

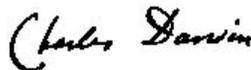
# FIG LEAVES

Volume 13 Issue 2

February 2004

## February Meeting: Tuesday, 24 February,

Charles Darwin, his life and tir  
Speaker: Gene Kritsky, Professor of Biology, College of Mt. St. Joseph, Ohio



Charles Darwin was one of the great thinkers of history. His *On the Origin of Species* changed how we think of ourselves and challenged the prevailing views of creation. However, Darwin the man is little known. This presentation will discuss Darwin from a personal perspective. It will include details of his childhood, years on the *Beagle*, and family life.

Gene Kritsky is Professor of Biology at the College of Mount St. Joseph and Adjunct Curator at the Cincinnati Museum Center. He has written five books and over 100 papers. He was a Fulbright Scholar to Egypt, and recently worked with the Darwin Correspondence Project at Cambridge University where he transcribed Darwin's research notes for the *Descent of Man*. His latest book, *Periodical cicadas, the plague and the puzzle*, will be published on 15 April.

Our thanks to Helen Kagin for inviting him to speak to us. He comments: "I am looking forward to speaking to the group."

Sunday, 21 March, James W. Worth, Ed. D. a Clinical Psychologist, Humanism, the Emotions, and Counseling. (note date change)

The talk will cover a range of topics, such as whether the emphasis on rationality in humanism may underplay the role of the emotions. This program will take place at 7 PM at the Vernon Manor Hotel at 400 Oak Street in Cincinnati.

James Worth is a licensed Clinical Psychologist who initiated the full-time counseling service for students and their parents at Washington and Lee University. He has also taught a variety of courses at the University.

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### Events

#### February Meeting

Tuesday, 24 February  
7:00 PM at the Vernon Manor  
400 Oak Street, Cincinnati

#### March Potluck

Tuesday, 9 March  
6:30 at the home

#### March Meeting

Sunday, 21 March  
7:00 PM at the Vernon Manor  
400 Oak Street, Cincinnati

### Quote

I think that superstition and science are incompatible. I think the doctrine of unquestioning faith and science are antithetical. To me, there was no greater spiritual awakening than the Enlightenment itself. And I'm convinced that our failure to accept it as a primarily spiritual awakening is a major source of our dysfunction.

There is nothing wrong with having a sense of wonder about the things you don't understand, but I think it's wrong to commit to a belief in the absence of evidence, especially when what you believe is transparently a palliative for your fear. The search itself should be never ending. That's why the conclusive religions do not satisfy me spiritually, the way science does.

—Ann Druyan, Discover (Nov.

### Unquote



## JANUARY MEETING

### Cooperation with the Interfaith Alliance

Speakers: Ms Tommy Thompson and Dr. Richard Bozian

In the absence of President Philip Ferguson Vice-President Michele Grinoch introduced the speakers.

Tommy Thompson began the presentation with a brief review of how the national group started in 1994. It was a response to the ominous sounds coming from the Christian Coalition and from others claiming to represent all persons of faith in the United States thus defining what it means to be religious.

She told us she herself had been raised a Unitarian-Universalist (UU) with the icon of her faith a big question mark. She still considered herself religious albeit a skeptic. She mentioned it rankled particularly that her employer's health insurance, the City of Cincinnati, did not pay for legal abortions for female employees. This provision has now been overturned, however.

She said that there are many UU's through out the country who are members of the Alliance. She then shifted gears slightly and talked about how the local group in Cincinnati got started. When the voters repealed the legislation passed by City Council which provided equal protection for gays, lesbians, bisexual and transgendered people, their local Unitarian Church decided on action and organized a forum entitled "Who's America Is It ? Responding to the Religious Right." Attendance at this was very successful. They had expected maybe thirty people to show up, but around 120 came, some from as far away as Louisville and Bloomington. At this success thoughts turned to what shall we do next? The speaker, head of the Social Justice Wing of the UU denomination, was on the board of the Interfaith Alliance, and she persuaded them to establish a local chapter. So they sent out a letter to local persons who had contributed to the national group inviting them to attend a first meeting. About thirty people showed and thus the local group was started. Our speaker commented that their group has never been large.

