB meeting to participate in discussion of specific issues. Such requests need to be submitted to a GB member prior to the meeting date.

- * Members are also welcome to sit in on GB meetings to listen and observe. They may provide their input to GB members informally before and after the GB meetings.

- * GB meeting minutes will be reviewed and approved via email. Finalized Minutes will be made available to any member upon request.

Committees Committees Committees

A Committees Workshop was held on January 12 following the informal meeting at the Summit. We successfully formed core groups for the Education and Membership committees, and identified candidates for the ad hoc By-Laws Committee, but we will need more members to volunteer for committee work and various tasks to lighten the load for those who are now doing double duty. Specifically, we need a PR team to help publicize our events and activities more widely and to assist with content for our Newsletter and website; and we need additional Education Committee members so that we can continue to build on our adult and youth initiatives. If you can help out with even a small task or on a "sometimes" basis, please talk with a Board member. We will continue to schedule our room at the Summit for additional time (noon to 1:30) following the monthly informal meeting so that we have a convenient and comfortable space for our GB meetings and committee work.

AHA Changes Chapter Program

AHA recently announced that they are ending dues-sharing arrangements with the chapters. This amounts to a dues increase for those who belong to both HSNM and AHA. On the up side, Chapter-status requirements have been simplified. For instance, our GB members can now

be drawn from our full HSNM roster and not just those who also belong to AHA. To ease the burden of the new dues arrangement we are looking at providing a grace period for local dues payment and setting October as dues renewal month for everyone. Zelda is working with AHA staff on plans for a statewide membership drive, as there are many AHA members in New Mexico who have not joined our chapter.

Next Speaker Meeting Bio and Introduction

Regina Turner is the founder and executive director of New Mexico Human Rights Projects. Raised in Western Massachusetts, she graduated from the University of New Mexico with a degree in American Studies.

Dedicated to fostering a more compassionate, caring and responsible citizenry through education, Turner founded the non-profit New Mexico Human Rights Projects (NMHRP) in 1989 as a means to conduct her work.

From 1995 to the present, Regina and NMHRP have been bringing unique and highly meaningful programs to New Mexico students and their teachers. Using the Holocaust as the vehicle to address our most basic understanding of human nature, modern society, social responsibility, and citizenship, she has conducted, exhibits, teacher training workshops, bullying prevention programs, essay contests, and has brought national and internationally known speakers to New Mexico, reaching more than 250,000 people in every corner of the state and even into surrounding states.

Regina brought the international Anne Frank Exhibit to New Mexico in 1995, 2000 and 2010. In conjunction with the exhibit, she implemented a Holocaust Speakers' Bureau composed of local survivors who visit middle and high school students to speak about their personal experiences. The survivors and the exhibit created a greater awareness in New Mexico about the Holocaust. Within the Jewish community, it brought to the forefront, the need to have a social service program for Holocaust survivors. Turner became the first coordinator for the Jewish Family Service Holocaust Survivor program from 1996 to 2007. In 1995, under the auspices of NMHRP, she established Café Europa a support group for Holocaust survivors. It continues to this day under the auspices of Jewish Family Service.

Regina's topic for March 26th will be **“The Challenges of Teaching the Intangibles of Education”**: New Mexico Human Rights Projects' mission is to lay a foundation for a generation of young people to understand the fundamental importance of human rights and respect for others by offering unique educational opportunities that encourage, inspire and

empower both students and teachers to work toward a more peaceful world. All it takes is compassion, empathy and respect for one another's differences. Founder and Executive Director Regina Turner will speak about the difficulties she has encountered in trying to make a difference in a society where these values are so often undervalued.

HSNM Topical Discussion Meeting

Erna Fergusson Library

2/19/11

“The Essence & Origin of Evil”

The discussion was moderated by Jerry Wesner who suggested the topic. He started with some definitions.

Jerry defined “evil” as “doing something with the purpose of harming another person.” He also mentioned that many people believe evil is a force which causes people to do bad things. Jerry concluded that “it is all about choices.”

