

Humanitas is a Latin noun meaning civility and kindness – getting along with each other and helping each other along. Stanislaus Humanists are people, without superstitious or supernatural beliefs, who come together to better the quality of life in our homes, our community, and around the world. Our compassion extends to all nations and to all living things. We hope this newsletter creates a supportive environment where people can cultivate and share insightful analysis, passion for human expression, and promotion of humane science-informed policies.

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We're always looking for new content – articles, reviews, commentary, pictures, poems, events. Send submissions to StanislausHumanists@gmail.com, or send a hard copy to:
1905 Kienitz Ave, Modesto, CA 95355

MESSAGE FROM THE CHAIR

As I begin my third year as Board Chair, I find myself imagining our future. I'm concerned with building and growing our organization. I'm worried about stagnation and loss of interest. I'm thinking about ways to reach out to the community at large and area youth.

It doesn't really matter what I imagine or want because as a young organization we are limited by resources: financial and personnel. That's why we need YOU.

Active, committed, invested members are the key to our growth. Individuals like you who attend events, commit to regular giving, and volunteer at our events will carry us forward.

So, let's each commit to doing something to build the group! Become a dues-paying member, start giving regularly, attend a new event, or volunteer at an event. Or do all of these! ■

HUMANISTS TEAMING UP WITH CENTER FOR HUMAN SERVICES' PATHWAYS

STEPHANIE MARSON

In December of last year several members donated household goods to Pathways, a local non-profit organization that helps homeless young adults, and Stanislaus Humanists purchased a refrigerator for the organization. At that time, the Board decided to adopt Pathways as our 2018 focus charity.

Pathways provides apartments and practical life training while helping these young people find jobs and save for independent living. From their website: "Pathways is a transitional living and supportive services program for young adults ages 18-21 years. The program serves homeless young adults, many of whom are former foster care youth, who have limited financial and emotional support."



Donation drives will be held quarterly. Our last collection took place March 18 at our Coffee Klatch event at Queen Bean, 1126 14th Street, Modesto. Thank you for making a difference in the lives of these young adults! Current needs include:

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DEMOCRATS GALVANIZING IN DISTRICT 10

ARLENE ISON

Needless to say, the results of the 2016 election galvanized a strong activist response. The Democratic Party in Stanislaus County was no exception, especially as it related to District 10's Congressman, Jeff Denham. Their overriding goal was, and is, to remove Denham by defeating him in the 2018 election—change red to blue.

Announcements for a chance to run against Denham began in earnest last spring. Ten individuals announced their candidacy for District 10's Congressional Seat. Of those ten, six remain in contention: Dotty Nygard, Sue Zwahlen, Virginia Madueno, Josh Harder, TJ Cox, and Michael Barkley. Michael Eggman threw his hat into the ring at end of January.

The Central Valley Democratic Club (CVDC) organized three debates as venues for the candidates to present their candidacy and to assess who was the strongest candidate to win in November. Each candidate was vying for CVDC's endorsement which would assure Democratic Party resources and support for their campaign. The final debate took place on January 5 at the Gallo Center; it was well attended and reported in the Modesto Bee. Attendees at each debate voted on their candidate of choice. TJ Cox and Josh Harder received the highest number of votes.

The next step in this endorsement process for District 10 took place on January 28, 2018, where the appointed delegates voted for their candidate. In order to be endorsed by the Democratic Party, a candidate needed to receive 70% of the total votes cast by the delegates. However, no one

received the needed 70%. Therefore, individual campaigns will continue until the June primary.

“Ten individuals announced their candidacy for District 10's Congressional Seat... six remain.”

As time passes toward the November election, we must remain active in the political process and knowledgeable about the issues, especially those issues most important to us as Humanists. To this end, there are many avenues to activism—from direct canvassing for a candidate, to telephoning, to writing

letters, to marching with a group.