Ms Thompson commented that their national president C. Welton Gaddy stirred up a lot of interest when he visited the local chapter last November. She described him as a former Baptist minister who left the Southern Baptist Convention before they could expel him when they started to purge their ranks of "liberal" elements. She described him as the most appropriate person to lead the national group because he was extremely inclusive. She pointed out that people join the group as individuals and not as representatives of their churches. Although the organization has "faith" in its title and many spokespersons are leaders of religious bodies, their group as a whole is not about religion. It is about politics, civic issues, and stability in the way we deal with each other. The activity of the local chapter is to sponsor forums, either through their own efforts or in collaboration with like minded



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# FIG LEAVES



groups with similar aims.

Ms Thompson turned the meeting over to Dick Bozian to describe past local forums. Dick decided to give a bit of autobiographical data. He classified himself as an agno-atheist but also has been a Unitarian for the past 46 years. He said the only part religion plays in his life was his involvement in this religious community. He went on to explain how his mind was compartmentalized into two sides. One part was involved with philosophy, science, ecology, art, and such, but the other part was an activist. He wanted to see things happen for society. Eighty-three percent of this country believes in something supernatural, most in Christianity, others in pantheism or whatever. If you want to work with almost any group, you can't walk in and say "I'm an atheist." Most religious folks can't or won't work with you. Since what the Alliance wants to do are things he wants to see happen, he became involved with them. He surmised that C. Welton Gaddy is involved because he is frightened by the threat from the Religious Right to our country and religions. The purpose of the First Amendment was not only to keep religion out of the government but also to keep the government out of religion.

Dick then shifted to his main subject, the projects his group has been working on. Tommy had already alluded to the first. Another project is saving the Public school system from being theocratized. He described how they had already been in touch with Jack Gilligan, a member of the Board of Education, and how he has indicated his support. A third project was involvement in getting a measure on campaign finance limits put on the ballot. The issue was passed in 2000. The work of the Alliance involved getting petitions signed, talking to groups, getting a contribution from the national organization, cooperating with other groups also interested in this issue such as the Women's City Club, the Alliance for Democracy and a dozen other organizations. However, in the 2002 election an effort was made to get this important feature of the statute repealed. In the last week of the campaign, seven corporations donated \$60,000 to help get this "gutting" repeal passed. A major thrust of the Alliance and allies will feature the argument that major corporations are not adequately regulated and the legal "personhood" of corporations is destroying our democracy and the elective process. Also involved in the discussion was

the question of voting machines. It is Dick's point that if we do not have paper ballots, the next election can be stolen. In summary he concluded that Interfaith members have used the energy generated and the belief of their people to achieve civic results not to promote religion .

This brought the presentation to an end. It was followed by a great deal of discussion on the issues presented. Several persons expressed concern about some wording coming from the national organization. A number of Fig members have received mailings from the Interfaith Alliance from time to time. Although we are sympathetic to their aims the Faith part is the sticking point. The wording seems to have us among the 17 percent of people not included in the "people of faith" category, without any possibility of another category. There were suggestions the organization might do well to alter its name to become more inviting to persons who share their objectives, but lack anything that could be construed as "faith." Tommy commented that although she couldn't see it happening in the short

## Quote . . . . .

So when President Bush, for example, says in his 2002 State of the Union address, "America will lead by defending liberty and justice because they are right and true and unchanging for all people everywhere," he takes it for granted that American ideas of liberty and justice are the only ones that there are. There is no scope for these values to be interpreted and practised in different ways; no sense that the history and experience of other cultures may have generated their own notions of freedom and justice.

We can see this most clearly in terms of human rights issues. The Western, liberal notion of human rights equates it solely with individual political and civil freedoms. The US has reduced it further and redefined it in terms of market forces and "free trade." Despite enormous efforts by developing countries for over two decades, the US refuses to acknowledge that the right to food, housing, basic sanitation and the preservation of one's own identity and culture are far more important than the preservation of market forces.

— Ziauddin Sardar and Merry Wyn Davies,

## . . . . . Unquote



## Nones and Unbelievers by Wolf Roder

Recent articles in Free Inquiry discuss the increase of respondents who choose "none" as their religious identification. (Flynn, Duncan) This change in identification is based on two large and several smaller opinion surveys. It is important to emphasize that religious identification can not be extracted from the US Census, because the Census has not asked religious questions since the early part of the last century. Since about the middle of the century Congress has explicitly forbidden the Census from inquiring into the religion of Americans.

The increase in "nones" is based on two major surveys. In 1993 Kosmin and Lachman published a book length report on a major religious survey. Over the span of two years every week a national random sample of a thousand persons were asked a simple question: "What is your religion?" The total sample eventually amounted to some 114 thousand replies. As in all surveys, the question to some extent determined the replies. Thus while some respondents were specific about their denominational affiliation, others merely gave a generic Protestant, Christian or similar general reply. Some 7.5 percent claimed no religion, while a relatively minuscule 0.72 percent was divided among secular humanists, agnostics, and atheists.

