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NAMI Walk!

Humanists of Minnesota Chapter Meeting

The Culture of Wall Street and Income Inequality

By Professor Karen Ho, University of Minnesota

Saturday, September 17th, 2016

When economists like Thomas Piketty and unemployed, debt-ridden millennials from "Occupy Wall Street" converge on critiques of "the 1 percent," it signals that discontent with inequality has reached a boiling point. The United States has witnessed a massive transfer of income to the wealthy few, engineered in large part by the financial industry. Professor Ho will begin this talk by exploring the role of finance and Wall Street culture in helping to engender the new economy of inequality. For example, through reframing the very purpose of corporations so that they are no longer sites of stable production and employment, the middle classes have experienced decline in the past 30 years. She will then explore in general some of the reasons why the richest 1 percent in the US have captured nearly 60 percent of any income gains from 1977 to 2007. It can come as no surprise that this rampant and amply-documented surge in inequality, accompanied by frighteningly limited upward mobility, has triggered opposition by increasing numbers of people who are now living precariously.



Karen Ho is an associate professor of Anthropology at the University of Minnesota, Twin Cities. Her research centers on the problem of understanding and representing financial markets, places that are resistant to cultural analysis and often disavow various attempts to locate or describe them. Her primary interest is the anthropology of economy with a focus on the culture of finance and the creation of socioeconomic inequality. Her ethnography, *Liquidated: An Ethnography of Wall Street* (Duke University Press, 2009) was based on three years of fieldwork among investment bankers and major financial institutions. Recent publications include "Corporate Nostalgia: Managerial Capitalism from a Contemporary Perspective" (*Corporations and Citizenship*, Urban, Greg, ed., 2014), and "Gens: A Feminist Manifesto for the Study of Capitalism" (co-authored, *Theorizing the Contemporary Series, Cultural Anthropology Online*, March 30, 2015, <http://www.culanth.org/fieldsights/650-generating-capitalism>). Her latest book project attempts to excavate an alternative cultural history of financial risk through the ethno-historic investigation of three central sites – corporations, investment practices, and investment funds – from the mid-twentieth century until the present moment. Ω

**Saturday
September 17th, 2016**

**Monthly
Chapter Meeting**

**First Unitarian Society
900 Mt. Curve Drive
Minneapolis**

**Doors open at 10:00 a.m.
Program 10:20 a.m.-noon**

HUMANISM:

A better life for all through education, democracy, free speech, reason, and science, without reliance on arbitrary dogmas, revelations, and faith.

PRESIDENT'S

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I never liked the “new math.” That is, math that was taught differently from the way I had learned it so many years ago. I had been a good math student and learned the “old-fashioned” way -- so that must be the right way. Right? Then, as a parent, every few years I discovered that there was yet a new way, supposedly a better way, of learning math. But why learn a new way—that parents have to figure out and learn all over again if they want to help their kids—when the old way was good enough! I trust you can pick up on my parental exasperation.

Now that my kids are grown, I thought I was done thinking about math curricula. Then, wouldn't you know, National Public Radio comes out with another [story about math](#). Why we mostly teach it as we do and how it can and has been taught otherwise. Different people with different needs in different times and circumstances have required different ways of thinking about math—and numbers. The story got me ruminating about the nuances of math as a reflection on our human capacity for symbolic thought in our many

varied circumstances of life. Math is actually a useful discipline to teach us something about perspective.

Take the number nine, for example. What are the different ways in which that number (or any other number) might be expressed? As the square root of 81? Or 3 squared? As 4 apples plus 5 oranges? Or consider just what else the number nine might represent? The amount of money left on my Starbucks card? The distance to the nearest hospital. Or the time that it takes to get there? And are you measuring in minutes or hours? On city highways or country backroads?

As humans, we know a lot of things. Our capacity for representing, learning and explaining information is quite phenomenal. However, what we know—or think we know—is expressed through symbolic means and often dependent upon our subjective perspective—our own personal vantage points or experience. That's why we have to be so careful with what we think we know about the world. And sometimes we have to let go of our certainty.

