



THE SECULAR CIRCULAR

Newsletter of the Humanist Society of Santa Barbara

www.SBHumanists.org

OCTOBER 2012

October Program:

Professor Phil Zuckerman "What is Secular Studies?"

Professor Phil Zuckerman spoke to us in 2010 and was invited to return to report on recent developments at Pitzer College (in Claremont, CA) where last year he spear-headed the establishment of the first academic program in Secular Studies in the United States. He will explain what Secular Studies is all about, its academic domain, its vision, and its potential to illuminate an under-studied but growing segment of the population—those who live without religion.



Professor Zuckerman received his Ph.D. in Sociology from the University of Oregon. He now teaches classes in Classical and Contemporary Sociological Theories; Sociology of Religion; Sociology of Secularity; Atheism, Secularism and Society; and Sociology Through Film.

He has published and edited many books and articles, on such topics as:

- Atheism, Secularity, Morality, Well-Being
- Why Are Danes And Swedes So Irreligious?
- Who Would Jesus Torture?
- The Virtues of Godlessness - The Least Religious Nations Are Also The Most Healthy And Successful
- Society Without God
- Sex and Religion
- Jews and the Christian Right

Professor Zuckerman's appearance is sponsored by **Merle Betz**.

Date: October 20, 2012

Location: Patio Room at Vista del Monte. (**Park ONLY in spaces marked "VDM".**)

Time: Doors open at 2:30pm. Program begins at 3:00 pm

Cost: \$2 members/\$5 non-members

Dinner: Vista del Monte. \$22. RSVP judithannfontana@yahoo.com or 967-7911. For more details, see Judy Fontana's article below.

For More Info: Activities@SantaBarbaraHumanists.org or call 769-HSSB

President's Column: Atheism+ Roger Schlueter

[Roger is acting President in **Dick Cousineau's** temporary absence.]

Atheism *per se* seems to be a straightforward matter. According to [Wikipedia](#):

"Atheism is, in a broad sense, the rejection of belief in the existence of deities. In a narrower sense, atheism is specifically the position that there are no deities. Most inclusively, atheism is simply the absence of belief that any deities exist."

That last sentence can be disputed. Ever since Madelyn Murray O'Hair filed her first lawsuit in 1960 to force bible reading out of Baltimore's public schools, atheism—at least in the United States—has become increasingly broad in practice if not by definition. In 1963 she founded American Atheists (AA), a currently thriving non-profit organization that our Society is affiliated with.

AA is an excellent example of atheist activism. Their "[aims-and-principles](#)" state their more inclusive perspective:

"Atheism may be defined as the mental attitude which unreservedly accepts the supremacy of reason and aims at establishing a life-style and ethical outlook verifiable by experience and scientific method, independent of all arbitrary assumptions of authority and creeds."

The [Atheist Alliance of America](#) pushes the concept even further:

"AAA's vision is to transform society into one that supports and respects a world view based on the values of reason, empiricism and naturalism, and respects and protects the separation of religion and government."

Under such a banner, atheism is hard to distinguish from humanism as defined by the [American Humanist Association](#):

"Humanism is a progressive life stance that, without supernaturalism, affirms our ability and responsibility to lead meaningful, ethical lives capable of adding to the greater good of humanity."

Lately a new term has entered the atheist lexicon: "Atheism+". What is that and how does it differ from atheism and humanism?

From my perspective it is just another word that completely overlaps with atheism and humanism as currently practiced in the USA. Our April speaker, [Greta Christina](#), asserts that it is "atheism **plus** social justice" (that's where the "+" sign comes from). There is an [atheism+ web page](#) that gives one definition:

"Atheism Plus is a term used to designate spaces, persons, and groups dedicated to promoting social justice and countering misogyny, racism, homo/bi/transphobia, ableism and other such bigotry inside and outside of the atheist community."

Under this definition, it is clear where the "plus" comes from. The concept began with women who found the existing atheist community far too misogynistic and wanted more focus on social justice.

This is not an organized effort and brings little to nothing to the humanist/atheist/freethought community. [Some objections](#) to the idea as leading to a schism have been raised but I don't see much substance there either. My own view is that atheism+ is a short-lived phenomenon that will soon be reabsorbed into the overall freethought community.

Welcome Back!

