



The Secular Circular

Newsletter of the Humanist Society of Santa Barbara

www.SBHumanists.org

JULY 2018

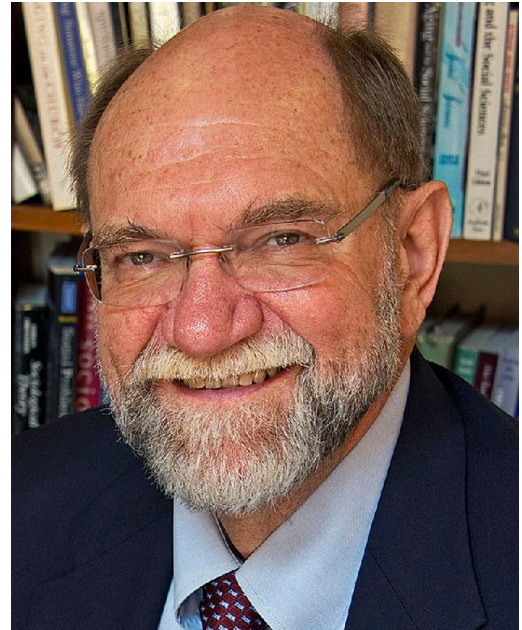
Join Us for the July Speaker Meeting at Valle Verde

Spirituality and Aging: Comparing Religious and Non-Religious Older Adults

More than one in 10 Americans over the age of 65 answer "none" or "other" when asked what their religion is, yet we have relatively little research about the nature and characteristics of this growing group.

Dr. Bengtson studies characteristics of older persons who are nonreligious and compares them with seniors who are members of churches and synagogues.

- How do they identify themselves?
- What do they believe?
- How do they cope with death and suffering without a doctrine and dogma to guide them?
- How are they different and similar to churchgoing seniors?



Dr. Vern Bengtson. *Photo courtesy of USC News website.*

His research is based on in-depth interviews with 122 individuals, with some surprising results.

Dr. Bengtson is a research professor of social work at the USC Dworak-Peck School of Social Work and the USC Edward R. Roybal Institute on Aging. He also holds the title of AARP Professor of Gerontology, University Professor Emeritus. He has published 19 books and over 250 research papers in gerontology, theories of aging, sociology of aging, and family sociology.

When: Saturday, July 21, 2018

Where: Valle Verde. 900 Calle De Los Amigos, Santa Barbara, CA.

Parking: Please park at Veronica Springs Church, 949 Veronica Springs Road. Free shuttle to and from meeting. *No parking at Valle Verde* (except for handicapped parking)

Time: Doors open at **2.30 pm**. Program begins promptly at **3.00 pm**

Donation: \$2 members, \$5 non-members. Students with ID are free.

Optional Buffet Dinner: After the Meeting at Valle Verde, \$25. **Reservations required.** RSVP to Nan Cisney at cisneynan@gmail.com by noon Wednesday July 18. Shuttle also available after dinner. Shuttle driver has a dedicated cellphone: 805-679-3660

For More Info: Call 805-769-HSSB (805-769-4772)



The President's Column
Masterpiece Cakeshop v Colorado Civil
Rights Commission
by Roger Schlueter

[Note: I am not a lawyer. These are just the observations of an interested bystander, with no formal legal education. Proceed with caution.]

The subject case was heard by the United States Supreme Court; their ruling was issued on June 6th of this year. You may have heard about this case because it involved religion and those types of cases always draw out the cultural warriors on both sides of the church/state divide. Let's establish some background on this case so we are all on the same basis.

This case involved Jack Phillips, an expert baker and devout Christian. He owns Masterpiece Cakeshop where he offers his services to the general public. In 2012 he was asked by a same-sex couple to create a cake for their wedding celebration. Because of his religious opposition to same-sex marriages, Phillips refused. The men brought the case to the attention of the Colorado Civil Rights Commission (CCRC) which eventually found in the couple's favor. The case was appealed up through the courts and eventually landed in the lap of the Supreme Court. They ruled 7-2 in favor of Phillips.

The view from 10,000 feet allows us to see two fundamental rights in tension here. One is "the right of the people peaceably to assemble" as stated in the First Amendment. We Humanists have every right to gather together as we please, when we please. Phillips has the right to assemble with his own kind and does not have to mingle with, or more specific to this case, serve others as he sees fit. Would we demand that a Jewish baker create a cake that features a German soldier straight-arm saluting an image of Hitler?