A few years ago I was introduced to a poem by Yehuda Amichai (see *Box*). At first I didn't get it. The place where we are right? What is he talking about? I believe in right and wrong. Sure, sometimes there's ambiguity, indifference or some middle ground, but some things are just -- right. It's a real destination and you know it when you get there, right? Read. Think of the places where you are right. Read again. Think again.

Don't get me wrong: there are verifiable, reliable facts to be known. Two plus two is still four, but so is three plus one and the square root of sixteen. There's more to life than twos and fours—in any real or symbolic sense. Our acquired knowledge and explanations are useful—until they aren't any more. For instance, classical physics has been essential for explaining much in our world but we have been able to understand and accomplish so much more with the development of quantum mechanics.

We are in dire need of such advancements in our understanding of social relationships to create civil societies and peace across the planet. Being “right” about anything is not the end game. It's the process and the variables that are equally important. For instance, any “traditional” equation for law enforcement with pre-determined set variables isn't necessarily the right way or the only way to get to a civil society. Greater knowledge of additional variables such as unintentional bias, systemic racism and the human brain from the amygdala to neurochemistry are essential inputs into the civil society equation.

Those of us who live in and are beneficiaries of the dominant culture are often quick to settle on the right answer about race relations and so much more that currently constitutes our social structures, i.e. our social equations. But despite our impulse to resist new ways of thinking, we can't stop learning. There's more than one way to do the math. We must go beyond the places where we are right. Ω

The Place Where We Are Right by Yehuda Amichai

From the place where we are right
flowers will never grow
in the Spring.

The place where we are right
is hard and trampled
like a yard.

But doubts and loves
dig up the world
like a mole, a plough.
And a whisper will be heard in the place
where the ruined
house once stood.

Announcements

DISCUSSION GROUPS ETC.

2nd Friday 5:00 p.m., *Humanist Happy Hour St. Paul*, Green Mill Restaurant & Bar, 57 Hamline Ave S.

4th Friday 5:00 p.m., *Humanist Happy Hour Minneapolis*, Salsa a La Salsa--2841 Hennepin Ave., Mpls.

2nd Friday 10:00 a.m., *Coffee and Current Events*, Loring Park Dunn Bros., 329 W. 15th St., Mpls.

2nd Saturday 10:30 a.m., *Blasphemers' Brunch*, Pizza Luce, 800 W 66th Street, Richfield

2nd Sunday 11:00 a.m., *Sunday Assembly*. 514 Lowry Ave. NE, Minneapolis.

1st Sunday, 9:00 a.m.-noon, *Lake Superior Freethinkers monthly meeting*. Radisson Hotel Duluth, Viking Room. For information contact Bill van Druten, (218) 724-4176.

1st Sunday, 10:00 a.m., *Central Minnesota Freethinkers, St. Cloud Coffee Social*. Check their website for details: cmfreethinkers.org or contact them at info@cmfreethinkers.org

Mondays, 5:00-6:30 p.m., *Atheists for Human Rights Happy Hour*, Ol' Mexico Restaurant, 1754 Lexington Ave., Roseville (just north of Larpenteur). Tables on terrace level. Call Paul Craven, (763) 788-8918.

1st and 3rd Mondays, 6:30 p.m., *Freethought Toastmasters Club*, Larpenteur Estates Party Room, 1276 Larpenteur Ave. W., St. Paul. Contact George Kane, nup@minn.net or (651) 488-8225.

2nd & 4th Mondays, 5:00-7:00 p.m., *Freethought Dinner Social*, Davanni's, 8605 Lyndale Ave So, Bloomington. Call Marilyn Nienkerk, (612) 866-6200.

1st Tuesday, 11:30 a.m.—1:00 p.m., *Freethought Lunch*, Dragon House, 3950 Central Ave. NE, Columbia Heights, MN. Call Marilyn Nienkerk, (612) 866-6200.