Former president **Charlotte Carver** of Goleta has rejoined us.

Control the Border: Invest in Mexico
Bill Ong Hing
Professor of Law, University of San Francisco

[In place of the usual report on Professor Hing's talk at the September meeting, we are pleased to print this article he kindly wrote for us.]

If you believe that undocumented Mexican migration is a problem, and you believe that the reason most undocumented migrants come to the United States is to work, then it really does not take a brain surgeon to understand that the way to address the challenge is to help Mexico with its economy and its own unemployment problem. This is especially so if you realize that Mexico has lost [countless jobs](#) since NAFTA went into effect in 1994.

The effect that bailing out the Mexican economy would have was illustrated in a long-term survey of emigration patterns done by Douglas Massey of Princeton showing that interest in heading to the United States had fallen to its lowest level since at least the 1950s. "No one wants to hear it, but the flow has already stopped," Massey [told](#) the New York Times. "For the first time in 60 years, the net traffic has gone to zero and is probably a little bit negative." The primary reasons: the Mexican birth rate has fallen to about two children per woman from nearly seven in 1970; Mexico's education system and economy have improved to a point more young people choose to stay (per family income is up 45 percent this decade); and drug violence along Mexico's border is likely deterring those who do think of crossing. It seems that stepped-up border enforcement and Arizona SB1070-type laws have little to do with the decline.

Whether or not you believe that "net traffic has gone to zero," for those who advocate control of the borders there is everything to gain by pushing for greater investment in Mexico. On a recent visit to Vietnam, I was struck by the serious efforts that the United States has engaged in over the past decade to help Vietnam with its economy, by entering into a bilateral trade agreement, pushing

for its entry into the WTO, and encouraging investment in Vietnam. Likewise, the United States needs to consider an investment model -- with close monitoring of that investment -- in Mexico as part of comprehensive immigration reform. Reducing undocumented migration is in Mexico's interest as well; the persistent loss of able-bodied workers needed to build its infrastructure and economy cannot be good for Mexico.



John Coppejans, Bill Hing, Pat Coppejans

Before the international financial crisis, the European Union -- through its European Social Fund -- invested huge sums in roads and education in new, poorer member states and narrowed their income gap with the rest of Europe, and workers stayed home because jobs were created. Similarly, the three NAFTA countries should establish a fund to invest in roads, telecommunications, and postsecondary education in Mexico. Mexico lacks the capital to build the infrastructure that is necessary to narrow the gap with Canada and the United States. If its northern neighbors contributed 10 percent of what the EU spends on aid, with wise investments in infrastructure and education, Mexico could experience growth at a rate twice that of Canada and the United States. Building up the central part of the country could relieve congestion at the border, and the whole system could be better managed. Former Mexican President Vicente Fox has urged the United States to invest two percent of

its GDP in Mexico to narrow the wage gap while helping the economies of both countries to compete with China.

Focusing on the educational system in Mexico is also key. Mexican students fall near the bottom in cross-country comparisons on basic literacy, math, and science. While the education level of adults in the U.S. is almost thirteen years, in Mexico, the level is about seven. This low level has severe implications for competitiveness and the standard of living of Mexicans.

Investments in Mexico also have to be targeted. Mexico's domestic industries need help, for example, by using domestic parts and supplies in production imports. Businesses need financing; many are facing international competition from places like China. The rural areas of Mexico really suffered under NAFTA. Subsistence farmers in Mexico were not given assistance or time to make adjustments under NAFTA. Nothing was done to help protect their income as trade conditions changed. The development of fruit and vegetable production can absorb some of the rural workers who have been displaced. Serious investment in new technologies in small and medium-size industries also is necessary. Some of this can be achieved through tax incentives to spur economic growth in the country's interior.

If we are to solve the challenge of undocumented Mexican immigration, heavy investment in Mexico's infrastructure and economy must be made. The EU did this successfully in bringing in poor nations, avoiding huge migration from poor to wealthy member nations and creating more jobs at home. All three NAFTA countries have much to gain from this approach.