Conversely, a bedrock principle of the United

States is that "all men are created equal" which has been codified into law in the civil rights legislation passed over the years. This was clearly adjudicated in the late 1950s and early 1960s when it was unambiguously established that commercial services could not discriminate on the basis of color, sex, etc. In that light, Phillips' refusal stands in stark contrast to well established law and practice. Would we want to go back to the era when there were "whites only" lunch counters?

I noted above that the Supreme Court decided this case. Actually, it is more accurate to say that they didn't rule. They sidestepped the issue entirely by issuing a very narrow ruling that entirely avoided the merits of the case but rather ruled on the basis that two members of the CCRC allegedly displayed an "anti-religious" bias. In other words, they were rude to the petitioner. "Oh, dear, we can't allow *that*" said the Supreme Court, leaving it to the lower courts to continue to struggle with the conflicts of fundamental rights in a very diverse and contentious society.



2018 West Hollywood Pride Parade. Photo by Jeff Dempsey.

I will end with a personal observation that the Supreme Court ducking this issue might well have been a wise move. It is not prudent jurisprudence for the Supreme Court to be creating social policy on an issue that is very much still in conflict over the two fundamental freedoms discussed above. Rather, the balancing of the rights in contention is very much a political, not a legal, issue before the American people. It is right that the Court chose to leave the balancing act to that arena rather than forcing a legal solution that might well have engendered an unnecessarily long and fraught legal battle.

Where do Humanist principles guide us on issues such as this? I don't think there is a clear demarcation here; rather, sincere Humanists could come to different conclusions based on the principles we espouse. Personally, I finally come down against Phillips. If he wants to bake cakes for the public, then he has to serve the all of them equally. His religious views can take the hindmost.

Letter to the Editor

Humanists: Let's Support Each Other!

By Marian Shapiro

I'd like to give one of our long time Humanist Society members a great reference. Vincent Walker is a licensed Finish Carpenter and has done excellent work in our home and also for several other Humanist Society members as well as other friends of mine. Everyone has been very pleased with his work. The reason I'm speaking out for Vincent is because we Humanists don't have the kind of supportive networks that churches provide when their members go through health challenges or financial losses. Vincent is the kind of guy who has generously helped many people in his life and I'm hoping if members of our community need carpentry work done in their homes that they can give him a ring and consider his estimate when choosing a contractor. I have a

portfolio of his excellent work if anyone would like to see it. We need to support each other!

Contact me: 805-968-0478 or Vincent at: 805-636-1051. Or email

to: vwalker2728@gmail.com

Skid Row Marathon

By Tracy Hunt

[Ed. Note: Skid Row Marathon won the coveted Audience Choice Award at the 2018 Santa Barbara International Film Festival.]

Head down to the corner of 4th and Crocker in Downtown L.A. just before 7 AM on any Thursday morning and you'll see an unusual sight – there among the people just waking up along the sidewalk is a group of men and women who've just run 5 miles – these are the members of the Skid Row Running Club.

Founded in 2012 by L.A. Superior Court Judge Craig Mitchell, the Club's intention is to empower residents of the Midnight Mission, and since its inception the program has transformed countless lives.

I first learned of the Club a few weeks ago when I had the privilege of attending a special screening of an incredibly inspiring documentary: *Skid Row Marathon*. The film impacted my life more than any movie I've ever seen, and has since inspired me to take action in



Some *Skid Row Marathon* Stars and Supporters. Rafael Cabrera, Myrna Nance, Paula Bass, Ben Shirley, Tracy Hunt, Judge Craig Mitchell, Fatima Lemus, Scott Lubbers.
Photo by Rafael Cabrera.

the areas of homelessness and police support -- and I've started training to run a half marathon. I was born and raised on the West side of L.A. and I cannot ever remembering encountering a homeless person when I was young. My dad grew up in the San Fernando Valley during the Depression in the late '20s and early '30s and a favorite story I loved to hear him tell was when a "hobo" would knock on the front door and ask for a job. My dad's mother, my grandmother, would find always find something - chopping wood, cleaning up the yard - and would then prepare a tin pie plate of leftovers for the man, which he would eat on the back porch. My grandmother would never turn anyone away. My young mind always considered this to be an act of generosity.