3rd Wednesday, 11:30 a.m., *Freethought Lunch*, Dragon House, 3950 Central Avenue NE, Columbia Heights. Call Bill Volna, (612) 781-1420.

2nd Thursday, evening, *Rochester Area Freethinkers (RAFT)*, Downtown Rochester Public Library, Meeting Room A. Contact Jim Salutz, jsalutz@aol.com or (507) 280-8012.

OTHER EVENTS

Second Wednesday, 7 p.m., *Humanists of Minnesota Board of Directors meeting*. Open to all members. Contact Audrey Kingstrom at akingstrom@comcast.net.

Thursdays, 7:00 p.m. (during school year), *Campus Atheists, Skeptics and Humanists (CASH)* general meeting. 3rd floor Coffman Memorial Union, 300 Washington Ave. SE, Minneapolis. Contact cash@cashumn.org.

Check out our Meetup events at <http://www.meetup.com/humanism-166>

"Crude Oil Pipelines and Climate Change in Minnesota"

A Presentation by Kathy Hollander

Tuesday, September 27, 2016, 6:30 – 9pm
(including Q & A)

**4200 Cedar Ave. in the Community Room,
Minneapolis, MN**

Hosted by Molly Wilbur-Cohen and Mary McLeod

Snacks and drinks will be served - (\$3 suggested donation)

Every day we read in the news about how the climate is changing and destroying whole eco-systems and our way of life. The continual use and overproduction of fossil fuels is now widely known as contributing to this state of affairs. Minnesota is crisscrossed by more oil pipelines than any other state and more oil pipelines are proposed. Are more oil trains the answer? Come and find out.

Kathy Hollander, who is a full-time volunteer with MN350, a grassroots group raising awareness of climate change in Minnesota, will give a presentation on what is happening in Minnesota concerning this important issue. She specializes in studying extreme oil extraction and transportation across Minnesota—especially tar sands oil from Canada— and also tracks energy legislation at the Legislature.

Kathy worked as a computer system analyst and software support manager (Sperry Univac and Cray) during her corporate employment years. She has a BA both in Mathematics and German and has done some graduate work at the University of Minnesota as well. Besides volunteering full time, Kathy enjoys house repair and remodeling. Married with one adult child, she lives in south Minneapolis.

"Humanist Views," our weekly Cable program, airs at **6:30 p.m. Mondays** on MTN Channel 75.



Book Review:

Wonderful Without Religion
 (CreateSpace Independent Publishing
 Platform, 2016)

by *Mary Morse*

Reviewed by *Suellen Carroll*

(Disclosure – I am personally acquainted with this author.)

The word “divine” in the subtitle (“Creating a divine secular life for you, your family, and the whole wide world”) was a little off-putting to me; but I read on anyway and I didn’t see the reference in the text.

Secularism as the belief of the future is where this book ends. Along the way, in Mary’s conversational writing style:

She asserts that religion is part of human evolution that arose from our need for a feeling of security. Spirituality is

our effort to make sense of the unknown dimensions of our world. Then she gives us a template of eight basic common sense items for living a secular life that will help us meet these needs.

Ceremony and celebration secular style need to be incorporated into our daily lives. The need for secular marketing and her six rules for doing so are in the book but she claims these efforts are wasted on really religious people; save it for those on the fence.

I recommend this book. If you’ve pursued Dawkins, E.O. Wilson, Hitchens or some of the other “voices” of atheism, welcomed their ideas but felt a little fuzzy-headed at the end of the book, this one’s for you. In a folksy style Mary leads us through coming out of the atheist closet, explaining your decision to those close to you and learning how to live with it.

It’s a good, easy read! Get it from Amazon or the author’s website: <http://www.marymorsebooks.com/> Ω

Movie Review:

Me Before You
 (Warner Bros. Pictures 2016)

Reviewed by *Mary McLeod*

Me Before You is a humanist movie. That is belied by its title, because humanism stands in part for caring about the needs of others, and putting yourself first is hardly that.

