

The Humanist Society of the Suncoast

A Socratic society dedicated to the proposition that the fully examined life is well worth living.
Member organization of the [Humanists of Florida](#), the [AHA](#), [COR](#), and [CSH](#). Find us at www.suncoasthumanist.com

On the Frontiers of Freedom

Joyce Hamilton Henry is a former Director of Democracy Works which was a nonprofit and nonpartisan organization in Hartford, Connecticut. One focus was to remove barriers that limited full participation in the democratic process particularly among low income, ethnic minorities, and persons with disabilities and youth, and to increase voting and civic participation among these groups.



She was also the Director of the Office of Multicultural Programs at the University of Hartford. For twenty years, Joyce was an Adjunct Professor at the University of Hartford. She taught in African American Studies and the Departments of Sociology and Psychology. She is published and is known nationally and internationally for her contributions in the field of social work. In June 2001, she was the recipient of the National Association of Social Workers (Connecticut Chapter) Social Worker of the Year Award.

Hamilton Henry received a Bachelor of Science degree in Human Development and Family Relations from the University of Connecticut, a Master of Social Work degree from the University of Connecticut School of Social Work and a doctorate degree from the Heller School for Social Policy and Management at Brandeis University. She has been in the forefront of the struggle to retain and advance Civil Liberties with the Florida affiliate for many years and leads the Central West coast office of the ACLU for the last two years. Her insights and knowledge will be of great value at our next meeting on September 3rd 2011, at 2:00 PM. Join us to learn much more about the struggle to maintain a free and open society with better life chances for every citizen. While hope still burns, the ambitions of authoritarian theocrats remain undiminished, and a challenge to us all.

Please support the Humanist Society



Don't Forget...

Tampa Bay Harvest Please...

bring as many boxed and canned food items as you can to this meeting.

With the important help of Glenn Paul and

Tampa bay Harvest, we can do our part to help relieve significant human suffering in our area. This year's goal: 1000 pounds. **It's the Humanist thing to do!**

Coordinator, Glenn Paul says that Tampa Bay Harvest food deliveries in the past year - statistics -

TB Harvest delivered 2,765,517 pounds of food to 220 agencies who feed the hungry in Pinellas and Hillsborough counties last year. That's 5,531,000 meals to feed the hungry by TBH's calculations.



Volume 20 No. 9

September, 2011

Join us in our effort to ignite critical thinking, and embrace reason, & compassion in life.

~ Join or Renew ~

*The Humanist Society
of the Suncoast.*

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Send to: Glenn Paul, Treasurer
Suncoast Humanist Society
2507 First St. #E
Indian Rocks Beach
33785-3010

**Please join us
for this free and
open discussion.**

**On Saturday,
September
3rd**

**at 2 PM:
Clearwater East
Library
2251 Drew St.
Clearwater**

Following our
meeting, many of us
will dine and argue
together at the

**Farmer Boy
Restaurant**
at 2129 Drew St. just 2



An efficient and genuinely
humanist way to respond to
emergencies worldwide.

**Now, Find the Humanist
Society on [Facebook!](#)
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Thanks to Bob Byrch!**



*Humanists work to build a world
in which happiness is the
enduring criterion of social policy.*

What do Humanists Want?

1. To extend a human centered approach to the critical problems of life and society.
2. To encourage attitudes of kindness, compassion, tolerance and a loving generosity in human relationships, and in our treatment of all life. These attitudes help us to see ourselves in the lives of others and encourage appreciation for the remarkable diversity of human culture and experience.
3. To develop and popularize the skills of creative and critical thinking that empower people to challenge prejudice, superstition and irrationality in every area of life. Such empowerment enables the individual to reach the highest levels of achievement.
4. To exalt those artistic and imaginative expressions of life which have been the source of the greatest pleasure and enlightenment, and which reflect compelling human truths. Through music, literature, art, dance, and other expressions, we embrace the essence of the human spirit.
5. To explore the grounds of ethics and morality within the unfolding history of our evolving culture. Such knowledge will enable us to become effective protagonists for the happiness of the individual person. JP

The moveable feast for August
will be held at

THAI BAY

restaurant on Sunday, September 18th
at 5:00PM.

This restaurant is located at 1300 East Bay Dr.
in Largo and features many savory Asian style
dinners in the \$10.00 range.

Please reserve with Glenn Paul at 727-595-3347 or
kpaul29@tampabay.rr.com by Saturday Sept. 17th.