I must have led a very sheltered life. I know my Mom wanted to shield me from the "bad" things in life, so I grew up pretty oblivious to how things were in the rest of Los Angeles. Even when I began to realize that not everyone lived like I did, I still did not make a connection that I had the ability to do something to make an impact.

Fast forward to today. 23 years ago I participated in a program called the Landmark Forum. From that time on my view of the world was altered, and I had the experience that all people, regardless of income level, social stature, ethnicity, sexual orientation or religion, deserved to be respected and treated with dignity.

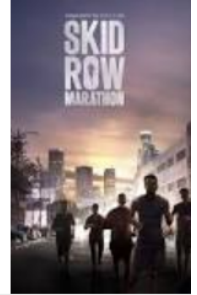
That's why I was so impacted by this movie. By recent count there are 68,000 homeless in L.A. County, and 47,000 in the City of L.A. A group of us who have seen the film are now working to get it nominated for an Academy Award, with the intention that it wins Best Documentary. Imagine the impact an Oscar will have on efforts to assist the homeless.

I recently spoke with one of the stars of the film, Rafael Cabrera, who spent some time at the

Midnight Mission and now runs regularly with the running club.

Skid Row Marathon

2017 · Documentary · 1h 25m



97% liked this movie

Google users



Craig Mitchell, a Los Angeles Superior Court Judge, leads the long-distance runner's club out of the Midnight Mission on Skid Row. They raise spirits and give a sense of purpose to people who are homeless, addicted or coming out of the prison system.

Initial release: June 17, 2017

Director: [Mark Hayes](#)

Music composed by: [Kim Planert](#)

Producers: [Douglas Blush](#), [Gabriele Hayes](#)

Cinematography: [James Stolz](#), [Mark Hayes](#)

Editors: [Tchavdar Georgiev](#), [Benjamin Dohrmann](#)

Tracy: *Rafael, what's the most important thing people should know about the homeless?*

Rafael: *There's a misconception about homeless people - don't just write homeless people off. Anyone can end up in Skid Row. I've seen people who were lawyers, one runner who had a problem with alcohol - they've lost everything now. Don't write people off because they're homeless or look disheveled. They're people like us. They all have family members, choices, and they decided to live like that and be out there like that. Whether it's by their choice, a mental issue, or addiction - whatever anybody can do can help. If you're doing something, you're not part of the problem, you're part of the solution. Let's not blame the people on the street. Don't blame - find out what your niche is, how you can help. How can you help? Donate: your money, your time, your love.*

See *Skid Row Marathon*! If you would like to get involved in having the film nominated for an Oscar, or are interested in attending a screening of the film, please contact Tracy Hunt, tracy@tracyahunt.com. We can all make a difference.

For more information check out the [Skid Row Running Club website](#). The Club operates entirely with volunteers. All donations are fully tax deductible and are only used to benefit the Club. Federal Tax ID: 82-1614500

Tracy Hunt is an L.A. business owner and coach who is passionate about diplomatic relations, veterans' causes and vacations.

Will Islam Dominate the Future of Religion? Shifting Global Religious Trends.

[Reprinted from *Atheist Republic* email 6/25/18]

In 2012, the internet was abuzz with a bevy of articles, blog posts and conversations about something new happening in American religion - it was dying. Religious people were horrified and spurred to action. Atheists were calling it a new era of secularism. The media was calling it the "rise of the nones" (Americans who were reporting to claim no religion).