This film is about a smart, wealthy young Englishman who is mowed down by a motorcyclist in the prime of youth, and then is destined to live his life as a quadriplegic. He quickly acquires a nasty attitude toward anyone

who comes within snarling distance, including a sunny young woman hired as a companion to watch over him. She is not trained as a nurse, and that is not her job. Her job is to cheer him up, a seemingly impossible task. But her cheerful disposition and colorful, quirky wardrobe eventually break through his awful outlook, and, as it seems all movies must allow, they begin to like each other; and have some fun; and care about each other’s futures. Along the way, we are told, but are hardly shown, that he also has to endure a great deal of pain and frequent illness.

Accompanied by his male nurse, the couple takes a private jet to Majorca, where they loll around in the moonlight and apparently spend the night together -- no juicy details on those nights. While there, a secret they each knew but didn’t know the other knew, comes to light, ending the idyllic mood: that he plans to end his life soon, because it is no longer worth living.

The movie has a humanist bent in at least two regards. First, this young man does not believe in the supernatural. Second, he also believes he has a right to determine his own life -- and death. For him, it is a calculation of not wanting to, and feeling he is not able to, live his life in this condition, having had a taste of a far more powerful, heady existence in the world of London finance. He even finds a service in Switzerland that will handle the details of his suicide amid pleasant surroundings.

Does he follow through with these plans, or can love and guilt talk him out of it? If we told you that, you’d have no need to go see it, would you? Some parts of this flick are a wee bit formulaic, such as the sappy parts where he tells her to scram, she stands up to him, and he melts. If only life were always so. Then there’s the part where they’re both gorgeous, and more or less fall in love... and so on. However, there are other passages that challenge any moviegoer’s thinking, and I found I was torn over what to even wish for and hope for, for these two, under such sad circumstances.

By the time this reaches you, the movie may be in second- or third-run movie houses, or on Netflix. Then come find me and tell me what you were wishing for on their behalf. Let’s talk. Ω

Catching Up on the American Humanists Association Agenda with Jennifer Kalmanson

By Mary McLeod

A "Just Members" event was held on a beautiful Sunday evening, August 21, at Mary McLeod's home in St. Paul. The event's co-host, Suzanne Perry, invited her long-time friend Jennifer Kalmanson to address the group of 20 on various Humanist issues, including the length and breadth of the AHA five-year strategic plan. Jenny is Vice President of the American Humanist Association, and active in countless other affiliated Humanist groups, all duly noted as Suzanne introduced her. Her husband, Phil,

a leading Humanist in his own right, brought us information on the Humanist Institute, of which he is currently the President.

Who knew a strategic plan could be so interesting? Members sat on the patio and ignored the usual neighborhood noises of a summer evening, focused intently on the information that was new to most of us: several recent mergers of AHA with like organizations, the stunning growth of the AHA over the past few years, the reach of its online publications, and the actions that make a difference in our lives and the lives of others. The AHA is bringing a growing number of legal actions to enforce secular rights, for example to support students who refuse to recite the "Pledge of Allegiance" in the classroom because they object to the words "Under God." They are finding success by citing the Fourteenth Amendment's equal protection clause. In addition, they lobby at the U.S. Capitol on church/state and other issues of vital importance to members. There was far too much detail imparted to include it all here, but be assured that your dues to belong to AHA are being very well managed.

We "noshed" and imbibed before the program, wandering through the yard, greeting friends old and new. This seems like a winning template for future events, and those who came encouraged the Board to sponsor more like it. For more information on AHA activities and plans go to www.americanhumanist.org Ω

SAVE the DATE!

The Future of Humanism Conference

Saturday, October 15th, 2016

10am-5pm

First Unitarian Society of Minneapolis

Humanists of Minnesota, the American Humanist Association (AHA), the Humanist Institute and Black Free-thinkers are collaborating with First Unitarian Society (FUS) for this conference celebrating their 100 years of humanism in Minneapolis. Since the tenure of the first humanist minister at FUS, John Dietrich, beginning in 1916, the humanist movement has grown autonomously beyond its doors locally and around the country.