Discussion points:

There is no evidence for the independent existence of evil.

“Good” and “bad” are functions of what we believe.

Evil is a matter of perception—it is subjective.

Evil is defined socially or culturally.

A distinction was made between what is “objective” and what is “consensus.”

For some people the end justifies the means.

A distinction was made among the terms evil, sin, and crime.

At least one person believes that some people are “born evil,” i.e., based on neurological factors.

Does everyone have evil, or the potential for evil, in them?

When we are in unusual circumstances we are more likely to do things we don't ordinarily do.

Proposed psychological bases for evil: power, control, greed, jealousy.

Is a belief that you are doing evil necessary to call your behavior evil?

Labeling others as evil can help dehumanize them so it is easier to kill them in a war; or discriminate against them.

Overpopulation contributes to dehumanizing people leading to bad behavior.

It is harder to harm people or animals who look like us.

Someone suggested that evil created God. Someone else said God created evil.

Is evil consistent with the idea of a compassionate God?

The issue was raised about scientists mistreating animals for research, and in the process of preparing food.

Evil doesn't "really" exist. But when we call behavior evil, it would be helpful if we can identify the evolutionary advantage for it. Perhaps, self-protection. Let's reject the concept of evil & focus on increasing our understanding of unacceptable human behavior. Recognizing evil can motivate us to do good.

NEXT MONTH'S TOPIC: March 19, Saturday, 10-12, Erna Fergusson Library.

"Revolution Now, Here and Abroad."

Industrialization, Nature and Human Nature in D.H. Lawrence's Works

An essay by Donald Gutierrez

Few modern novelists have taken the threat of industrialization to human integrity with such passionate seriousness as did D.H. Lawrence. Creating a significant body of work on this crucial contemporary issue points up one reason, among many, why Lawrence is one of the great writers of the century.

Lawrence has long been famous as an imaginative writer about instinctual experience and its relation to consciousness, character, and conduct. Only more recently have readers realized that Lawrence is basically an ontological writer, an author obsessed with the nature of being. He regarded sexuality as the crucial dimension for such a perspective, because to him it represented the deeper strata of human nature and thus was critically symptomatic of the radical condition of human existence. In long and short fiction, essays, poems, and even literary criticism, he probed the organic interrelatedness of life, love, and death, a triangle of elementalities that, if not exclusively his "property" as a tendentious and creative writer, he invested with remarkable authority.

Lawrence, moreover, broadened that authority by relating his fictions of being to modern industrial culture. His first important novel, *Sons and Lovers* (1913), dramatizes the breakdown of the primary community of the human family in a way more than Oedipal because it also embodies a major symptom of the disintegrating texture of 20th-century industrial societies.

Today, it is a truism that the young bear and act out the imprint of harmful familial impacts that so rigidify patterns of intimate relating that a fulfilling, stable love relationship can be difficult, if not impossible, to attain. Lawrence, himself such a victim, just escaped with his life and gifts from his possessive mother and unjustly

hated father, but also with a messianic drive to save everyone else. "Salvador Mundi" is Lawrence's persona in his greatest novel, *Women in Love* (1920), and though the name is partly derisive in that novel, it indicates aptly that Lawrence felt his role as a literary artist was "savior of the world." Though an outrageous ambition, it was, in a large way, his. And it is crucial for understanding the range of Lawrence's scope as a literary artist that "world," here again, means the world of work, of companies and machinery and miners and coal dust and time-clock, not just a social subset or two.

Lawrence's sense of modern crisis was one the era compelled, for the First World War occurred during his young manhood and deeply scarified his sense of reality. In an age prone to mechanizing social experience and thus threatening to deaden much private experience, Lawrence explored (and sometimes preached) the transcendent value of personal, interior reality. However, his attitude toward industrialization was usually negative to the point of anathema.