Laugh Lines Gentle thoughts...

Birds of a feather flock together . .and then poop on your car.

A penny saved is a government oversight.

The older you get, the tougher it is to lose weight, because by then your body and your fat have gotten to be really good friends.

The easiest way to find something lost around the House is to buy a replacement ..

He who hesitates is probably right.

Did you ever notice: The Roman Numerals for forty (40) are 'XL'. The sole purpose of a child's middle name is so he can Tell when he's really in trouble.

Did you ever notice: When you Put the 2 words 'The' and 'IRS' Together it spells 'Theirs....'

Aging: Eventually you will reach a point when you stop Lying about your age and start bragging about it.

Some people try to turn back their odometers. Not me, I want People to know 'why' I look this Way. I've traveled a long way and some of the roads weren't paved.

When you are dissatisfied and would like to go back to your youth, think of Algebra.

You know you are getting old when everything either dries up or leaks.

One of the many things no one tells you about aging Is that it is such a nice change From being young. Ah, being young is beautiful, but being old is comfortable.

Thanks to *Connie Purdom*

HUMANIST SOCIETY OF THE SUNCOAST

A chapter of the American Humanist Assoc.
the Association of Secular Humanist Societies

Board of Directors

Meets Sept., December, April

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Jim Butler

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~*~*~*~*~*

Jim Butler Publisher.

Jim Peterson, Editor

Have an Idea, opinion or essay you want to share?

E-Mail us at:

jim@suncoasthumanist.com

Brighten a Day

for a member of our family

As we get older, we get better, but sometimes there's just that little hiccup that might dampen our enthusiasm slightly. Then we need each otherjust a little more.

Brent Yaciw is a little troubled by some eye infection and stroke recovery. He would enjoy talking with his friends.

Brent@aimzoom.com

Bob Collette's wife, Dot is having a little trouble with general memory problems. They can use a little support.
dotybob@verizon.net

Marios Psomas recently had a little heart attack. Happily for us, he seems to be recovering nicely.

marios_psomas@hotmail.com

Please let me know of anyone who would like to be contacted .

Jim Peterson

Jamestp@metrodirect.net

See [page 3](#) for more on

A Humanist Helping Hand

It has been observed that "charity begins at home." But there is something more to the notion of charity than merely the socially obligatory motion of making donations and offering support to relatives in times of stress. This is more than just a high falutin intellectual discussion group. We as individuals have long endured the vicissitudes of arrogant criticism for expressing unpopular and unconventional beliefs and ideas.. We come here to seek solace in the company of others with similar experiences. We come to bask in the acceptance we find here and in the unique values we often hear expressed. We find in the lives of others an empathetic resonance with our own lives.

But, as human beings we suffer the same losses, frustrations, setbacks, and triumphs as more conservative people. We have a need to share our collective and individual support to others seeking the refuge, nurturance, warmth, and consolation only we can provide.

A Social Caring Committee has been formed to help with our individual needs in times of distress or discomfort. If you are or know someone who is sick, recovering, hospitalized, going through a life trauma, or just lonely, and who would enjoy talking with other members, please let your editor know so they can be listed in our "Brighten a Day" feature on page 2.

At this point four members have volunteered to participate on the committee:

- ♦ Patricia Walters (813) 988-5977
- ♦ Terri Eckstein (813) 891-9399
- ♦ Jerry Moore (727) 455-4973
- ♦ Nan Owens (813) 662-6612

Contact any of them if you feel you or someone in our group may need help.

Humanism is a philosophy with a long history of advocacy for the well being of the human creature. This organization exists largely to provide for the needs of its members.

Our Humanist Society is actively looking for interesting speakers with novel and well thought out ideas on just about any subject of interest to a general audience - even if not from a distinctly Humanist perspective.

Let me know if you would like to recommend a person, idea, or organization.

Call Jim at (813) 531-8138 or

E-mail me at:

jim@suncoasthumanist.com

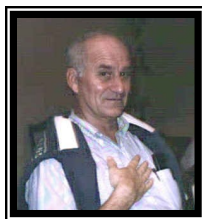
Have an opinion, idea, news, or essay?

This newsletter is your space.

For editorial consideration for the next issue, contact Jim Peterson at:

jim@suncoasthumanist.com

Share your favorite restaurant.



Glenn Paul

has graciously resumed the helm as chair of the social committee.