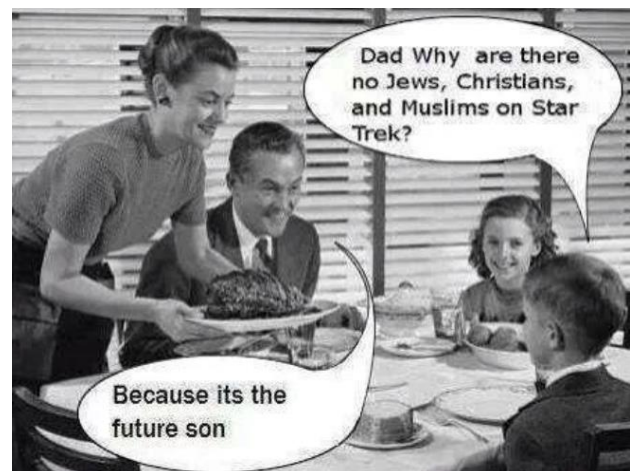
All of this was brought on by a 2012 report by the Pew Research Center revealing that one-in-five American adults (one-third of those 18-30) claim no religion. This was following a 2002 report by sociologists Michael Hout and Claude Fischer, that in the 1990s, Americans who claim no religion doubled from 7% to 14%. Both reports combined indicated a rather rapid decline in religious engagement in America from the 90s to 2012, especially amongst the younger generation.

The numbers however, didn't seem to jibe with actual human behavior. So, on August 8, 2013, Pew put together a panel to discuss with journalists, scholars, and other stakeholders,

these and other important trends in American religious life.

An important qualification to make right away when discussing the nones, is that Americans remain the most religious people of the Protestant Western nations, and that over the long run, church membership and activity have seen a net increase. Religious involvement in America is still higher than it was 100 years ago. When Americans leave their church, they typically relocate to a different one. The difficulty in acquiring an accurate count of nonreligious people globally has a lot to do with separating culture and politics from religion, as well as a number of places expressing open hostility toward the nonreligious.

What became clear between 2002 and 2012, is that there was a generational trend of claiming no religion, but not necessarily a strong trend toward rejecting god. Much of the discussion surrounding these numbers was related to an overall trend away from rigid organized structures of hierarchy and authority, leading 18-30 year olds away from "religion" even though they don't seem to be denying the existence of god. There also appeared to be a weakening in conviction surrounding certain Christian beliefs such as the Bible being the literal Word of God, the existence of a literal and eternal physical hell, and a variety of religious



mores such as the "sinfulness" of same-sex attraction, premarital sex, etc.

Frank Newport, Editor-in-Chief of Gallup put it this way, "[...]But when we asked religious identity, in some ways it's different because we're asking people to publicly put a label on themselves in a given arena, and I think that there - and that's what I want to talk about here, is that part of what we may be seeing here is a change in the way that people choose to label themselves, rather than something which represents a more fundamental change in some of the other measures of religiosity that we can look at."

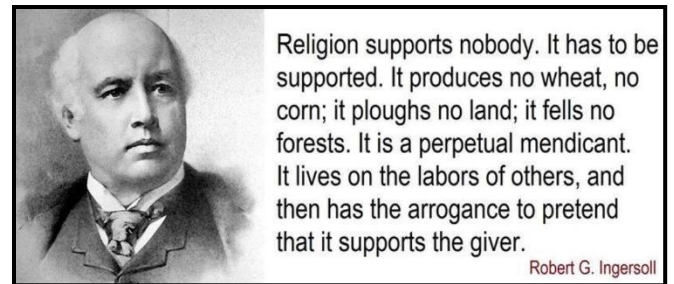
Claude Fischer, Professor of Sociology, University of California, Berkeley, summarized, "[...] that group of people who weren't very closely tied to religion in the first place are now increasingly making a declaration that they're not religious [...]."

Basically, the percentage of Americans who consider religion to be very important hadn't changed much. But the people for whom religion was not very important, had been switching their label from "not very religious" to "no religious affiliation." What we saw was most likely a change in the way younger people were labeling themselves as opposed to a change in the substance of their beliefs.

This assessment seems to have been confirmed in a newer report* that came out early in 2015, also by Pew, titled "*The Future of World Religions: Population Growth Projections, 2010-2050*." It asserts that "Muslims Are Rising Fastest and the Unaffiliated Are Shrinking as a Share of the World's Population."

In short, the claim is that if current trends continue, Islam will nearly catch up to Christianity by the middle of the 21st century; likely due to shifts in fertility rates and the youth population as well as people shifting faiths.

In some places like America and France, the nones are continuing to grow, but these numbers are not outpacing the trends worldwide. And in America, Judaism will no longer be the largest non-Christian religion. The number of Christians is expected to continue to grow but at a much slower pace than Islam.