Some of the activist groups in CD 10 who are working to flip the district from red to blue include:

- Resistance Groups such as Indivisible Manteca;
- Activist Democratic Party Clubs such as Central Valley Democratic Club and Democratic Women's Club of Stanislaus County;
- Swing Left Groups from outside the district providing help and Activist Discussion Groups such as Stanislaus Resistance.

More such groups can be found at <http://bit.ly/2qJyeyp> (Google Doc.) Plus, each candidate has a web page.

Keep informed and stay involved. ■

DONATE TO THE STANISLAUS HUMANISTS

Did you know that it's easy to set up a recurring donation with PayPal?

Visit our homepage at stanislaushumanists.org and click the yellow “donate” button at the bottom of the page.

This link will take you to our PayPal donation page. Just enter an amount

and click the “Make this a monthly donation” box!

Twenty percent of all undesignated donations goes into our Humanist Hall fund. Your regular support will help us get our own meeting space. Thanks for your generosity! ■

BOOK REVIEW: LINDA SCHELLER'S FIERCE LIGHT THE RESURRECTED VOICES OF WOMEN PAST

TROY SPEARS

Linda Scheller's *Fierce Light*, printed in 2017 by FutureCycle Press, is a humbling effort to give voice to the achievements, horror, shame, sacrifice, and honor of half of humanity in danger of being forgotten. The collection of poems with short biographic endnotes was a wonderful teaser that has gotten me to do research of my own into the lives of these notable women, and in particular, the several women of color. Scheller's command of the language and her suggestive turns of phrase resurrect each woman's voice to challenge us to do more for the world, just as they have.



Her poem about author Anaïs Nin conjured up Ms. Nin's lusty days of libertine love, ignoring patriarchal norms of feminine chastity. Ms. Scheller has graciously permitted *humanitas* to reprint the poem. ■



"CLARK BRIDGE" © 2014 LORRAINE NILSON
LINDA SCHELLER & LORRAINE NILSON WERE FEATURED AT THE MISTLIN GALLERY ON FEBRUARY 15.

NARCISSE NOIR ANAÏS NIN (1903-1977)

LINDA SCHELLER

The club's darkness swallows me. Blind,
I touch the waves of my hair, smooth the silk
Of my dress over my breasts, my waist,
My thighs. Alain Romans grabbles the keys,
Seeking the floating straw on a burning sea.
I seek my father's smile in every lover,
His lessons in flesh the universal language
Of conquest through submission. Petite trapeze,
I learned young to swing wide on a ribbon of secrets.

A tablecloth floats, an eye in the face of the crowd.
Cigarette burns and purple rings pattern the fabric.
I see the aftermath of trysts, the seeds of deception.
I conjure bodies smoking, drinking, laughing,
Sweat dripping into open mouths. Narcisse Noir
Wafts up from my wrists and parts my own lips,
Forcing my gaze to linger on a dark-haired man
Who stares at me over his partner's shoulder.

Inhibitions drop like autumn leaves. Last night,
I stood at Henry's open window, naked,
My upraised hands on the wooden frame.
My body is freedom's currency. I am rich,
Heiress of incest and speculation.
Hugh is working, Henry is writing or f***ing
Some tired whore, Allendy waits for me in vain.
I wander the streets, my purse a box of lies,
My face a mirror, my mind a volcano
Burning the cobblestones, raising new islands.

In Louveciennes, the mahogany desk awaits me.
Every flower of thought will be traced to its roots,
Every question examined with a fountain pen
The shade of my hunger, every passion recorded
In a journal covered with skin and filled with light.

WHAT'S IN THE NAME? ALL OF US

CELEBRATING A CENTURY OF HUMANISM

LYLE L. SIMPSON • THIS ARTICLE APPEARED IN THE SEPTEMBER/OCTOBER 2017 ISSUE OF THE HUMANIST.