As always, he welcomes your comments and suggestions for future venues for our mid-month dinner. He also serves as assistant treasurer for our group.



Read Humanist Periodicals:

The Humanist, Free Inquiry, Free Mind, Humanist Perspectives, Skeptical Inquirer, Secular Humanist Bulletin, The Florida Humanist Journal, Skeptic, Essays in Humanism, and many others.

3

The Tampabay Postcarbon Council

is an autonomous adjunct to the Humanist Society.

Soon, council members will be presenting a course on Post Carbon issues at the University of South Florida. We will show that there are likely to be dramatic changes in the way we live in this century. These will affect all aspects of our lives including housing, transportation, work, the natural environment, and our relations with each other.

This is yet another opportunity to bring attention to the problems and opportunities we will have in the future.

The philosophical perspective of humanism can make a significant contribution to that transition. We invite you to become a member of the Council, and make a difference in the quality of our lives. Click below or: www.tampabaypostcarbon.com



Humanist Quotes

"This country will enjoy the freedoms of religious diversity only when it is acceptable to criticize religion and the clergy as much as it now enjoys criticizing government and politicians."

Frank Prahl

fpahl@verizon.net



Read...

The insouciantly vexatious thoughts of Steve Brown on [page 5](#)



HFA E-NEWS

An Electronic News Update from
The Humanists of Florida Association

Humanism⁴
on the Rise

Florida Policy Advisory Group

As you are aware, at our last conference we agreed that Humanists need to take a more active and participatory role in developing local and state policy. To that end, our immediate past president, Jerry Lieberman, formed the Florida Policy Advisory Group and began briefing the membership as to the purpose and goals of the group. As of this date, we still need to hear from some of our member groups. The Humanists of Florida Association is, by its very design, a coalition of secular organizations in a position to bring about change on a large scale if managed and coalesced in the proper way. EllenBeth will be setting up an initial meeting with the representatives from the groups that have already responded and indicated interest—representatives from Tallahassee-CFI, Freethinkers – FSU, Tally Atheists, First Coast Freethought Society, Humanists of the Treasure Coast, Humanist Society of the Suncoast, Free Inquiry Group, CFI-Tampa Bay, Humanist Society of Gainesville, Daytona CFI, Atheists of Florida, and HUSBAY—in order to begin identifying and prioritizing the issues which have the greatest meaning to us as Humanists. HFA is continuing work with the Florida C-3

Table and joining with other coalitions and organizations forming coalitions to broaden our voice and our impact. HFA extends warm congratulations to the Secular Coalition for Florida for its rousing success in its formation. HFA is delighted to be partnered with the SC4FL and is looking forward to many rewarding outcomes for the state. HFA has also teamed up with the ACLU of Broward County. This organization is forming a coalition to help fight the Blaine Amendment repeal. Please contact HFA's president or executive director if you are aware of a branch in your county that is forming a coalition for this purpose.

And finally, HFA was asked by the ACLU of Florida to join the Florida Coalition to support the proposed Federal legislation (S.555/H.R. 998) otherwise known as the Student Non-Discrimination Act. This bill would prohibit discrimination and harassment in public schools from grades k-12 based on a student's actual or perceived sexual orientation or gender identity. It would provide lesbian, gay, bisexual and transgender (LGBT) students with explicit federal protections just as other protected groups have been protected. The legislation also extends protection to students who associate with LGBT people, including students with LGBT parents and friends. HFA, of course, signed on.

Matt Cooper is our liaison to this group.

Our development committee Continues to work hard to create a path for successful Humanism in the future

Since the board initiated the development committee several months ago, its members have worked prodigiously to define the methods that would produce a solid foundation for growth.

We are fortunate to have such a dedicated group of experienced thinkers and activists contributing their time and energy to building a new era in the Humanist presence in the Tampa bay area. Comprehensive analytical papers on the problem emerged from many members of the committee, embracing a variety of practical and theoretical problems. More than 15 hours of thoughtful discussions followed that resulted in the recently completed survey.

From the information now available, some new designs for our meetings and the emphasis we should put on the social and policy initiatives that flow from them will emerge.

The ultimate goal here is to attract more members and from clusters of members, form community groups that will enable the Humanist philosophy to be more understood and appreciated as a method of dealing with the problems of everyday life.

In our putatively democratic society, the thinking of the majority of people is still the determinant of the success or failure to meet the challenges of the future.