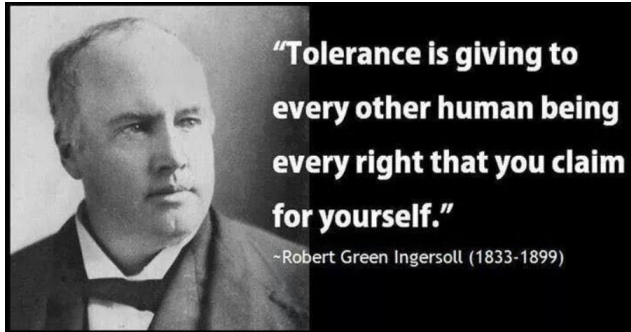
In addition, all of the world's major religious groups (except Buddhism) are expected to grow in absolute numbers, including folk religions. However, these numbers are not expected to match population growth so each religion will make up a smaller percentage of the population.

The report mentions several times that the main reason for the apparent growth in Islam worldwide is that their adherents are relatively young, with their childbearing years ahead of them, and they have a higher rate of reproduction than other major religions, thus allowing Islam to outpace population growth. In other words, Christianity, Judaism, Buddhism and "other" religions are essentially "aging out" of the growth pool.

How does this affect the numbers for the religiously unaffiliated? This group is projected to shrink as a percentage of the global population, even though it will increase in absolute number. At the same time, however, the unaffiliated are expected to continue to increase as a share of the population in much of Europe and North America. In the United States, for example, the unaffiliated are projected to grow from an estimated 16% of the total population (including children) in 2010 to 26% in 2050.

*“Demographers at the Pew Research Center in Washington, D.C., and the International Institute for Applied Systems Analysis (IIASA) in Laxenburg, Austria, gathered the input data from more than 2,500 censuses, surveys and population registers, an effort that has taken six years and will continue.

The projections cover eight major groups: Buddhists, Christians, Hindus, Jews, Muslims, adherents of folk religions, adherents of other religions and the unaffiliated.”



What's Happening With the End of Life Option Act?

By Judy Flattery

HSSB received a letter from Compassion & Choices alerting us that on May 25, 2018, Riverside County judge Daniel A. Ottolia, invalidated the End of Life Option Act (EoLOA), which established Californians' right to medical aid in dying.

Compassion & Choices reported that the passage of this act in October 2015, was the biggest victory in their 30 year history and they oppose Ottolia's ruling lest it be used to invalidate similar medical-aid-in-dying laws in Oregon, Washington, Montana, Vermont, Colorado, Hawaii, and the District of Columbia.

The act was ruled unconstitutional based on the way it was passed: it was passed during a special legislative session that had been called by Governor Jerry Brown to address healthcare funding issues. According to the trial court, the EoLOA is not reasonably related to the healthcare issues that were the subject of the special session. Therefore passing it during that session was unconstitutional.

On June 15, 2018, California's 4th District Court of Appeal granted the California Attorney General's motion to stay the Riverside County Superior Court ruling which had overturned the End of Life Option Act. The statute once again is law in the state of California, while opponents' legal challenges are considered. This means that terminally-ill Californians who meet specific requirements can once again legally obtain life-ending medications while the case works its way through the courts.

The court battle over the EoLOA, and uncertainty over its future, will likely continue for some time and will eventually end up at the state's Supreme Court. Once the court settles the question about the process by which the law was passed, it will then take on the substance of the law which is a second claim of the case.

[Compassion & Choices](#) is a nonprofit organization in the United States with the stated purpose of working to improve patient rights and individual choice at the end of life, including access to medical aid in dying.

Who is working to oppose this act?

Supporting the other side of the case is the Life Legal Defense Foundation, accredited with the Evangelical Council on Financial Accountability. [The LLDF website](#) explains their mission:

“First and foremost, we are committed to LIFE, especially life that is vulnerable. These days that encompasses an increasing number of us:

- Unborn babies are targeted by a billion-dollar abortion industry
- The elderly and disabled are denied life-sustaining care
- The terminally ill are encouraged to end their lives prematurely

“Our staff of full-time attorneys handles a wide range of cases—both civil and criminal—from

the local courtroom all the way to the Supreme Court.

“We also have a large network of pro-life attorneys nationwide that work with us, especially in cases where a local attorney is needed to file emergency motions.