The oldest recorded description of the philosophy of life we call “humanism” was first articulated by the Greek philosopher Epicurus, who lived from 341 until 270 BCE. His philosophy, which subsequent philosophers have labeled “hedonism,” centered on each of us maximizing our life here on Earth instead of our life being regulated by the gods. His teaching was spelled out in detail in a poem written by Lucretius (who lived from 99 to 55 BCE) called “On the Nature of Things.” This poem was discovered in the Vatican archives by a secretary to the pope who translated it into Latin early in the 1400s. Lorenzo de Medici, who then ruled Florence, read his translation, and the Medici family adopted Epicurus’s philosophy of life as their own. It became the cultural lifestyle for the region and, as a result, was the impetus for the Renaissance that brought our civilization out of the Dark Ages.

Our philosophy surfaced again, primarily with Unitarian ministers, in the early part of the twentieth century. One of those ministers was Curtis W.

Reese of the First Unitarian Church of Des Moines, Iowa. Reese was intrigued enough with the concept that he considered giving a sermon to test this view of life with his congregation. He labeled his concept “A Democratic View of Religion” and showed a copy of his proposed sermon to John Dietrich, then minister of the Minneapolis Unitarian Church. Dietrich felt the title was a bit too long and suggested a single word: “Humanism.” That made sense to Reese and he delivered his sermon on the philosophy of humanism to the Des Moines congregation in 1917.



CURTIS W. REESE

There’s no way to know the exact date Reese gave his sermon on humanism—the original typed copy only includes a handwritten year, 1917. Incidentally, I was president of the First Unitarian Church of Des Moines in 1971 and so I know that the church has a long-standing tradition of not meeting in the summer months from June through August. It’s more likely that Dietrich and Reese met in the summer in Minneapolis because going there in the winter isn’t high on most Iowans’ wish lists. Therefore, it is most likely that the sermon was delivered in early fall. It’s also the custom of this church to start the first Sunday of the fall with some subject that creates controversy, or peaks interest, to encourage attendance after the summer hiatus. I am fairly certain that Reese gave this sermon the first Sunday in September since this certainly would have been an attention getter, and it was important enough for Reese to ask Dietrich what he thought about it.

I would love to have heard the congregation’s discussion afterward. “What do you mean God has outlived his/her usefulness?” “Can you believe what our minister just told us?” Remember, Iowa is the buckle of the Bible Belt; this sermon would have raised several members above their church pew.

More importantly this was the first time our philosophy was described as humanism, and the name took root. In his sermon, Reese said:



JOHN DIETRICH

The theocratic view of the world order is autocratic. The humanistic view is democratic. In the theocratic order God is the autocrat; and under him are various minor autocrats, called divinities, angels, spirits, fairies, demons and the like. In the democratic order, the people are the rulers of their own affairs, and above them are no autocrats, supreme or minor, whose favor they must curry.

...the humanistic or democratic view of the world order holds that this is man’s world and that it largely depends on man what the world order shall be like.

...The road traveled by democratic religion is scientific, not theological.

...This revolution in religion, from theocracy to humanism, from autocracy to democracy, has been brewing a long time.

...For a long time man has been gradually breaking away from “fate” and “fatalism.”...The chief end of man, according to democratic religion, is to promote human welfare here and now.

Reese and Dietrich, together with thirty-two others, worked out the first Humanist Manifesto, which they each signed in 1933, solidifying their common belief. Humanism had arrived as a philosophy of life for today in our culture. Reese and Dietrich then went on to form the American Humanist Association in 1941.

A humanist philosophy of life had surfaced twice before, only to be lost—the first time for seventeen hundred years. The second time the philosophy

CONTINUED NEXT PAGE

WHAT'S IN A NAME? (CONT.)

was lost for five hundred years. We do not want to lose it again. We want the opportunity for our lineal descendants to know and to be able to live their lives as humanists, if they choose a life course that has no need for primitive myths that control through fear of an eternity in hell and promise a life after death for the devout.

Evolutionary biologist (and 1996 Humanist of the Year) Richard Dawkins tells us that religion survives today because it has become a meme that exists as a belief all by itself; it cannot be extinguished because memes evolve to absorb their critics. Humanism has not yet reached the level of a meme. It will take a unified effort just to carry the philosophy to the next generation. Hopefully by then everyone in our culture will at least know that humanism exists as an available alternative. Hopefully by then it too will have become a meme in our culture and enjoy a permanent life of its own.