HSSB Book Club **Marty Shapiro**

In 2009, the Good News Club came to the public elementary school in Santa Barbara where journalist Katherine Stewart sent her children. The Club, sponsored by the Child Evangelism Fellowship, bills itself as an after-school program of

"Bible study." But Stewart soon discovered that the Club's real mission is to convert children to fundamentalist Christianity and encourage them to proselytize to their "unchurched" peers". Last January Katherine Stewart published her findings in *The Good News Club: The Christian Right's Stealth Assault on America's Children*, an exposé of the clubs' nefarious operations, and things haven't been the same since. On Wednesday, October 17, our Book Club will enthusiastically discuss Katherine's bestseller, as well as its repercussions for Education and American society as we know it.

When: Wednesday, October 17, 1:30 p.m.

Where: Judy Fontana's, 259 Moreton Bay Lane #2 (near Fairview and Calle Real in Goleta) 967-7911

(Next month's book is *What's the Big Deal About Other Religions?: Answering the Questions About Their Beliefs and Practices*, by John Ankerberg and Dillon Burroughs.).

Club Activities **Judy Fontana**

We have another great meal planned following the next Humanist Society meeting on October 20 at Vista del Monte. The menu is Lemon-Thyme Pork Loin, Apple-Spinach Baked Chicken, Steamed White Rice, Mashed Potatoes, Broccoli and Cauliflower, Tomato Provençal, assorted desserts, beverages and wine. Cost is \$22 per person which includes tax and tip. What a bargain! Please join us for a great chance to meet and converse with fellow humanists. RSVP a must. Reply no later than October 17 to judithannfontana@yahoo.com or call 967-7911.

Singers or wannabe singers are needed for the Winter Solstice Party on December 16. We will be performing special fun and funny music. No auditions necessary. Contact me as above.

Do You Like to Act?

Next March, HSSB will produce "Speak of the Devil", a play by Richard Stockton about Robert Green Ingersoll. The play calls for a cast of five men, one woman, and two gender-neutral roles. The production will be a reading, with some stage movement. No memorization is required.

Auditions will be held in November, with rehearsals starting in January. If you would like to try out for a role in this play, please contact **Ray Stone**, at rstone@west.net, or 805-682-2123.

Atheists Assert Right to Blasphemy

American Atheists President, David Silverman, recently announced plans to present a special lecture about defaming Islam at the Kansas City Regional Atheist Meeting on October 6-7, 2012, in Kansas City, KS. The intent of the lecture is to affirm the right of free speech in America, including blasphemy.

"We have seen recently that most of the Islamic world is demanding that all people avoid defaming their prophet, and suddenly across America our citizens are obeying out of fear or political correctness. We are losing our right to criticize, via our own submission," said Mr. Silverman.

"The riots across the Muslim world, resulting in death and destruction in reaction to the *Innocence of Muslims* movie, are just the latest events that threaten, quite intentionally, individuals' right to say what we think. Islam is ironically portrayed as a victim, but the real victims are those of us who value free speech." These riots inspired Mr. Silverman to post pictures on his social networks of himself holding signs that proclaimed "Islam Is Barbaric."

"Criticizing any religion is often equated to racism or hate, when really it's just honest expression that must be protected," said Mr. Silverman.

American Atheists was a target of this kind of intimidation from Christians in August when billboards criticizing Christianity and Mormonism had to be taken down early due to violent threats against the billboard company.

American Atheists is a national 501(c)(3) organization that defends civil rights for atheists, freethinkers, and other nonbelievers; works for the total separation of religion and government; and addresses issues of First Amendment public policy.

One Small Subversive Act for Secularism John Rafferty

[Reprinted from October, 2012 issue of PIQUE, Newsletter of the Secular Humanist Society of New York, John Rafferty, editor.]

Greta Christina has an article in the September/October issue of *The Humanist* in which she describes a chancy but successful encounter she had over a small subversive act she does often: she inks out "In God We Trust" on her paper currency.

"If you don't mind my asking", the woman in the coffee shop asked, "why did you do that?"

Ms. Christina, who had been afraid of a confrontation, saw an opportunity instead, and said:

"Because it shouldn't be on the money. Whether you believe in God or not, the government shouldn't be taking sides on the issue. I don't happen to believe in God—it's okay with me if you do, you certainly have that right. But the government shouldn't be telling me that I'm supposed to believe in God. It shouldn't be telling any of us what to think about God. If we want religious freedom for everyone, the government should stay out of that question.