We Americans must redefine the nature of the good life in a way that accommodates the new economic and environmental circumstances that will bring an end to the way of life we have known heretofore. There is no alternative, but it is an opportunity to recreate yet again, what it means to be human. And for a Humanist, as one who loves and embraces humanity, there is no better way to live one's life.



Matt Cooper, Chr.

**Jim Peterson,
President**



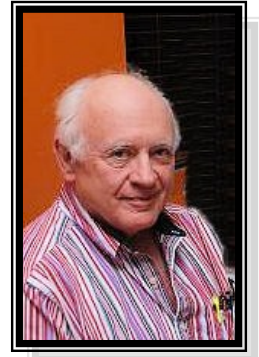
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www.FloridaHumanist.org
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**Humanists of Florida
Association**
Reason and Compassion in Action

Steve Brown

Steve Brown's Column is on vacation for this month. But he will bring his curiously eclectic mixture of profundity and jocularly back to us, hopefully next month. In the meantime, he recommends this recent column from Slate.com



Secular Humanists on the Real Planet of the Apes

By Michael Lind

By delicious coincidence, the new movie "Rise of the Planet of the Apes" was showing in theaters nationwide, even as two contenders for the Republican presidential nomination debated whether it is a fact or a theory that humans, chimpanzees, gorillas, orangutans and gibbons descend from a common ancestor. On Thursday, Aug. 18, Jon Huntsman tweeted: "To be clear, I believe in evolution and trust scientists on global warming. Call me crazy." On the same day, campaigning in New Hampshire, Texas Gov. Rick Perry [described evolution](#) as "a theory that's out there" and one that's "got some gaps in it." How times have changed. During his successful campaign for the presidency in 1912, Woodrow Wilson, Ph.D., the former president of Princeton University, was asked whether he believed in evolution. He replied, "that of course like every other man of intelligence and education I do believe in organic evolution. It surprises me that at this late date such questions should be raised." Theodore Roosevelt, his predecessor in the White House, wrote in "My Life as a Naturalist" about his childhood reading: "Thank Heaven, I sat at the feet of Darwin and Huxley."

The rise of creationist Protestant fundamentalism in America has been paralleled by the decay of liberal Protestantism, which supplied much of the moral energy for the progressive movement, the New Deal and the civil rights movement. For the most part, the liberal Protestant churches are losing members, not to more conservative denominations, but to a growing minority of the unchurched. Some are self-described atheists or agnostics while others profess a vague belief in God.

The religious vacuum to the left of center in the U.S. and Britain, where liberal Protestantism has undergone a similar collapse, has been filled with three new creeds. The first is radical environmentalism, which is best understood as a kind of nature-worshipping pantheism. The second is the "new atheism," with champions like Richard Dawkins and Sam Harris. The militantly anticlerical tone of the new atheism is not particularly new; it differs little from that espoused from the 1960s to '80s by the late Madalyn Murray O'Hare of the American Atheists Association.

The third and perhaps hardest creed, now nearly a half-century old, is "secular humanism." With less fanfare and more tact than the new atheists, "secular humanists" have attempted to provide an all-encompassing public philosophy based on science, as an alternative to moralities and political programs justified by supernatural religion. While the scientific naturalism that inspires it is true, American "secular humanism" is a naive and sentimental creed that, ironically, is too unworldly to serve as a practical guide to ethics and politics on this, the real planet of the apes.

The equivalent of the Nicene Creed for secular humanists is the "Humanist Manifesto," published in 1933. Signed by the philosopher John Dewey and a number of now-forgotten professors and clerics, it called for a "religious humanism."

In 1973, Paul Kurtz, a professor of philosophy who has taught at the State University of New York at Buffalo, co-authored second humanist manifesto. In 2003 the American Humanist Association, of which Kurtz is a member, published a third update, titled "Humanism and Its Aspirations."

Kurtz also published a book with the title "Humanist Manifesto 2000: A Call for a New Planetary Humanism."

Since then, he has published yet another manifesto, titled "Neo-Humanist statement of secular principles and values: Personal, Progressive, and Planetary."

If the secular humanist creed lasts a millennium, it may well generate more manifestos than the pope has encyclicals.