Last summer my wife and I took a Viking river cruise from St. Petersburg to Moscow. Our wine steward was from Vladivostok, seven time zones east of Moscow, near the Bering Straits between Russia and Alaska. She told us she'd taken a college course in her home town that taught her about humanism. That really got my attention. Still, humanists have a long way to go to make our philosophy heard by all, including those in our family yet to be born. More than half of the congregation of the Des Moines Unitarian Church has no concept of the philosophy of humanism yet today, even though that is where we began our third revival. That tells us we humanists have a lot of work to do if we want our philosophy of life to survive.

You can make a difference. The American Humanist Association is successful today, in large part because 332 humanists since 1980 have thought enough of their philosophy of life that they each made a lifetime gift or a bequest from their estate, which together created the Humanist Foundation Fund. The AHA would not be as successful as it is today if these members had not cared and wanted to do their part to assure our voice would be heard by their children. The truth is that the AHA might not have survived were it not for the Humanist Foundation.

But the AHA did survive, and it was able to separate the editorship of the Humanist magazine from the daily effort required of the AHA executive director. This provided the director time to focus on growth and the effectiveness of the AHA in making our voice heard. We then had a separate editor for the Humanist to produce a magazine now read around the world. As a result, instead of only 30,000 people affiliated with the American Humanist Association, we now have over 500,000 with daily involvement. We were able to move our headquarters from Amherst, New York, to Washington, DC, where we have become actively involved with our government and its influence on our lives. Instead of a small building for our offices where people were working on top of each other, we now have a beautiful head-quarters less than a mile from the White House. The AHA has become a leader for change. Think what we can do to enlarge our influence if we have an even greater endowment available to provide the necessary funds for new programs and to allow for growth opportunities for those that will lead us into the future.

As an estate-planning attorney, I tell my clients that their children can spend 90 percent of their inheritance about as fast as they could spend all of it. If they leave 10 percent of their wealth to some tax-exempt nonprofit organization that extends the meaning of their own life, collectively with others they will be able to change the world in which their descendants live. And the tax deductibility of their gift means that our government is paying for part of their gift in the taxes it saves them or their estate.

It is now 100 years since our philosophy of life received its name, and there is so much left to accomplish. You too can participate in an acceptable form of "humanist immortality" because what you contribute will always be making a real difference in the lives of others. Together, let's make humanism a meme with a permanent life of its own for our descendants to share. ■

A Democratic View of Religion

A sermon delivered by
CURTIS WILLIFORD REESE
First Unitarian Church
Des Moines, Iowa
1917

The theocratic view of the world order is autocratic. The humanistic view is democratic. In the theocratic order God is the autocrat; and under him are various minor autocrats, called divinities, angels, spirits, fairies, demons and the like. In the democratic order the people are the rulers of their own affairs, and above them are no autocrats, supreme or minor, whose favor they must curry.

In the autocratic order all happenings whatsoever are the results of the will of the supreme autocrat or of the activities of his appointees. Man's will and action amount to little or nothing. At best man can only pray and hope. If he wants more water, let him pray to the rain-spirit. If he wants freedom from disease, let him petition some god or goddess of pestilence. If he wants food, let him ask and perhaps some raven will bring it. If he fears any natural force, such as wind, fire, storm, and the like, let him call upon the minor autocrat assigned by the supreme autocrat to look after that particular force of nature.

The subjects of the autocratic order look upon poverty, for example, as a divine institution. The autocratic law says, "The poor ye have always with you." To these subject subjects disease is a "visitation of divine wrath." The diseased is "sanction of God and afflicted." All the woes that haunt mankind, such as poverty, disease, the social evil, bad housing, the drink traffic, sweated industry, and that matchless enemy of man—war, are all necessary parts of the autocratically ordained order of things.