Some ten years later the survey was essentially repeated under the leadership of Barry Kosmin and with the title American Religious Identification Survey. The sample size was again very large, fifty-thousand. Replies in percent for Atheists 0.4, Agnostics 0.5, Humanists 0.02, Seculars 0.03, a total of 0.95 percent was essentially unchanged from the earlier survey. The "nones," however, had increased to 13.2 percent a little less than doubling. One reason, in my opinion, was a change of the survey question to: "What is your religion, if any?" thus permitting the respondent to examine if he would choose "none" instead giving the ancestral church he had not attended since adolescence.

The question of course is who or what hides behind the generic claim of "none." Sociologists seem to agree that most of the "nones" in fact harbor religious beliefs. Drawing on these and other social surveys (General Social Survey; National Election Study, etc.) to examine the beliefs of "nones" Hout and Fischer conclude their increase was not connected to loss of piety.

If secularization would account for the increase in "nones," then social surveys should find a meaningful decrease in belief in god, or in life after death. Hout and Fischer found no such evidence (p. 173)

Survey data offer no evidence that Americans suddenly lost faith in the 1990's, or even raised new doubts. Furthermore, at most one-third of the people who prefer no religion are atheists or agnostics, and that fraction decreased slightly in the 1990's.

They use the concept of "unchurched believer" for persons identifying with no religious affiliation, yet continue to believe in god and to rely on prayer (p. 175)

The key fact, in sum, about people who express no religious preference is that most are believers of some sort, and many are quite conventional. Relatively few are secular, agnostic, or atheist, most actually pray. Their most distinguishing feature is their avoidance of churches.

Hout and Fischer cite evidence that some 93 percent of "nones" do pray sometimes, and twenty percent reported praying every day. On the other hand few read the Bible regularly or at all, and even fewer belong to church affiliated organizations. "In sum, the secularization explanation for the growth in no religious preference is incorrect in so far as secularization means a decrease in belief and piety – the fraying of the sacred canopy." (p. 178)

Hout and Fischer expound a complex and carefully documented hypothesis for the increase of the extent of religious disaffiliation over the past decade. In brief, they suggest it is the flip-side of the rise of the religious right in America. The growth of faith based organizations which take a political stand on religious and moral

issues, from abortion to murder of abortion providers, from sexual openness to President Clinton's sexual activities has mobilized religion as a political force. As religion propelled some people into politics, disagreement with the agenda of the religious right appears to have propelled others out of church. If identification with a church can be taken as a political stance, some individuals would rather not be so identified and disaffiliate from church.

We experience here in America an anti-clerical stance long familiar from Europe. European countries have long histories of churches established and supported by the State. Such "official" churches are bound to support their national governments, if not in all then at least in most aspects. Europe also has a sizeable number of people who left the church, because they disagree with the current government or with some aspects of policy. Many of these are "unchurched believers." When the church is seen as an adjunct of a political position, some persons will opt out of that church. This is not for failure of belief in god or prayer, but simply a position of political dissent. The church that promotes or requires a political stand may lose members who disagree with its politics, but not necessarily with its theology or creed.

That at least is the interpretation of Hout and Fischer. They do credit some increase in "nones" to a growing population of people who were raised without religion. In the past, that is before the fifties, most of the children of unbelievers tended to accept a church in adulthood, usually the religion of a spouse. Most of the increase in "nones" in the last decade represents a disaffiliation of believers from their churches, not from their faith in god and an afterlife. Some of that turning away represents a political stand taken by liberal and moderate thinkers against the conservative agenda of their Church or of religion in general. Unbelievers, people who rely



on reason to the exclusion of a belief in the supernatural, remain a small minority of Americans. Hout and Fischer estimate these as some 5.3 percent of American adults, while 7.9 percent are unchurched believers (p. 176).

The bottom line of social research does not see a growing multitude of unbelievers waiting to become organized by secular humanists or atheists. Rather, the proportion of secular freethinkers has remained around five percent of the American adult population. Still, that is some fifteen million Americans.