Kurtz's call for planetary humanism in 2000 is representative of this ramifying literature. Notwithstanding conservatives who claim that secular humanists are relativists, humanists of the Kurtz school are defenders of the Enlightenment and hostile to postmodern intellectual and moral relativism. The call for planetary humanism begins with a strong and, to my mind, entirely persuasive defense of science ("a coherent world view disentangled from metaphysics or theology") and technology (which can "advance happiness and freedom, and enhance human life for all people"). Philosophers from Francis Bacon to John Dewey, the manifesto notes, "have emphasized the increased power over nature that scientific knowledge affords and how it can contribute immeasurably to human advancement and happiness."

Hear, hear! I am not particularly fond of Dewey, but any friend of Francis Bacon is a friend of mine.

Unfortunately, in the next section Kurtz's secular humanist manifesto addresses "ethics and reason" and goes horribly wrong, never to recover:

The realization of the highest ethical values is essential to the humanist outlook. We believe that growth of scientific knowledge will enable humans to make wiser choices. In this way there is no impenetrable wall between fact and value, is and ought. Using reason and cognition will better enable us to appraise our values in the light of evidence and by their consequences.

(Continued on page 6)

Secular Humanists on Planet of the Apes... Continued from page 5

Here Kurtz implicitly takes on another atheist, the 18th century Scottish philosopher David Hume. Hume famously wrote that you cannot derive a moral "ought" from a factual "is." He also insisted that, "Reason is, and ought only to be, the slave of the passions." By this Hume meant that reason by itself cannot supply motivation. Reason is like the GPS device in a car. Emotion can tell reason where to go, and reason can tell emotion how best to get there. But reason itself is a neutral instrument, which can aid sociopathic murderers and genocidal tyrants as well as saints and heroes. If Hume's version of atheism is correct, then the entire secular humanist liberal project in its current form is fundamentally misguided.

Unlike Hume, Kurtz dismisses any barrier between "fact and value, is and ought." According to Kurtz, "The realization of the highest ethical values is essential to the humanist outlook." How do we distinguish among higher and lower values, he asks? "Using reason and cognition will better enable us to appraise our values in the light of evidence and by their consequences." In other words, we will ask the car's GPS computer to tell us not only how to get there but also where we should go. Our moral GPS, it seems, has software written by the 19th century utilitarian philosopher Jeremy Bentham. That, at least, is implied by Kurtz's allusion to "the consequences" of our "values." Consequentialism is another name for utilitarianism, the goal of which is to promote "the greatest good of the greatest number." Utilitarianism tends to be cosmopolitan in its scope. After all, if what is good for a nation is more important than what is good for a family, surely the greatest good, the secular summum bonum, is the good of the human race.

Sure enough, in the next sections of his manifesto Kurtz proceeds from suggesting an ethic of utilitarianism to calling for cosmopolitan ethics and politics, including "a Universal Commitment to Humanity as a Whole," "a Planetary Bill of Rights and Responsibilities," and a "New Global Agenda." The conspiracy theorists of the far right are wrong when they accuse secular humanists of moral relativism -- but at least some secular humanists like Kurtz really do believe in world government.

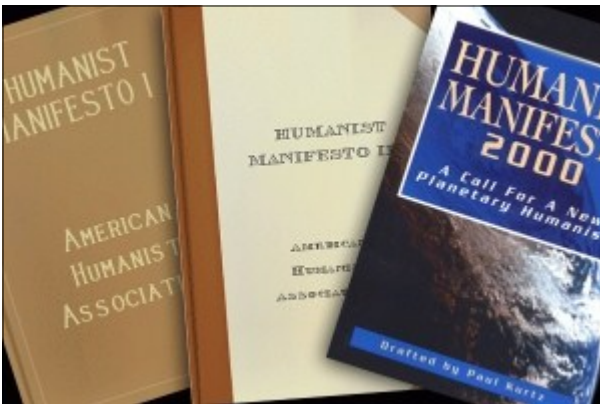
He asserts "The Need for New Planetary Institutions," including

A bicameral legislature in the United Nations, with a World Parliament elected by the people, an income tax to help the underdeveloped countries, the end of the veto in the Security Council, an environmental agency, and a world court with powers of enforcement.

In calling for a World Parliament and a global income tax, Kurtz has forgotten or neglected the warning found in the 11th clause of the original 1933 Humanist Manifesto:

We assume that humanism will take the path of social and mental hygiene and discourage sentimental and unreal hopes and wishful thinking.