But the humanistic or democratic view of the world order holds that this is man's world and that it largely depends on man what the world order shall be like. The adherents of this view hold that if man wants more water, he must build reservoirs and lay pipe lines; if he wants freedom from pestilence, he must foster medical sciences; if he wants food, he must mobilize the soil; if he fears natural forces, he himself must devise protection; if he would eliminate his woes, he must do the job himself.

This revolution in religion, from theocracy to humanism, from autocracy to democracy, has been brewing a long time. Aristotle believed in "the inner perfecting principle"; Lamarek in "the slow wishing of the animals"; Darwin in

"natural selection;" Wallace in "the spiritual nature;" Nietzsche in the "will to power"—all of which are simply different ways of expressing the inherent democratic movement in life.

For a long time man has been gradually breaking away from "Fate" and "fatalism."

The reformers who defied the vice-gerents of God were democracy in the making. They were not mature enough to break away from autocracy in religion, but they did break away from the minor autocrats.

"Free will" is the theological term, "self government" the political term, "commonwealth" the economic term, and "self variation" the scientific term, in which men have expressed the democratic movement.

Democracy is from within. The religion for democrats must be religion from within. The pioneers of democracy were the preachers of the "religion of the spirit, which is from within."

Democratic religion insists that all foreign elements and autocratic accretions be thrown off, and that the adherents of democratic religion assert themselves as free spirits voluntarily co-operating for the common salvation. Democratic religion is freedom consecrated to the creation of truth. Democratic religion seeks knowledge through experience and thought. Democratic religion seeks holiness through good-will and purity of motive. Democratic religion seeks not the kingdom of God but the democracy of humanity.

The road traveled by democratic religion is scientific, not theological. Theological way is autocratic; the scientific, democratic. The righteousness of the theological way is imputed; that of the scientific way, achieved. In the ideal aspiration, in the heroic inspiration, in the tireless labor, in the innumerable sacrifices, in the countless achievements of science is the glory of democratic religion; and the worship of democratic religion is the splendid reverence which sanctifies men as they seek to unravel the eternal mysteries.

The method of conveyance in democratic religion is human effort, not divine interposition. Any dependence on any autocratic spiritual power to do anything for mankind is disastrous. Man in his own strength must grapple with the forces of nature. Man in his own strength must face and solve his problems. Man in his own strength must work out his salvation. There is no carriage that may be brought down from heaven. No angels will push man along. The good fairies are gone forever.

Recognizing this, science has quietly gone about the solution of pressing problems, and wonderful achievements have been attained. Fifty years ago we knew next to nothing about the great plagues, typhus for example. But within the last decade science has made discoveries which have made it possible to protect the Western front with its hundreds of thousands of soldiers from devastating epidemics. Autocratic supernaturalism has no such achievement to its credit.

Not long ago tuberculosis was said to be incurable. But now medical science says tuberculosis is curable and preventable, and proves its statement by so reducing the death toll that complete freedom of society from this disease is forecast. Autocratic supernaturalism has no such achievement to its credit.

EVENTS!

JOIN US FOR OUR REGULAR EVENTS!

	SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
1 ST			BOOK GROUP 7:00 PM PRIVATE HOME, CERES			CRITICAL DRINKING 7:00 PM MINNIES RESTAURANT, MODESTO	
2 ND					FINALLY FRIDAY KARAOKE 9:00 PM TORII'S RESTAURANT, MODESTO		
3 RD	COFFEE KLATCH 11:00 AM QUEEN BEAN MODESTO			COLLOQUIUM (BIMONTHLY) 7:15 PM MANTECA LI- BRARY, MANTECA			
4 TH	TURLOCK BRUNCH 10:00 AM PANERA TURLOCK						

FOR MORE ACCURATE INFORMATION ON ANY OF THESE EVENTS PLEASE VISIT US AT STANISLAUSHUMANISTS.ORG OR OUR [FACEBOOK](#) & [MEETUP PAGES](#).