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Tom Flynn, "Survey: nonreligious more than doubled since 1990." Free Inquiry Winter 2001/02 p. 32

Otis D. Duncan, "The rise of the nones: a paleostatic inquiry, Part 1." Free Inquiry Dec/Jan 2003/04 pp. 24-27

-----, "The rise of the nones: a paleostatic inquiry, Part 2." Free Inquiry Feb/Mar 2004 pp. 29-31

Barry A. Kosmin and Seymour P. Lachman, One nation under God: religion in contemporary American society (New York: Harmony Books, 1993)

Barry A. Kosmin, Egon Mayer, and Ariela Kaysar ARIS 2001 Survey at URL:

<http://www.atheists.org/flash.line/atheists4.htm>

Michael Hout and Claude S. Fischer, "Why more Americans have no religious preference: Politics and generations." American Sociological Review, vol. 67 (April 2002) pp. 165-190

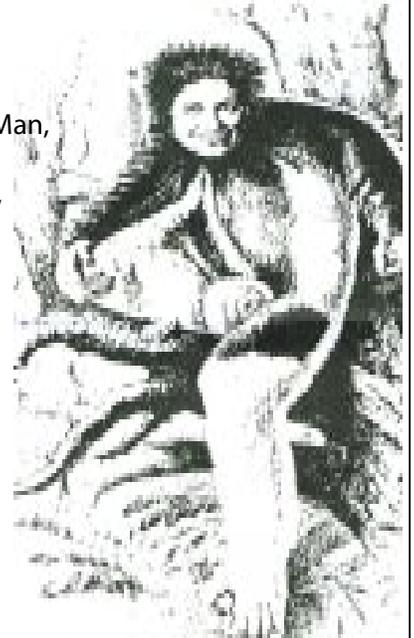
## We're all related

The bafflehead duck and Chellean Man,  
Microscopic protozoan and Cro Magnon Man,  
The duck-bill platypus and Java Man,  
The myrtle warbler and Neanderthal Man,  
The hermit thrush and Peking Man,  
The two-toed sloth and Australopithecus,  
A million year old ape man.

Species are threatened with extinction  
and many don't give a damn.  
Hey! We're all one big family in a big jam.  
Most elephants are being murdered,  
The rain forests are being burned,  
and our greatest threat is Modern Man.

Ours is a small, fragile planet  
And people are not concerned if the animals will survive.  
We can give our Earth a bright future through tender love and care —  
Or we can stick our heads further in the sand and hide.

by © Carolyn Clark, 12 February 1990  
celebrating the birthday of Charles Darwin



## A Blow to Christendom.

Dutch spectacle makers invented the telescope, which the Italian naturalist Galileo improved and turned on the heavens around 1610. After 10,000 years of questions about supernatural celestial beacons,

Galileo needed only a few days to prove that the Moon was not a supernatural orb but a world, like Earth, with mountains and plains. In the case of Mars, Galileo could see little but a small ruddy disk; but by the mid-1600's, telescopes improved and other observers began to record dusky markings on the red disk. In 1659 the Dutch observer Christiaan Huygens accurately drew the most obvious feature, a dark triangle now known as Syrtis Major. By tracking this marking, he correctly deduced that Mars turns once in about 24 hours, its day being just slightly longer than ours. By the 1670's, Huygens and his French contemporary Giovanni Cassini began to detect the bright white caps at the poles, as well as additional dusky markings.

To the generation after Galileo, Huygens, and Cassini, in the late 1600's, these dry facts had deep philosophic implications. For the first time in all of human history, people began to realize that the lights in the skies were not supernatural entities, but other worlds. Mars was revealed as another spinning globe, possibly quite like Earth! During that generation, humanity's eyes were opened and the cosmos was seen anew.

The Renaissance, the voyages of Magellan, and the new science of astronomy had already proven that Earth was neither a flat land centered around Jerusalem nor the center of the universe, surrounded by seven crystalline spheres holding the sun, planets, and heavens — as construed by most medieval thinkers. Theologians and laypeople alike were rudely forced by direct observations to abandon the cherished myth that Earth was the imperial capital of the cosmos. Instead, the sun was center of our planetary system, and our little world was just one of several orbiting around the sun. We were part of the universe, not its landlords.

---From William K. Hartmann,  
A Traveler's Guide to Mars (2003) p. 8-9



# FIG LEAVES



## Jacob and the Thinking Person's Religion

from © Swift, the online newsletter of the James Randi Educational Foundation, 16 January 2004.

My name's Jacob Spinney. I am an 18-year-old student from Phoenix, AZ.