“Our motto from our inception has been: No case is too small. And that’s because we believe no human life is too small or too insignificant to deserve protection.

“Life Legal represents clients who desperately need immediate life-saving care.

“We have also represented notable leaders in the pro-life movement who have been fined, arrested, fired, or otherwise silenced because of their belief that human beings deserve protection from the moment of conception through natural death.”

With such strongly held beliefs and resources, this battle is likely to continue for some time. Stay tuned.

Thinking {Skeptically} About Koko

By Diane Krohn

Koko, the famous signing gorilla, died on June 19th at the age of 46 years. She was certainly a superstar within the animal world. She started learning a modified version of American Sign Language (ASL) at the age of one; she reportedly understood more than 2,000 words and could “speak” over 1,000 words during her lifetime. Koko was on the cover of *The National Geographic* two times, in 1978 and 1985, and was the subject of many documentaries. She participated in two AOL chats with fans, met with many celebrities (Robin Williams, Betty White, and Mr. Rogers, among others), and had several pet cats.

Koko was one of dozens of apes that have been involved in language studies; specifically,

studies that sought to determine if apes and humans could communicate in a way that resembled language. Most of the studies have involved chimpanzees; a few studies used orangutans and bonobos; and there was, of course, Koko the gorilla.

Once it was determined that apes cannot speak like humans, due to the anatomy of their larynx and tongue, a modified version of ASL was used for communication. All of the studied apes were essentially raised by humans from a young age, and some lived with human families and were raised just like a human child.

But with her ASL acquisition, did Koko actually meaningfully communicate and use language in the same way that humans do?

The apes that were taught ASL clearly communicated with humans; we see communication between other non-human species and humans all the time. Your dog shows you when it wants to go outside or play with toys; your cat meows when it wants to be fed or held in your lap. We can train dogs to do all kinds of things using voice or gesture (cats could do those things, but they just don’t feel like it). Koko could ask for things, name objects, and express certain feelings, such as sadness.

But *language*... how do we determine if another species is using language, or is just learning gestures, signs, verbal and physical cues to obtain something?

Language, as humans understand and use it, conveys not only wants and needs, but feelings, philosophies, and abstract ideas. It is used to tell stories, recall past events and predict the future. Human language also has specific structure to it, grammatical rules and syntax.

One clear problem associated with human and non-human communication is that of the human expectation of what the animal is supposed to be

doing, and the animal responding to unconscious human cues.

Francine Patterson was Koko's teacher and caregiver and spent much of her days with Koko. Patterson is also present in the many videos that show Koko signing and interacting with other people. Other language and animal communication researchers have commented that inspection of filmed data shows that "the teacher initiated most of the signing and that Koko's signing was highly imitative of the teacher's utterances."

An excerpt from Koko's AOL chat in 1998 shows examples of Patterson's facilitation and her interpretation of Koko's words:

Q: Koko are you going to have a baby in the future?

Koko: Pink.

Patterson: We had earlier discussion about colors today.

Q: Do you like to chat with people?

Koko: Fine nipple.

Patterson: Nipple rhymes with people, she doesn't sign people per se, she was trying to do a "sounds like..."

Q: Does she have hair? Or is it like fur?

Koko: Fine.

Patterson: She has fine hair.

Q: Koko, do you feel love from the humans who have raised you?

Koko: Lips, apple give me.

Patterson: People give her her favorite foods.

Koko's responses in the AOL chat appear to be somewhat random, and the chat does not show evidence of Koko necessarily understanding the questions, nor does it show using language comparable to human fluency. Many linguists argue that apes are simply very skilled at getting what they want, and their abilities do not constitute a language. Geoffrey Pullum, a

linguist at the University of California at Santa Cruz has stated:

"I do not believe that there has ever been an example anywhere of a nonhuman expressing an opinion, or asking a question. Not ever. It would be wonderful if animals could say things about the world, as opposed to just signaling a direct emotional state or need. But they just don't."

And yet, the idea of humans being able to communicate meaningfully with another species, especially another primate, is so very intriguing that it is difficult to be highly critical of research into ape or other animal communication. But this desire to connect must be tempered with our knowledge that *wanting* something to be true does not make it so.