COLLOQUIUM: SEAN O'BRIEN THE GREAT AGNOSTIC

On March 21, Sean O'Brien joined us in period costume, portraying Ingersoll's lectures about reason, the Bible, and science versus religion.

Robert Ingersoll was an American lawyer in the late 1800s, a Civil War veteran, politician, and is noted for his defense of agnosticism earning him the nickname "The Great Agnostic." O'Brien gives life to Ingersoll's words. Through O'Brien's performance, one can understand why so many audiences would have flocked to see the man speak.

From Wikipedia, "His radical opinions on religion, slavery, woman's suffrage, and other issues of the time effectively prevented him from ever pursuing or having political offices higher than that of state attorney general."

Sean O'Brien has for many years performed, directed, and taught acting in professional, community, and educational theaters across the country. Sean started on the stage in rural Connecticut when he was 14 and has

On the third Wednesday of every other month, we invite a fascinating speaker to our local area. This is a free event, open to the public, at the Manteca Library.



been involved with theatre for over 30 years.

Since retiring from teaching, Sean has performed at regional theatres such as Big Idea Theatre, The Art Theatre of Davis, Runaway Stage,

and The Sacramento Shakespeare Festival. In addition to representing Ingersoll, his work includes "The Portable Poe Show," and he is presently working on two more one-man shows: William Shakespeare and Mark Twain.

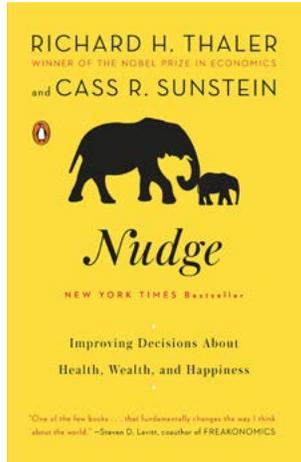
BOOK CLUB

Please come whether you enjoyed the book, hated the book, or... didn't quite finish it. Every month we try to rotate through a variety of viewpoints and subjects. Sometimes that's fiction, history, biology, economics, theology, or philosophy.

RSVP ON OUR WEBSITE, FACEBOOK, OR MEETUP FOR THE ADDRESS.

APRIL 3

7:00 PM



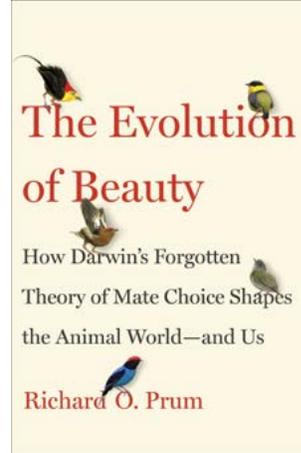
NUDGE: IMPROVING DECISIONS ABOUT HEALTH, WEALTH, AND HAPPINESS

RICHARD H. THALER & CASS R. SUNSTEIN

"In *Nudge*, Thaler and Sunstein invite us to enter an alternative world, one that takes our humanness as a given. They show that by knowing how people think, we can design choice environments that make it easier for people to choose what is best for themselves, their families, and their society."

MAY 1

7:00 PM



THE EVOLUTION OF BEAUTY: HOW DARWIN'S FORGOTTEN THEORY OF MATE CHOICE SHAPES THE ANIMAL WORLD—AND US

RICHARD O. PRUM

"In thirty years of fieldwork, Prum has seen numerous display traits that seem disconnected from, if not outright contrary to, selection for individual survival. To explain this, he dusts off Darwin's long-neglected theory of sexual selection in which the act of choosing a mate for purely aesthetic reasons—for the mere pleasure of it—is an independent engine of evolutionary change."