"The Future of Humanism: New Voices for the 21st Century" will be moderated by Stephanie Zvan (Humanist Hour Podcast) and Dr. David Breeden (Sr. Minister, FUS) as they query distinguished scholars and authors from around the country about the future of humanism. Humanist theologian and AHA Board member Anthony Pinn of Rice University will be joined by professor of religion William Hart and feminist scholar Sonita Sarker, both of Macalaster College, theorist of secularism Phil Zuckerman of Pitzer College and Yale Humanist Chaplain Chris Stedman.

A buffet lunch will follow the morning panel discussion with break-out sessions with the speakers in the afternoon. The event will conclude with a wine and cheese reception and book signings. While the conference is free, donations to cover costs are encouraged and most welcome—especially for lunch and refreshments. Childcare will be provided upon request.

Upcoming Critical Thinking Club Meetings

Twin Cities Chapter. Sunday, Sept. 4th, 10:00 a.m. to noon: "Insurgent Democracy: The Nonpartisan League of 1915," by Prof. Michael J. Lansing, Augsburg College. Uptown Bryn Mawr Community Gathering Place, 400 Cedar Lake Rd South, Minneapolis.

West Metro Chapter. Saturday, September 24th, 10:00 a.m. to noon: "Political Science" by Prof. Howard Levine. Ridge Point Apts. Meeting Room, 12800 Marion Lane W., Minnetonka.

Stillwater Chapter. Monday, September 12th, 7:00 p.m.: "Judging the Quality of One's Skepticism" by Burke Hilden. Family Means Bldg., 1875 Northwestern Ave, Stillwater.



Letter to the Editor

President Audrey Kingstrom's August letter calls for Humanists to seek "better education about the Black experience in America." True and needed! However, this education must be balanced. The acknowledgment that all events have both a text and a context is mandatory. Yet

current accounts commonly accent emotions at the expense of reason. Some examples:

"Police violence" began with the unarmed Trayvon Martin being shot in Florida two years ago. Not included in the general reporting was the fact that George Zimmerman, the shooter, stated that his head was being repeatedly smashed into the concrete by Martin. When the courts ruled self-defense, emotions surged.

The full context of the Ferguson case is also commonly missing. Michael Brown was unarmed, but he had been a repeat offender. He had allegedly stolen property (which prompted the police dispatch), reached for the officer's gun, and had ignored endless requests to use the sidewalk. Ignoring all of these, the 6'4" 300 pound man charged the officer. These dimensions were not reported and, after the officer's acquittal, violence soared.

To reach solutions to our problems, we need a full picture of "racial" incidents. Why are complete accounts consistently absent? Why, for example, wasn't the sniper slaughter of five Dallas police mentioned? Don't "blue" lives matter?

Finally, the unprecedented peaceful progress of America's race relations goes unmentioned. Since 1965, we have established a National Holiday in honor of a minority person, elected a Black President, and rejoiced as Michelle Obama rose from a slave ancestry to First Lady. No other nation in history can equal this progressive record.

Incomplete reporting exacerbates tensions and elicits self-flagellation: "We're evil. We're losers." "We're no good." Progress demands a tension-reducing awareness of both the text and the context of any issue. Reporting must move away from editing to sell newspapers and evolve toward balanced news. Why are the quantified facts (and historic progress) been omitted from the typical media account?