Paul Kurtz doesn't speak for all secular humanists, of course. And the themes of secular humanism have varied somewhat in the last century, reflecting the intellectual fashions of the left-liberal intelligentsia. In the 1930s, liberals tended to favor economic planning and democratic socialism, so the first Humanist Manifesto claimed that scientific naturalism required the socialization of the economy, because existing acquisitive and profit-motivated society has shown itself to be inadequate and that a radical change in methods, controls, and motives must be instituted. A socialized and cooperative economic order must be established to the end that the equitable distribution of the means of life be possible.



A vague environmentalism has replaced equally vague visions of democratic socialism as the leading source of moral fervor on the center-left. In the recent humanist manifestos we hear about duties to nature rather than the need for socialism. In Kurtz's words we have "a planetary duty to protect nature's integrity, diversity, and beauty in a secure, sustainable manner."

For all the variations, the common theory of human nature underlying contemporary secular humanism seems to be cosmopolitan utilitarianism, the conviction that human beings, if liberated from superstition by science, would behave less like selfish, scheming social apes and more like self-sacrificing social insects, giving their all for the good of the 7 billion members of the global human hive. "Life's fulfillment emerges from individual participation in the service of human ideals..." says Humanist

Manifesto III. "Working to benefit society maximizes individual happiness."

The secular humanist movement avoids the difficult question of the coexistence of in-group altruism and inter-group rivalries by imagining, with John Lennon, that conflicts would vanish if only people stopped being religious and patriotic.

*Imagine there's [sic] no countries
It isn't hard to do
Nothing to kill or die for
And no religion too
Imagine all the people
Living life in peace*

(Continued on Page 7)

Unfortunately for Humanist Lennonism, evolutionary biology does not provide much hope for the sort of altruistic personal commitment to planetary solidarity that secular humanists want to encourage. Humanist Manifesto III claims that the joy in Stakhanovite that enlightened human beings liberated from religion are expected to feel -- an "ought" -- can be derived from an "is" -- biological fact. "Humans are social by nature and find meaning in relationships."

But social animals are not altruists. Nor are they strict individualists. They are nepotists. As a rule social animals, like wolves, deer, humans and chimps, show favoritism to their relatives and friends and allies, with little or no concern for members of their own species with whom they have no close connection. Abrahamic monotheism insists on the brotherhood of man under the fatherhood of God. Darwinism insists at best on the distant cousinhood of humanity.

Among humans, nepotistic solidarity can be transferred, with difficulty, to political units larger than the extended family. But national patriotism is much harder to promote than city-state patriotism, and global patriotism may be a bridge too far. The illogical leap from the acceptance of evolutionary science to the call for world government and world taxation is typical of the intellectual legerdemain practiced by secular humanists. They assert scientific naturalism leads to the currently fashionable attitudes of North Atlantic left-liberals, but they never provide any convincing arguments for the thesis that if you believe in Darwin, you must follow Dewey.

Let it be stipulated that, because they rested on economic or racial pseudoscience, Marxism-Leninism and National Socialism need not be taken seriously as variants of secularism. But what about the right-wing secularism of Ayn Rand? What do militant atheists who favor socialized medicine and world government have to say to other militant atheists who follow Rand in wanting to substitute the dollar sign for the cross and celebrate unregulated capitalism? For that matter, what would conventional secular humanist liberals have to say to an intelligent, thoughtful, scientifically literate, secular authoritarian -- say, the late German jurist Carl Schmitt or Dostoyevsky's Grand Inquisitor?

Given the fact that there are secular conservatives, secular libertarians and secular authoritarians, as well as secular liberals, what conclusions, if any, for politics and economics follow from the scientific account of nature? I don't pretend to know. I suspect that scientific naturalism, properly understood, provides more warnings than answers.

To the extent that natural science can inform the way we think about politics and economics, it undermines the view that human beings are, or could be, rational actors devoted to the common good, rather than emotion-driven, semi-rational cousins of chimps and gorillas. On this point the secular philosophers Hume and Hobbes are more convincing than Bentham, Dewey and Kurtz.

Our simian psychology has obvious implications for naive models of democracy, in which a neutral, rational public listens dispassionately to all sides before making up its hyperlogical collective mind. And it has implications as well for naive models of economics, in which consumers and producers perceive, think and act with computer-like accuracy.

The skepticism about human rationality that science inspires should not be taken as support for authoritarianism or paternalism (sorry, Professor Schmitt and Your Eminence). On the contrary, it should render questionable all claims to wise and disinterested leadership, including those of America's own altruistic progressive technocrats who propose policies to "nudge" the unenlightened masses into doing the right thing. It makes more sense to think of our leaders and intellectuals as half-crazed hooting howler monkeys -- just like the rest of us.