2018 READING LIST

JUNE - *A Crack in Creation: Gene Editing and the Unthinkable Power to Control Evolution* by Jennifer A. Doudna & Samuel H. Sternberg ~246 pages

JULY - *White Trash: The 400-Year Untold History of Class in America* by Nancy Isenberg ~322 pages

AUGUST - *At the Existentialist Café: Freedom, Being, and Apricot Cocktails with Jean-Paul Sartre, Simone de Beauvoir, Albert Camus, Martin Heidegger, Maurice Merleau-Ponty and Others* by Sarah Bakewell ~328 pages

SEPTEMBER - *SPQR: A History of Ancient Rome* by Mary Beard ~536 pages

OCTOBER - *Consciousness and the Brain: Deciphering How the Brain Codes Our Thoughts* by Stanislas Dehaene ~266 pages

NOVEMBER - *The Demon-Haunted World: Science as a Candle in the Dark* by Carl Sagan & Ann Druyan ~434 pages

DECEMBER - *Ecological Imperialism: The Biological Expansion of Europe, 900-1900* by Alfred Crosby ~308 pages

PATHWAYS LIST CONT. DONATIONS

Household Items:

- Twin mattress pads – new and heavy duty
- Towels (Large Bath) – new or gently used
- Vacuums- New or used
- Clothes Baskets
- Hangers

Cleaning Products:

- Pine Sol
- Dish washer detergent
- Laundry Soap
- Bleach
- Comet
- Toilet paper / Paper Towels
- Carpet cleaning solution

Personal Hygiene products:

- Shampoo /Conditioner
- Tooth paste and brushes
- Body wash
- Feminine Hygiene products – tampons

- Razors

- Mouthwash

Outside items:

- Flashlights (heavy duty)
- Patio area (create a garden)
- Patio furniture (all weather)
- Additional security camera (installed)
- Welcome Mats

Recreation:

- Movie passes
- Pizza coupons
- Art supplies
- Bus passes

Large items:

- Washer for #29 apartment (CRITICAL NEED)
- Mini Blinds for several apartments

BECOME A MEMBER

NAME _____

STREET _____

CITY _____ ZIP _____

PHONE _____

EMAIL _____

MEMBERSHIP TYPE (CHECK ONE)

INDIVIDUAL (\$24/YEAR) COUPLE (\$36/YEAR)

PLEASE READ THE PRINCIPLES OF HUMANISM AND CHECK THE BOX:

I HAVE READ THE PRINCIPLES OF HUMANISM AND I SUBSTANTIALLY AGREE WITH THE PRINCIPLES STATED.

MAKE CHECKS PAYABLE TO STANISLAUS HUMANISTS. ACTIVE MEMBERS RECEIVE DISCOUNTS ON CLOTHES AND MERCHANDISE. ACTIVE MEMBERSHIP IS REQUIRED TO BE ELIGIBLE TO VOTE AT THE ANNUAL MEETING OR TO SIT ON THE BOARD OF DIRECTORS. SEND YOUR APPLICATION AND CHECK TO:

STANISLAUS HUMANISTS 1905
KIENITZ AVENUE MODESTO, CA
95355

YOU CAN ALSO APPLY ONLINE AT:

WWW.STANISLAUSHUMANISTS.ORG/MEMBERSHIP.HTML

PRINCIPLES OF HUMANISM

Humanism is a naturalistic philosophy, informed by science, inspired by art, and motivated by compassion. The document Humanism and Its Aspirations* states six basic principles with which AHA and chapter members should substantially agree:

1. We hold that knowledge of the world is derived by observation, experimentation, and rational analysis.
2. We understand that humans are an integral part of nature, the result of unguided evolutionary change.
3. We derive our ethical values from human needs and interests as tested by experience.
4. We find fulfillment in our lives from individual participation in the service of humane ideals.
5. We are social by nature and find meaning in relationships.
6. We have found that working to benefit society maximizes our individual happiness.
7. We respect those with differing yet humane views working for an open, secular, democratic, sustainable society.

*The full text of Humanism and Its Aspirations can be found at www.americanhumanist.org/Humanism/Humanist_Manifesto_III



We're always looking for new content – articles, reviews, commentary, pictures, poems, events.
Send submissions to StanislausHumanists@gmail.com, or send a hard copy to:
1905 Kienitz Ave, Modesto, CA 95355