"And she thought about it for a moment, and nodded, and said, 'Yeah, I guess I can see that.'"

Ms. Christina's point is that a little confrontation about our atheist and/or humanist views is necessary, but best leavened with diplomacy. She took a chance, politely, and made a small difference in someone else's thinking. That's a great lesson for all of us.

And I now routinely ink "God" off all my paper money, knowing that as the bills circulate, the message will get across a few times. It's a small, maybe even petty act of subversion, but it's fun, believe me. I recommend it, just for the fun of it.

Jesus, Meet Ronald McDonald

[Reported in the September 1, 2102 issue of the New York Post.]

The driver of a tractor-trailer hauling a huge sculpture of the head of Christ tried to navigate a McDonald's drive-thru window in Ohio, but the holy carving on the flatbed sideswiped a statue of the fast-food clown.

"I know I should have just parked and gone inside," he said. "But I truly thought I was going to make it . . . I just had this feeling that through Him all things are possible."

God and the Democratic Platform

[News item from Politico. For readers comments on the article go to: <http://www.politico.com/news/stories/0912/80797.html>]

God has returned to the Democratic Party platform, a move some atheists say is a step backward in tolerance for nonbelievers.

"We're disappointed," Teresa MacBain, spokeswoman for American Atheists, told POLITICO. "What appeared to be a bold move by the Democrats to be inclusive has been pulled away. It sends a mixed message. Many, many people who are nonbelievers fall in the lines of the Democrats."

The party was criticized for removing "God" and "Jerusalem" from its platform. It reversed the decision earlier Wednesday, [September 5] to reflect President Barack Obama's views.

Republicans, not to mention some Democrats, had criticized the party for removing the language. GOP vice presidential candidate Paul Ryan told Fox News that Democrats had "purged" the language from the platform.

"It's not in keeping with our founding documents, our founding vision," Ryan said. "I'd guess you'd have to ask the Obama administration why they purged all this language from their platform."

But Lauren Anderson Youngblood, spokeswoman for the Secular Coalition for America, told POLITICO that America's founding fathers wanted separation of church and state.

"This is one of our core founding principles — the idea of separating religion and government," she said.

Other atheists were equally critical of the reversal.

"Belief in God is a personal choice and there's no reason to include reference to one faith or one system of belief in a platform designed to represent a large, far-from-monolithic party," Hemant Mehta, aka Friendly Atheist, wrote on his Patheos blog. "What a mess."

More about God and the DNC Platform

Following the reinstatement of "God" and "Jerusalem" into the Democratic National Committee's platform, the Secular Coalition for America issued press releases on the subject. Here are some excerpts:

"The Secular Coalition today expressed disappointment at the Democratic Party's insertion of "God" into the party platform this afternoon at the Democratic National Convention in Charlotte, NC.

"Edwina Rogers, Executive Director of the Secular Coalition for America, said religion plays too big a role in politics at both the state and federal level.

"The comingling of God and politics that we are increasingly seeing from our politicians at both the state and federal levels is precisely what our founders aimed to avoid," Rogers said. "The separation of religion and government is one of our nation's core founding principles and it should be embraced by both parties, because it really is the best guarantee of freedom for all Americans—including the religious. Our founders knew that and it's a shame today's lawmakers don't.

"In the U.S. Constitution, God is not mentioned at all. Religion is mentioned only twice: In the First Amendment, to prevent government establishment of religion and guarantee its free exercise, and again in Article VI to ensure there be no religious test for public office.

"Prior to the insertion of God into the platform, the Secular Coalition also took issue with wording in the "Faith" section of the platform that expressed support for faith-based initiatives and referenced morality couched in religious language without making any reference to nontheists. In 2008 then-candidate Obama made a campaign promise to end employment discrimination by faith-based organizations that accept taxpayer funding. The issue has yet to be adequately addressed.

"The Republican Party platform mentions God 10 times.

"According to the American Presidency Project's archives at the University of California, Santa Barbara, from 1964 to 1992 the Democratic platform made no mention of God at all. Neither party mentioned God in their 1972 platforms."

We establish no religion in this country. We command no worship. We mandate no belief, nor will we ever. Church and state are and must remain separate. - Ronald Reagan, 40th US President (1911-2004)

Someone You Should Know: Herb Silverman, Atheist and one-time Candidate for Governor of South Carolina

[Excerpted from a Washington Post article of May 31, 2012.]