Michael Lind is Policy Director of the Economic Growth Program at the New America Foundation and is the author of " The Next American Nation: The New Nationalism and the Fourth American Revolution.



Defending real freedom has a high cost

Atheists of Florida Vice-President/Legal Affairs Coordinator, **EllenBeth Wachs** has courageously acted on several government fronts in Polk County in behalf of her civil rights and, for that matter, the rights of all religious minorities in her community who are expected to quietly accept their status as second class citizens.

To silence her, the sheriff, an outspoken fundamentalist Christian, and other like-minded operatives in the county's law enforcement community have coordinated and retaliated forcibly against her. EllenBeth was arrested and jailed on two bogus felony charges: allegations that no one in U.S. history has ever been arrested, charged, or, let alone, convicted for. This is undeniably religious based persecution and EllenBeth needs your help.

She has hired an experienced legal team and needs financial assistance to fight back against this abuse of power. Please help EllenBeth by donating to her Legal Fund: www.atheistsofflorida.org

Find out more about end of life issues. Everyone has to face this final question. But there are choices not provided by conventional institutions. For more information see: www.compassionandchoices.org



Compassion & Choices
Choice & Care at the End of Life.

Be an active Humanist!

At a recent Development Committee meeting, the members present discussed several initiatives to enable members to play more significant roles in the life of our community. The social Caring committee is one such group, but there are others. See page 3. **Join an action committee; make Humanism happen!**

These are times when the most reactionary sectors of society are acting openly to undermine years of social progress to promote policies that enrich and empower only themselves. The multiple dimensions of crises that sweep over us demand that we not only pay attention, but play an active role in shaping a more humanistic response to them.

Being an active agent of social change in many ways defines the practical meaning of Humanism. Despite the vast numbers of us on this planet, too many are in thrall to religious delusion; too few actually are involved in making life better for everyone.

Especially if you are retired, or have leisure, you should consider expanding the range of your positive involvement in the lives of others. In a life free of baseless fears and ignorant superstitions, we can fulfill ourselves in helping others to overcome those same barriers.

As always, we will continue to participate in social service programs. Be sure to contribute! -- - *Jim P.*



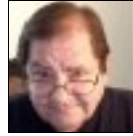
Atheists. Agnostics. Humanists.
Americans.

ACTI★N ALERT

The new Secular Coalition of Florida is now forming under the leadership of Dr. Richard Golden of Miami. Over 30 groups supporting the fully secular vision of our country's government have lent support to the effort. A new website has been launched at:

<http://www.secularflorida.org> .

According to Dr. Golden, "The Florida Chapter of this group would provide a voice on political issues for our small local non-theist groups. It will allow non-profit organizations to retain their 501 (c) (3) status while giving them a political lobbying force. This organization will function in a manner similar to the moral majority, which thirty years ago united small churches into a powerful national lobby and ultimately elected a president. We, too, believe that by uniting we can become a powerful voice. We clearly have the numbers and just need the organization. In Florida alone there are three million non-theists."



Bob Byrch represents our Humanist Society's interest in the council of the coalition. He will be a conduit of information from the Council and bring our issues to them for consideration.



Dear ACLU Supporters,

Do you use a cell phone? Chances are, your answer is "yes." Does the government have the ability to track where you go, what you do, even who you know — all by using your phone? Well, that's a definite "yes."

The fact is, if you use a cell phone, your location is being recorded and stored. And law enforcement agencies see it as a gold mine of information that's there for the taking. We already know that one local police department sought information about every cell phone that happened to be in the vicinity of a planned labor protest.

We shouldn't have to choose between the convenience of technology and our right to personal privacy. New bills have been introduced by Sen. Wyden and Rep. Chaffetz that would create stronger location privacy protections. Tell your senators and representative to support updated location privacy legislation now. Currently, the government claims that it doesn't need to go to a judge and get a full probable cause warrant before tracking cell phones. And because the government's applications are secret, we don't know just how it's using this invasive form of surveillance.

That's why recently 34 ACLU affiliates across the country filed public records requests to find out just how far local law enforcement is going to track people using their cell phones. Through our public records requests, we expect to learn more about when, why and how local police are using cell phone location data to track us. In the meantime, we need to act now to demand stronger laws that protect all of us.

Howard Simon

For more information on Civil liberty in Florida, see: <http://www.aclufl.org>