I must tell you of an experience that I've recently had. In late September of last year I was invited by a fellow student in my Video Production class to attend his Christian Youth Group. At first I didn't see any reason in going since I'm as atheist as they get. But I figured that if I don't give him a chance to have me hear out what his youth group has to say, he wouldn't give me a chance to hear out what I have to say. So I went, and tried my very best to be as respectful and polite as I could in hopes that I would represent atheists in a good light. After the sermon, word spread like wildfire about my atheism and the reaction wasn't what I'd predicted. Rather than asking me to leave, they were intentionally kind and curious.

I later found out this was mostly because they saw me as one of those (supposed) atheists that easily convert if you tell them about the original sin and salvation spiel. But unlike most of the "atheists" that they normally bump into, I'm not the kind of atheist who would ever convert to a belief just because of an emotional appeal. I need evidence, and after I made this clear, they told me about a "retreat" they were having. In this retreat they were going to have an author/"campus crusader," Tom Short, speak on the proof that shows "Christianity is a thinking persons religion." So I signed up basically for the ability to honestly tell myself that I gave Christianity a chance.

A few weeks before the retreat, my Christian friend from Video Production gave me Short's book, *Five Crucial Questions about Christianity*. I read it, and was disappointed with the book. I know that it's meant to affirm a "thinking" Christian's beliefs, but the evidence presented is nothing new. Same old causation/design arguments with which I won't bother filling up this e-mail. But I decided to write my own rebuttal to his book to show my Christian friends that I don't just look at a Christian book and dismiss it as propaganda, as they do with atheist books. You can find my rebuttal at <<http://jacobandrews.com/tomshort.htm>>. When I finally got to the retreat, Tom Short made his speech, and I was really disappointed to find out that his speech is basically summing up all of the things he talked about in his book, almost word-for-word. So, after Mr. Short's speech, I gave him a printed copy of my rebuttal and he said he'd read it and tell me what he thought, the next day.

Well, in the morning of the next day, he

approached me and basically told me that he would e-mail me his response, and that it would be "inappropriate" for me to show anyone my rebuttal to his book. I reluctantly acquiesced to his request out of politeness, but one is left to think, if Christianity is a thinking persons religion, wouldn't that necessitate learning the opposing viewpoint before coming to a conclusion?

It's now been more than a month since I presented him with my rebuttal, and no response. But my e-mail box is still open.

After the retreat, I still went to the youth group, off and on, to stop by and say hi to everyone. I guess it became obvious that I wasn't going to convert to Christianity, and I received an e-mail from one of the ministers of the group. He informed me that I am "being used as a tool of the devil himself" and I "have been revealed as someone who wants nothing more than to tear down those that Love the Lord." I had this preconceived notion that Christianity's door is always open, but this seems to apply only to those who are willing to go along with the program fast enough.

Comments by James Randi:

I'm sure that readers can see the understandable fear that Jacob's actions stirred up in this group. As with any believers who eagerly accept an attractive idea without demanding evidence for it, they then make a great show of being open to discussion and expression on the matter, but close down quickly as soon as they recognize that they have to actually get involved in examining their beliefs and the reasons behind them. People like Jacob Spinney are the worst thing that can happen to them, and they hasten to slam their doors shut so

they can huddle together under the bed, safe from the bogey-man.

But seriously, folks, how can we believe that a supposedly educated man like the minister who wrote Jacob, really believes (a) that Jacob Spinney is a tool of this mythical Satan character, (b) that he got a revelation about this from some supernatural source, and (c) that the members of this group can be "torn down" by discussion of their beliefs? Don't answer that; I think I know. . . .

Hey, Jacob, way to go! And say hello to Satan for me when you next get together!

Please, spare me the pious caveats about my impatience with such matters. I'm a thinking, rational, adult, and I don't have to cater to these silly notions by being "nice" about them. Nor should you.

Comment by editor:

The book by Tom Short, *Five Crucial Questions about Christianity*, is not listed on the Amazon sales website, nor on OhioLink, the Ohio wide research library connection, or even on the World Catalog of library resources. You can, however, find it on Mr. Short's website <[www.shortreport.com](http://www.shortreport.com)>. It may be more a pamphlet of a hundred pages, self-published by the author.

Quote . . . . .

- If the argument about evolution
- in textbooks were only about
- science, the discussion would
- have been over decades ago.
- 
-



## BOOK REVIEW

Time Traveling with Science and the Saints  
by George A. Erickson  
(Amherst, NY: Prometheus Books, 2003)

The subject is the war religion has waged against science throughout history written by the author of the travel book True North. It is, very appropriately, dedicated to the scientist Giordano Bruno who was murdered by the Church in 1600. The book describes the many evils religions have committed to suppress and hinder science.