Mark Welter

Editor's Response: Kingstrom's column focused on the racial divide in America and the apparent deepening of the divide in recent decades made more and more obvious by the #BlackLivesMatter movement and the extensive reporting of violent confrontations between police and communities of color. She asks us to look in the mirror, consider the poverty and injustices heaped on the black community, and embrace the "new" civil rights movement. Welter's letter highlights that in many of the most prominent cases, the actions that led to these violent ends were apparently "justified", but was underreported by the media at the time and fueled an overreaction by protestors. However, there is a more nuanced (and perhaps actionable) view that aims to get at the root of the recent up-tick in racial tensions and none better expressed than in this Chautauqua Lecture by David Simon that was aired on Minnesota Public Radio this past month:

http://www.mprnews.org/story/2016/08/17/mpr_news_presents . Ω

Highlights from the Board

*by David Guell
Secretary*

From the August board meeting:

- \$1000 was approved to co-sponsor out-of-town speaker Phil Zuckerman for the Second Century of Humanism Conference on October 15.
- \$200 was approved to incubate ongoing Family and Friends programming.
- \$150 was approved to pay an honorarium and location costs for speaker Kathy Hollandar on the climate crisis and oil transport across Minnesota.

Maple Grove Discussion Group:

Saturday, September 10th, 10:00 a.m. to 11:45 a.m.: "The Secret History of Keith Ellison," with Scott W. Johnson. Maple Grove Community Center, 12951 Weaver Lake Rd, room 124, Maple Grove 55311, \$5 donation. Register at landfor-sale@visi.com or call Laurie at (763) 420-6350.

HUMANIST NEWS & VIEWS**Editor**, Nathan Curland**Editorial Committee** - Brad Bolin, Dale Handeen, Suzanne Perry

Articles, letters, event notices and other writings are welcome. Send to: editor@humanistsofmn.org with the word "newsletter" in the subject line, or to P.O. Box 582997, Minneapolis, MN 55458-2997. (E-mail submissions are preferred.) All submissions must include the writer's full name, postal address, telephone number and e-mail address. All submissions become the property of this newsletter and cannot be returned. Submission deadline is the 22nd of the prior month.

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NAMI Walk for Mental Illness Awareness and Advocacy

Saturday, September 24th
Minnehaha Park @ Noon—3:00pm

Join the Humanists of MN team for a lovely 5K autumn walk to help raise money for the [Minnesota chapter of the National Alliance on Mental Illness \(NAMI\)](#). Or, if you can't walk but want to support the effort, please donate to one of our team members to reach our goal of \$1000 for NAMI.

To register, donate or get more information, go to our Meet-up page at—

<http://www.meetup.com/humanism-166/events/232607220/>

Or bring a check to the September chapter meeting.

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Humanists of Minnesota is a nonprofit educational corporation and has been granted a 501(c)(3) tax exemption as an educational, scientific and charitable organization. Donations to Humanists of Minnesota are tax deductible. HofM is a chapter of the American Humanist Association (AHA) and an affiliate of the Alliance of Secular Humanist Societies of the Council for Secular Humanism (CSH). Address inquiries to the Humanists of Minnesota, P.O. Box 582997, Minneapolis, MN 55458-2997. E-mail us at president@humanistsofmn.org or visit our web site: www.humanistsofmn.org

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September 2016

MEMBERSHIP APPLICATION OR RENEWAL

Your membership is vital to the growth of Humanism and the Humanist community. Our membership categories are:
(For categories at RH and above, married couples or domestic partners will be considered as one membership, if you so indicate.)

- (B) Budget, \$25.00
- (RI) Regular Individual, \$40.00
- (RH) Regular Household, \$60.00
- (S) Sustaining, \$100.00
- (P) Patron, \$250.00
- (BN) Benefactor, \$500.00
- (L) Life Membership, \$1000.00
- (T) Trial subscription for 3 months, just ask

*Full time students at an accredited institution can receive a complimentary subscription

For national or international membership write to:

American Humanist Association
1777 T Street NW
Washington, DC 20009-7125
www.americanhumanist.org

Council for Secular Humanism
PO Box 664
Amherst, NY 14226
www.secularhumanism.org

Please check the appropriate box, complete the information and mail with your check to Humanists of Minnesota, P.O. Box 582997, Minneapolis, MN 55458-2997.

Name: _____

Address: _____

City/State/Zip: _____

Phone number: _____

e-mail: _____

(for special announcements, blogs etc. Keeps you in touch!)

I would like my newsletter sent via email () (in color!)

Second Member at same address (for RH and above):

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