Perhaps we will never be able to know the inside life of a gorilla, or a dog; just as they may never be able to know the inside life of a human. Our definition of language may change as more animal communication research continues; and it will almost certainly change as Artificial Intelligence (AI) advances. The research should continue, but, as per Molly Roberts:

"Sure, Koko could pair an impressive number of words to objects and phenomena, but when she signed "happy" or "love," did she really feel those things the way we do?" We may all have been complicit, critics contend, in interpreting Koko's gestures and signs in way that told us what we yearned to hear.

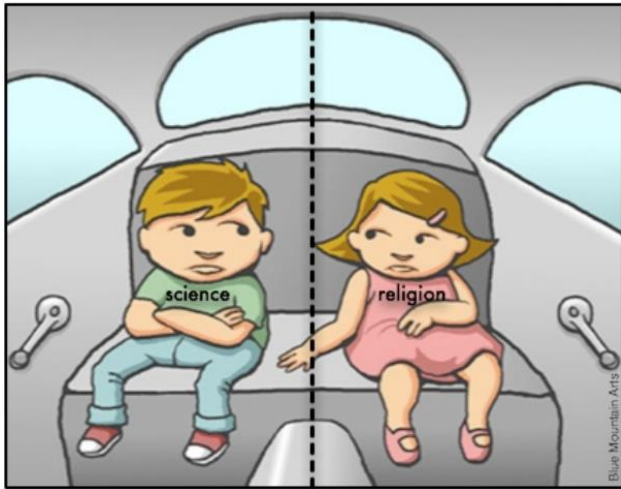
Links for further reading and information:

<https://www.quora.com/Was-Koko-the-gorilla-really-able-to-talk-with-sign-language-or-is-this-another-myth>
http://www.slate.com/articles/health_and_science/science/2014/08/koko_kanzi_and_ape_language_research_criticism_of_working_conditions_and.html
<http://www.nybooks.com/articles/1980/12/04/more-on-monkey-talk-1/>
<http://www.chicagotribune.com/news/opinion/commentary/ct-perspec-koko-gorilla-death-sign-language-0626-story.html>

If There is No God, How Did Our Complex and Orderly Universe Form?

[Reprinted from Atheist Republic email 6/18/18]

When discussing life origins, many theists will say that complexity implies a creator. They will ask how something so complex could happen by accident and use the diversity, variety and complexity of the natural world as a proof for intelligent design.



It seems that humans have pretty much always marveled at nature, at the complexities and diversity of life. The universe is spectacular; from the planets to bacteria, we seek to understand while simultaneously feeling as if we may never fully be able to. Our awe is often coupled with fear, fear of the unknown and fear of the realization that there is so little we can control. This awe and fear has led to the invention of creation myths - stories that attempt to explain how everything got here in the first place and how it continues to be sustained. We have developed many pathways toward understanding; we have learned, and continue to learn, so much.

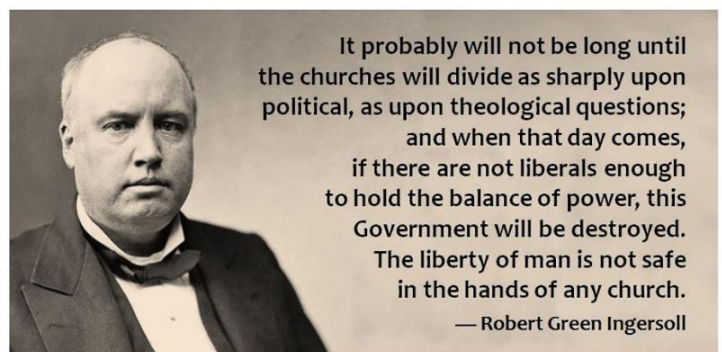
Theists aren't wrong when they say we still don't have all the answers and that there is so much complexity that science still can't explain. But where they are wrong, is in stating that this complexity necessitates a designer.

Creationists seem to be saying that an even more amazing being must be responsible for the amazing things around us. But if amazing, complex things need a creator, then who created the amazing, complex God? And if God is the exception, then theists are relying on certain "laws" (complex things need a more complex creator) to support their belief, but breaking the laws for those things that don't fit.

It's important to recognize that design and complexity are not the same thing. Looking at something complex and saying it requires design is begging the question and explaining a mystery with a mystery is really no explanation at all.