In two major works from his early middle period, *Twilight in Italy* (1916, later reprinted as *D.H. Lawrence and Italy*) and *Women in Love*, Lawrence reveals the bent of industrial society to mechanize and thus erode the forms of social culture within which, it is implied, significant being coheres:

It is as if the whole social form were breaking down, and the human element swarmed within the disintegration, like maggots in cheese. The roads, the railways are built, the mines and quarries are excavated, but the whole organism of life . . . is slowly crumbling and caving in . . . So that it seems as though we should be left at last with a great system of roads and railways and industries, and a world of utter chaos seething upon these fabrications . . .

—from *D.H. Lawrence and Italy*

Lawrence's last words in *Twilight in Italy* (1916), a book as much about the evolution and state of the modern psyche as it is about Italy, lament the industrial rigidification and consequent corruption of early 20th-century sensibility:

In Milan . . . I saw that here the life was still vivid, here the process of disintegration was vigorous, and centered in a multiplicity of mechanical activities that engage the human mind as well as the body, But always there was the same purpose stinking in it all, . . . the perfect mechanizing of human life.

—from *D.H. Lawrence and Italy*

Lawrence's work integrates radical criticism of the mechanizing and dehumanizing impact of the modern social order with intense, sensitive, and metaphorical representations of the instinctual life and relations of individuals either doomed by that order or trying to free themselves from it. In a poem from his *Last Poems* (1932) called "What Then Is Evil?" Lawrence relates the industrial mechanization symbolized in the wheel to the mind moving mechanistically in circles:

When the mind makes a wheel which turns on the hub of the ego and the will, the living dynamo, gives the motion and the speed and the wheel of the conscious self spins on in absolute, ... absolute, absolved from the sun and the earth and the moon, absolute consciousness, absolved from strife and kisses absolute self awareness, absolved from the meddling of creation absolute freedom, absolved from the great necessities of being then we see evil, pure evil and we see it only in man and in his machines.

—from *Collected Poems of D.H. Lawrence*

When humanity severs itself from the organic rhythms and "great necessities" of passion and nature, when the human will strives for the absolute in the form of an industrial and techno-logical mastery of nature, then such egotistic over-reaching results in a "perfection" Lawrence acutely views as "pure" evil. It is an insight that is formidably relevant to the economic culture of the 1990s.

The sociologist Philip Slater, in his book *Earthwalk* (Anchor, 1974), has generalized in analogous terms about a modern humanity out of touch with the realities and organic processes of nature:

The kind of growth Western culture has experienced over the past 300 years would be considered a sign of gross malfunction in any other context. Healthy growth is paced differently—it does not absorb or destroy everything living around it.

Slater's sense of the modern individual's perversion of ego and will seems strikingly dramatized in the social and personal conduct of the major industrial magnate in Lawrence's *Women in Love*, Gerald Crich, when Slater says:

The attempt to control and master the environment thus automatically pollutes it, for it decreases that aspect of the environment that renews, refreshes, surprises and delights "us," or "control and pleasure cannot coexist, for they destroy each other."

The personality of Gerald Crich has more than a little to do with the character of the mining system he imposes on his mine operations and miners:

There were two opposites, his will and the resistant matter of the earth. And between these he could establish the very expression of his will, the incarnation of his power, a great perfect machine, a system, an activity of pure order, pure mechanical repetition.

—from *Women in Love*

The narrator goes on to project Gerald as a deity in his "perfection" of industry as an expression of absolute will over both nature (the earth, coal) and human nature. Gerald thought of "his" miners as one does a knife: "does it cut well? Nothing else mattered Suddenly, he had conceived the pure instrumentality of mankind."

Carrying out such a conception kills something in both humanity (the miners) and the earth, and its expression is "pure" because it is so ruthlessly indifferent to the radical assault being waged against the nature and human nature within Gerald's reach. This modernized, "perfect" system, we are told, is what the miners really wanted:

They were exalted by belonging to this great and superhuman system . . . this participation in a great and perfect system that subjected life to pure mathematical principles ... was a sort of freedom, the sort they really wanted. It was the first great step in undoing, the first great phase of chaos, the substitution of the mechanical principle for the organic . . . —from *Women in Love*

This "system" is "pure" because it is gauged to obliterate any human distinctness in a mode of industrialization so perfect that it robs even its maker, Gerald Crich, of further purpose. If humans can be turned into objects of utility ("knives") by Lawrence's magnate, the implicit attitude toward nature itself is more frightening still, for it reaches its logical (and technological) conclusion in fantasies of global annihilation that two dissolute lovers (one an "industrial" artist) share near the end of the novel.