Why would a liberal, Yankee, Jewish atheist like me run for governor of South Carolina? Well, it wasn't through blind ambition or unrealistic expectations, and certainly the devil didn't make me do it. In 1990 a colleague at the College of Charleston, where I was a math professor, pointed out that the South Carolina Constitution prohibited atheists from becoming governor.

Since the U.S. Constitution bars religious tests for public office, I asked a local ACLU lawyer how this obviously unconstitutional provision could be removed. He said that to mount a legal challenge, an open atheist would have to become a candidate. And he added with a smile, "The very best candidate would be you—in a race for governor of South Carolina."

After giving this surprising suggestion much thought, I agreed to run as a write-in candidate. I assumed, in my political naïveté, that state officials would consent to bring South Carolina into compliance with federal law. They didn't. Governor Carroll Campbell said, "The South Carolina Constitution was fine as it was because this country was founded on Godly principles."

And I soon learned that "atheist" was a very provocative word, and not just in South Carolina. The national Associated Press picked up the story, and the following day I got a call from a very distressed woman in Philadelphia--my mother! I had to admit that reading about me in the Philadelphia Inquirer was not the best way to discover that her only child was a candidate for governor, and an atheist. I never expected publicity, so I thought I could spare my mother such heartache.

South Carolina Public Television invited all the gubernatorial nominees to debate a week before the election. Incumbent Republican Governor Carroll Campbell knew he would have an easy election victory and declined, but nominees from the Democratic Party and the American Party (the old George Wallace party) jumped at the chance to debate me. Of course, afterward, friends assured each of us that we had won the debate, but one year later, there was an objective measure to determine the winner: of the three participants, I was the only one who was not in jail. The American Party candidate was in jail for driving without a license and refusing to get one, while the Democratic Party candidate for a more traditional reason-tax evasion.

I engaged in an eight-year legal battle with my state, which finally ended in a South Carolina Supreme Court victory, nullifying the anti-atheist clause in our Constitution. South Carolina spent close to \$100,000 in an attempt to keep me from holding the exalted position of notary public.

Prior to this experience, I had been an apathetic atheist, as most atheists are. During my political campaigns, I heard from many who had thought they were the only atheists in South Carolina, so we formed a much-needed local secular humanist community. I also became active in national humanist and atheist organizations, helping to form the Secular Coalition for America, a political advocacy group that lobbies on behalf of secular Americans.

I journeyed from Orthodox Jew in Philadelphia to atheist activist in South Carolina. Lots of people don't understand why I "waste time" focusing on nonexistent deities. Since I used to be an apathetic atheist, I can appreciate their point. At one time I saw no more need to promote atheism than to promote a round earth. Though a Flat Earth Society still exists, its supporters don't have the political clout of a well-organized Religious Right. I don't want special rights for atheists; I do want equal rights for everyone. In reality, for women, blacks, gays and lesbians, and atheists, it is taking

a lot of candidates with or without a prayer to achieve this.

[Herb Silverman is author of *Candidate Without a Prayer: An Autobiography of a Jewish Atheist in the Bible Belt*. He is president of the Secular Coalition for America.]

On the Other Side of Glass

In church I practiced seeing
Through stained glass.

Every week I sat
Still beside my mother
Focusing on the meadow
Miles away behind our house
Until I could see
Through Mary's tears
And the blood of Christ
And the door of the tomb.

I practiced until I could see
The Guernseys grazing in the meadow
And feel their sacred low notes
Sung over hymns and benedictions
And parables and admonitions
To be good.

What was good?
Good was the meadow.
Good was the creek
That tumbled to the river
That emptied into the bay
That opened
Unstinting into the ocean.
Good was the slow, graceful sway
Of the cows
As they meandered down the lane
Toward home at milking time
And good was the pin oak
Where they gathered during rain.

Beyond those windows
Earth resurrected herself
Minute by minute
And rapture rose
From beneath hooves and roots

And the rainbow wings of crows.
 Rapture rose
 Waiting to be tasted.
 I saw what was cast out,
 Made phantom,
 Invisible in the house of god.

Why would I heed the words
 Of a man who stood too high
 To see the holiness of cows;
 A man who could not repeat
 The prayer of the river
 Or sing the song of new clover?