The theist will also often say, "The human eye is so complex, it clearly serves a distinct purpose; it was designed for something, and so there must be a designer. There's no way that could happen by random chance." And to a degree, they're correct. Random one-time chance certainly did not form the human eye, but random chance and natural selection aren't the same thing. Their argument betrays a broad misunderstanding of science, and evolution in particular.

Everything that has formed in the natural world, has done so as a result of natural processes following natural laws, repeated over billions of years. This is certainly not "chance," and while it is awe-inspiring, it in no way points to an intelligent designer.



Non HSSB Events of Interest

Upcoming Events in California:

- August 26: Freethought Alliance Conference. Lakewood.
<http://freethoughtalliance.org/fta/>
The organizers say, "We're having ten great female speakers this year compared to four white men last year."
- November 2-4: Freedom From Religion Foundation National Convention. Speakers include Cecile Richards, Salman Rushdie, Adam Savage, Julia Sweeney, and many others. San Francisco.
<https://ffrf.org/outreach/convention>

Upcoming Events Outside of California:

- July 15-August 2: Skeptics Society 2018 Grand Irish Odyssey Geology Tour.
https://www.skeptic.com/geology_tours/2018/Grand-Irish-Odyssey/
- August 18-19: Robert Green Ingersoll Birthplace Museum Silver Anniversary Celebration. Speakers include Tim Binga, Robyn Blumner, Sue Boland, and Roderick Bradford. Syracuse, NY.
<https://freethought-trail.org/latest-news/article:ingersoll-museum-silver-anniversary-conference-registration-is-open/>
- October 18-21: CSIcon 2018. Speakers include Stephen Fry, Richard Dawkins, James Randi, James Alcock, Adam Conover, and lots more! Las Vegas, NV.
<https://csiconference.org/>

HSSB Contact Information

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Clover Brodhead Gowing

Newsletter Editor & Submission Deadline

Judy Flattery sbhumanisteditor@gmail.com

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

HSSB Speaker meetings are held on the 3rd Saturday of each month at 3:00 pm, in the Theater Room at Valle Verde, 900 Calle De Los Amigos, Santa Barbara. June and December social events are held elsewhere.

Speaker Meeting Parking (with free shuttle service 805.679.3660) **is at Veronica Springs Church**, 949 Veronica Springs Rd., Santa Barbara. **No parking at Valle Verde unless you have a handicapped parking placard.**

Check our web site: www.SantaBarbaraHumanists.org for past issues of SC At meetings, a donation of \$2 from members and \$5 from non-members is appreciated. First-time visitors and students with ID are welcome on a complimentary basis.

Annual HSSB membership dues are \$36 for a single person, \$60 for a couple, and \$100 (or more) to become a Society Supporter. Non-members may subscribe to hardcopy of this newsletter for an annual fee of \$20. E-mail copies provided at no charge.

To join HSSB, please send your contact information and a check for your membership dues to HSSB, P.O. Box 30232, Santa Barbara, CA 93130, Attn: Mary Wilk. For membership information contact Mary Wilk at mwilk@cox.net.

For any information about HSSB, call 805-769-4772. Copies of this and past newsletter are posted on the HSSB website.

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Humanist Society of
Santa Barbara
PO Box 30232
Santa Barbara, CA 93130

HSSB Calendar

Tuesday July 17: Board Meeting. 5:30 p.m. Home of **Mary Wilk**. Members are invited to attend.

Saturday July 21: Monthly Meeting 3:00 pm. Speaker: Dr. Vern Bengtson. Spirituality and Aging: Comparing Religious and Non-Religious Older Adults. Location: Valle Verde Theater, 900 Calle De Los Amigos, Santa Barbara.

Tuesday Aug 14: Board Meeting. 5:30 p.m. Home of **Mary Wilk**. Members are invited to attend.

Saturday Aug 18: Monthly Meeting 3:00 pm. Speaker: TBD. Location: Valle Verde Theater, 900 Calle De Los Amigos, Santa Barbara.

Tuesday September 11: Board Meeting. 5:30 p.m. Home of **Mary Wilk**. Members are invited to attend.

Saturday September 15: Monthly Meeting 3:00 pm. Speaker: TBD. Location: Valle Verde Theater, 900 Calle De Los Amigos, Santa Barbara.