One of the major concerns in *Lady Chatterley's Lover* (1928), Lawrence's last and most vehemently anti-industrial fiction, is again the gradual destruction of virgin land and of the men mining it by British coal-mining enterprises. This erosive process is elaborated at some length in the episode of Connie Chatterley's memorable car-trip through a mining town halfway through the novel, and not accidentally. Connie has

already been stirred into new life by her developing love affair with the gamekeeper Mellors. Sexual rebirth sensitizes her to her socioeconomic milieu, reminding one of a passage in one of Lawrence's letters that should be better known: "I think societal instinct much deeper than sex instinct—and societal repression much more devastating." For the first time Connie really sees what industrialized surroundings have done to human beings born into a lower social niche than hers:

The car ploughed uphill through the long squalid straggle of Tevershall, the blackened brick dwellings, the black slate roofs glistening their sharp edges, the mud black with coal dust, the pavements wet and black. It was as if dismalness had soaked through and through everything When Connie saw the great lorries full of steelworkers from Sheffield, weird, distorted, smallish beings like men, off for an excursion to Matlock . . . She thought: Ah God, What has man done to man?

Connie has a brief moment of hope: "Mellors has come out of all this!—Yes, but he was apart from it all as she was. Even in him there was no fellowship left. It was dead." Despite one critic's objection that Lawrence romanticized the lovers and projected all evil onto the socioeconomic world, the insidious, blighting character of industrialism in *Chatterley* is movingly presented. It even appears before the narrative present of the novel in Clifford Chatterley's disfigurement by a war that itself symbolized concentrated and intensified industrialization taken to its most destructive extremes.

But *Chatterley* is also tentatively affirmative. Nature embodies—in the most literal sense of the word—the setting of the love affair. After one love sequence, Connie is described as being "like a forest, like the dark interlacing of the oak-wood, humming inaudibly with a myriad unfolding buds." And shortly after another pastoral interlude with Mellors, in which her experience of coitus is described as being "like the sea," and this as her being delivered (rather suddenly) into a new condition of womanhood, we witness this climax:

As she ran home [from Mellors' cottage] in the twilight the world seemed a dream; the trees in the park seemed bulging and surging at anchor on a tide, and the heave of the slope to the house was alive.

One beholds here a monistic mentality and cosmos at their most vibrant. Put more conventionally, Connie is projecting the overflowing spirits of her sexually and emotionally enhanced life upon her immediate world.

Thus, *Chatterley* divides into two major perspectives toward nature: the depiction of its obliteration by modern industrialization, and the implied sense of its salvation by uniting nature and human nature. The distance between these two perceptions in the novel—and it is considerable—measures the degree of optimism in Lawrence's outlook on humane survival in the age of extractive industries. All that seemed to him to remain was an apocalyptic, physical bond between the two lovers—their Pentecostal "little flame," as Mellors puts it. That flame or bond might not strike us today as enough, but at least it affirms both nature and human nature in as significant and testing a context of societal adversity as one is likely to find in modern fiction.

Elysian Fields

By Jean O'Hara, 9/19/1996

Birds flock together in Lafayette Park;
One sees varieties, never a snark;
On a clear day look for some person's lark--
Like a politician's hark or his bark;
This patch of green introduces a scene
That is available if you've a dream;
Presidents and gardeners stay and preen
To keep one's plant justifiably clean.
Just across the street is the good White House
Flowered with gardens, hopes and roustabouts--
All vying for space and ideas like Faust,
Since a week or man wrongly placed spells louse;
Flowers, birds and man look for Comfort's ways
To brave the cold blasts of Halcyon days.