This man who stood righteous
 In the fabricated light
 Of colored glass
 And called it real.

Annie Hawkins

Annie Hawkins writes fiction and non-fiction in addition to performance pieces for her life as a professional storyteller. Her column, *Riding with Annie*, is published monthly (more or less) by *Steeplechase Times* in Fair Hill, Maryland. Until she moved to Vermont in 1999, she worked as an exercise rider of thoroughbred racehorses. She owns, trains, and rides two former racehorses and is an advocate for the safety and welfare of the breed. In the 90s she wrote a monthly column called *Renegade Poet* for *The Kennett Paper* in Kennett Square, Pennsylvania. Her work received a Keystone Press Award.

"On the Other Side of Glass" was published in *Above Us Only Sky, Atheist Poetry, Volume Two*, Incarnate Muse Press, 2008.

Humanist Periodicals

Dick Cousineau

Members have inquired about available Humanism-oriented journals. Here are just a few of the many periodicals available to Humanists.

Freethought Today-published 10 times per year by the Freedom From Religion Foundation, P.O. Box 750, Madison, Wisconsin 53701. Ph: 608-256-8900 Email: editor@shsny.org web: <http://ffrf.org/> Membership: \$40/yr.

Pique- Published 11 times per year by the Secular Humanist Society of New York-P.O. Box 7661, FDR Station, New York, NY 10150-7661. Ph: 212-308-2165 Email: editor@shsny.org web: shsny.org Subscription: \$30 per year.

The Humanist- Published 12 times per year by the American Humanist Association, 1777 T Street NW, Washington, DC 20009-7125. Ph: 800-837-3792 Email: AHA@AmericanHumanist.org web: <http://www.americanhumanist.org/> Subscription: \$19.95 per year.

Free Inquiry-Published bi monthly by the Council for Secular Humanism P.O. Box 664, Amherst, New York 14226-0664. Ph: 716-636-7571 Email: info@secularhumanism.org web: <http://www.secularhumanism.org/> Subscription: \$24.95 per year.

American Atheist- Published by American Atheists Inc. P.O. Box 158, Crawford, New Jersey 07016. Ph: 908-276-7300 Email: editor@atheists.org web: atheist.org

Skeptic Magazine -Published 4 times a year by Skeptic Society P.O. Box 338 Altadena, CA 91001. Ph: 626-794-3119 Email: skepticssociety@skeptic.com web: <http://www.skeptic.com/> Subscription: \$30, one year subscription.

HSSB Caring Committee Claudia Solé

I'm glad to say that the surgery on my back has been a big help. I am not, however, able to reprise my work at Cottage Hospital. I went for a trial run but the slow walking and standing around were really too hard on me and I have to give it up.

I'm sorry because I found it rewarding and enjoyable besides being able to spread the word a bit and show Humanists as menschy people.

They still would like representatives from our group and if you have any interest or know someone who might be interested and suitable, please contact me at (805)682 8292 or by e-mail at "solemio@verizon.net".

As I've said before, while one is conscious of one's fellow volunteers being theists, they do not stress the religious aspect too much.

Hope to hear from you and do get in touch if you have any questions. Cheers, Claudia.

What'sa Goin' On Here? Andrew Hankin, in Italy

"Our culture has grown old, our churches are big and empty and the Church bureaucracy rises up, our religious rites and the vestments we wear are pompous. Unless the Church adopts a more generous attitude towards divorced persons, it will lose the allegiance of future generations. The question is not whether divorced couples can receive holy communion, but how the Church can help complex family situations." The advice he leaves behind to conquer the tiredness of the Church is a "radical transformation, beginning with the Pope and his bishops. The child sex scandals oblige us to undertake a journey of transformation..."