It is a short book, 141 pages of text, but it takes us from the roots of religion in the stone age, to the 21<sup>st</sup> century. The author describes the early period of science in classical Roman and Greek antiquity, the age from Pythagoras to Ptolemy. The onslaught of the Church hardened when Christianity became the official religion of the Roman Empire, and science died in the Dark and Middle ages, between 400 and 1400. It is appropriate that the rebirth of pagan science, art, and philosophy is called the Renaissance, but much of the persecution of knowledge was at its height in this age. Only with the 18<sup>th</sup> century Enlightenment did science become ascendant at least in north-central Europe. Ever so slowly and for the first time did scientific studies become free of the stultifying strictures of religion. Scholars were able to argue knowledge and insights which flatly contradicted the received scriptures. Gradually a few rational philosophers began to see that the gods of religion were unlikely to represent any reality.

Throughout the book Erickson questions the honesty and seriousness of the religionists. Did the Church really see no need for knowledge, or was it a matter of political control of the people? As early as the fifth century a churchman claimed (in a letter to St. Jerome): "A little jargon is all that is necessary to impose upon the people. The less they comprehend, the more they admire." (p. 56) In this they followed the ideas of the pagan philosopher Seneca (died 65 CE), who wrote: "Religion is regarded by the common people as true, by the wise as false, and by the rulers as useful." Eighteen hundred years later, Napoleon concurred "that the primary benefit of religion is that it keeps the poor

from murdering the rich." (p. 56) Karl Marx agreed that religion was a kind of drug or opiate to keep the people quiet in an unjust economy.

All religions seem to take an almost prurient interest in sex, and have proscriptions and strictures on what a man and a woman can or can not do in privacy. Yet, when the Church began to enforce celibacy on its priests in the tenth to twelfth centuries, the main interest is thought to have been self-serving. Priests were not to have legitimate offspring, so there could be no question of them inheriting church property. This did not prevent the Papacy, nor rich Bishoprics from becoming hereditary fiefs.

Eventually the religious leaders wanted to partake of the fruits and benefits derived from science, but they still insist on telling us what is and what is not permitted. Preachers questioned the installation of Franklin's lightning rods. Surely it was wrong to thwart god's will. When James Simpson in 1847 began to use chloroform as an anesthetic in childbirth, the Church protested. "Chloroform, it was claimed, was merely a device to avoid the justly inflicted pain that arose from women's original sin." (p. 141) When Simpson countered that god had made Adam unconscious to operate on his rib, the clergy approved chloroform for men but not for women.

As recently as the 19<sup>th</sup> century Pope Gregory XVI (reign 1831-1846) affirmed that "It is not lawful to demand, to defend, or to grant unconditional freedom of thought, of speech, of writing or religion." (p. 151) In fact, they are still at it in the very present (p. 152):

Conservative Catholics and Christian fundamentalists now hone schemes to divert public money to parochial schools, end abortion rights, open public meetings with their prayers, indoctrinate millions of young minds with the mystical mutterings of biblical literalism, and, in the case of the fundamentalists, to have creation "science" taught as an alternative to evolution in the public schools.

This book is not a balanced approach, but an indictment of religion and of those who have promoted these myths throughout history. The author notes: "Time Traveling with Science and the Saints is intended to counter the many pro-Christian books that ignore its multitudinous sins." It is based on a large number of well known histories which are referenced. It is an



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# FIG

## Our Purpose

The Free Inquiry Group, Inc. is a non-profit organization founded in 1991. FIG is allied with the Council for Secular Humanism and an affiliate of the American Humanist Association. We have applied to be also affiliated with the American Atheists. Our members are mostly secular humanists. However, we welcome to our meetings anyone interested in learning about or furthering our purpose.

*To foster a community of secular humanists dedicated to improving the human condition through rational inquiry and creative thinking unfettered by superstition, religion, or any form of dogma.*

In accordance with our purpose, we have established the following goals:

- To provide a forum for intelligent exchange of ideas for those seeking fulfillment in an ethical secular life.
- To develop through open discussion the moral basis of a secular society and encourage ethical practices within our own membership and the community at large.
- To inform the public regarding secular alternatives to supernatural interpretations of the human condition.
- To support and defend the principles of democracy, free speech, and separation of church and state as expressed in the Constitution of the United States and the Bill of Rights.

For more information, write the Free Inquiry Group at the address above, e-mail [figleaves@fuse.net](mailto:figleaves@fuse.net), or leave a message at (513) 557-3836. Visit our web site at [gofigger.org](http://gofigger.org)