Letters to the Editor

Thoughts on the February discussion topic, "The Essence and Origin of Evil": I define "evil" as any condition or act that results in avoidable or unnecessary suffering or death. Ignorance is always somewhere in the causal chain so obstacles to knowledge are the fundamental evil or at least close to the origin. Torture obviously meets the "avoidable or unnecessary" condition but the practice is rooted in ignorance at two or more levels. There is general ignorance about human nature. There is also ignorance about effective means to acquire accurate knowledge. As we learn more about effective knowledge gathering (through reflecting on the methods of the sciences, for example) it seem increasingly clear that torture and terror too are obstacles to acquiring reliable knowledge. As such they fall into the class of fundamental evils, or fundamentally evil. Events of nature, earthquakes, hurricanes, tornadoes, even global warming, are not evil in themselves. Human failure to

prevent disastrous consequences is evil indeed. Job is morally superior to his friends because he demands to know WHY?! And he is not satisfied with their facile, self-serving answers. What are the causes of all this suffering? The question is the first step toward overcoming evil.

Dale L. Berry

A Few Notes

The current trouble in Egypt is both thrilling and alarming. Thrilling because it might signal massive changes throughout the Muslim world leading to a world peace deeper and more lasting than any we've ever known. Alarming because the struggle could destroy objects of human history of untold value. Some of us have been anxious about possible destruction in and near Alexandria. We associate Christianity with Alexandria. Why?

I'm quoting from www.GotQuestions.org.

“Coptic” means “Egyptian,” and Christians living in Egypt identify themselves as Coptic Christians. As a denomination they originated in the city of Alexandria, one of the most faithful, respected, and fruitful cities during the Apostolic Period. Proudly, the Coptic Christians acknowledge and herald John Mark, (author of the Gospel of Mark), as their founder and first bishop sometime between A.D. 42 – A.D. 62. The Coptic Church was actually involved in the very first major split in the Church, well before there was such a thing as “Roman” Catholicism, as it was also well before the East/West split.

The Gospel According to Mark is the oldest of the gospels, which are present in the wrong chronological order in our Bible. Both Matthew and Luke based parts of their gospels on Mark's, because Mark's was available to them.

Coptic Christianity existed at a very early date, not long after the reported crucifixion of Jesus and well before the existence of “Roman” Catholicism.

Morton Smith, who passed away in 1991, was associated with Columbia University and was highly regarded everywhere. However, charges of forgery have been leveled at Smith because of his early work in discovering the Mar Saba letter, which was written by Clement of Alexandria and included additional information about Mark. You can find that letter in Morton Smith's translation on your computer under the

heading **Letter of Clement of Alexandria on Secret Mark.**

If Smith's early discovery proves to be a young scholar's hoax, we will be disappointed. We aren't disappointed yet.

Altogether this is a fascinating subject you might want to follow. I offer this much of it as a hook to your attention.

Lois Reisz Kimbrell

Friendly Philosophers

Monday, March 7th

Madame. Curie - Part 2 and Discussion

Monday, March 21st

Celtic Music: It's Not Just for the Irish
Jane Ellen

Copper Canyon Restaurant, 5455 Gibson (opposite Lovelace Hospital) in conference dining room.
Dinner at 5:30; talk follows.

The Atheists and Freethinkers of New Mexico

<http://atheists.meetup.com/75>

Sunday, March 6th, 9am

Albuquerque Center for Peace and Justice, 202 Harvard SE

Tuesday, March 15th, 6:30pm

Social Meeting at 6:30pm at Mimi's Cafe, 4316 The 25 Way, Near Jefferson and I-25

New Mexicans for Science and Reason

Wednesday, March 9th, 7pm

Tracking the Vampire, My Search for the *Chupacabra*

Ben Radford

UNM Law Building, Room 2405

1117 Stanford NE

Albuquerque Philosophy Meetup Group

Thursdays at 7pm

Varied Topics

For location see: www.meetup.com/philosophy-229