--Cardinal Carlo Martini, Archbishop of Milan, Italy, interviewed just before his death at age 85. A popular and outspoken liberal who once headed

Europe's largest Catholic diocese, Martini was considered a future Pope until retiring with Parkinson's disease in 2002. Full story: <http://www.bbc.co.uk/news/world-europe-19451439>

Non-HSSB Events of Interest Diane Krohn

Upcoming events that may be of interest to humanists, atheists, skeptics, and freethinkers:

Upcoming Events in California:

- October 7: Elisabeth Cornwell: *I Don't Need God to be Inspired*. CFI West, Los Angeles. <http://www.cfiwest.org/calendar/feedyourbrain.htm#cornwell>
- October 21: Eddie Tabash: *The Threat to the Supreme Court: The Presidential Election and the Future of Church/State Separation*. CFI West, Los Angeles and Costa Mesa. <http://www.cfiwest.org/calendar/feedyourbrain.htm#tabash>
- October 28: Dr. Kevin Dutton: *The Wisdom of Psychopaths: What Saints, Spies, and Serial Killers Can Teach Us About Success*. Skeptics Society, Cal Tech, Pasadena. <http://www.skeptic.com/upcoming-lectures/>
- November 4: Ophelia Benson: *Secularism and Equality*. CFI West, Los Angeles. <http://www.cfiwest.org/calendar/feedyourbrain.htm#benson>
- November 18: Leonard Tramiel: *Accepting the Absurd*. CFI West, Los Angeles and Costa Mesa. <http://www.cfiwest.org/calendar/feedyourbrain.htm#tramiel>
- November 18: Dr. Sean M. Carroll: *The Particle at the End of the Universe: How the Hunt for the Higgs Boson Leads Us to the Edge of a New World*. Skeptics Society, Cal Tech, Pasadena.

<http://www.skeptic.com/upcoming-lectures/>

Upcoming Events Outside of California:

- October 12-13: Freedom From Religion Foundation 2012 Annual Conference, Portland, OR. Speakers include Richard Dawkins, Julia Sweeney, Katherine Stewart, and Jessica Ahlquist.
<http://ffrf.org/outreach/convention/>
- October 25-28: CSIcon (Committee for Skeptical Inquiry Conference), Nashville, TN. Speakers include Joe Nickell, Steven Novella, Eugenie Scott, Barry Karr, and James Underdown.
<http://www.csiconference.org/>
- November 9-11: Scepticon 5, Springfield, MO. The annual skeptics convention. Speakers include PZ Myers, Greta Christina, Jessica Ahlquist, Richard Carrier, and of course many others.
<http://www.skepticon.org/about/>

We establish no religion in this country. We command no worship. We mandate no belief, nor will we ever. Church and state are and must remain separate. -Ronald Reagan, 40th US President (1911-2004)

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Newsletter Deadline:

Deadline for submissions to the Secular Circular is Midnight, the last day of each month.

HSSB meetings are held on the 3rd Saturday of each month at 2:30 pm, usually in the Patio Room of Vista del Monte, 3775 Modoc Rd., Santa Barbara. More information is available at our web site:

www.SantaBarbaraHumanists.org or by contacting any board member. At meetings, a donation of \$2 from members and \$5 from non-members is appreciated. First-time visitors are welcome on a complimentary basis.

To send a copy of this newsletter to someone interested in our Society, please send their contact information to: PO Box 30232, Santa Barbara, CA 93130, or contact Mary Wilk at 967-3045, or mwilk@cox.net. Newsletters are also available at the above web address.

Annual HSSB membership dues are \$36 for a single person, \$60 for a couple, and \$100 (or more) to become a Society Supporter. One may subscribe to our newsletter only for an annual fee of \$20.

Link to HSSB Photos:

<http://picasaweb.google.com/Humanist.Society.of.Santa.Barbara>

HSSB Phone: 769-HSSB



HSSB Calendar

Tuesday, October 16. Board Meeting, 5:30pm. Home of **Mary Wilk**. Members invited to attend.

Saturday, October 20. Monthly Meeting: Phil Zuckerman. 2:30pm at Vista Del Monte Social Room.
Topic:

Sunday, October 28. (and the last Sunday of every month), 10am, **Secular Sunday Brunch** for humanists, atheists, agnostics, skeptics, freethinkers, singles, couples and families without religion. No cover charge; membership not required. Pay only for your food, drink and tips. Cody's Cafe, 4898 Hollister Ave. in the Turnpike Center, Goleta in the room to the right as you enter the restaurant. For information phone Board member, Mary Wilk at 805-967-3045.

Saturday, November 17. Jerry Roberts

Sunday, December 16. Winter Solstice Party



Humanist Society of
Santa Barbara
PO Box 30232
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