



The Separationist

May 2020 Social Gathering Edition



About SHL

The Secular Humanists of the Lowcountry was founded in 1994 by a group of local non-theists in Charleston, South Carolina.

Our members are freethinkers of many kinds. We call ourselves agnostics, atheists, skeptics, secular humanists, rationalists, and scientific naturalists.

We welcome you and all who are interested in participating in our friendly community, either as members or observers.

The purpose of our non-profit, educational organization is to promote the non-theistic, human-centered viewpoint as a valid contribution to public discourse and to strive to maintain the First Amendment guarantee of separation of state and church.

The Separationist is the newsletter of the Secular Humanists of the Lowcountry. Opinions expressed in *The Separationist* are those of the authors and do not necessarily represent the views of SHL.

Please contact the SHL newsletter editors with any questions or comments about this publication. Contributions such as short articles, news items, letters to the editor, or other information of interest to SHL members are always welcome.

The editors can be contacted at the following hot button.

[NewsletterEditors](#)

President's Corner

We have a lot of time to read!

Via e-mail and Twitter, I had been repeatedly contacting Clemson sociologist Andrew Whitehead for over a year to come talk to Secular Humanists of the Lowcountry. He finally agreed, after the publication of his book, *Taking America Back for God*, with Samuel Perry was published in early 2020. We didn't schedule a date, though, and then the COVID-19 pandemic hit.

Whitehead and Perry collected data to answer the question of this four-year election period — "How could people of faith elect Donald Trump?"

Here's your single-question quiz. Which factor is the most important determinant of whether someone voted for Trump?

- A) Sexism
- B) Anti-black racism
- C) Xenophobia
- D) Christian Nationalism
- E) Economic dissatisfaction

The answer is at the end of this article.

I urge you to pick up *Taking America Back for God*.

If you shop at Amazon, go to Amazon Smile to make SHL your charity (<https://bit.ly/SHLamazon>), and 0.5% of the purchase price is donated to your favorite local humanist organization!

In the meantime, consider reading this Salon interview with Whitehead: <https://bit.ly/2020Whitehead>.

If you'd prefer listening to a podcast with Professor Whitehead, you'll find it here: <https://bit.ly/WhiteheadPodcast>

While we're at it, long-time Christian Nationalism opponent Katherine Stewart has a new book, *The Power Worshipers*, which would be another great read. Read an excerpt and listen to an interview with Stewart here: <https://bit.ly/2020Stewart>

If you love reading — and talking about ideas, join us for Secular Humanists of the Lowcountry book group, which meets online on the fourth Sunday of each month at 4 PM.

Discover more great authors and thinkers via The Secular Humanists of the Lowcountry Twitter account ([@CHShumanists](#)). We follow and retweet the top experts in Christian Nationalism, humanist organizations, and atheist thinkers. Hop onto Twitter and follow us!

Bonnie Cleaveland
President, Secular Humanists of the Lowcountry
president@lowcountryhumanists.org

Answer: D

Interested in reviewing information and videos from the FFRF National Convention?
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Attention!

Important Pandemic Information

2020 WORLD HUMANIST CONGRESS
BEYOND BORDERS:
Our Global Humanist Culture

* Editor's note: The following is a statement from the 2020 World Humanist Congress Miami. For more information go the the following website. <https://conference.americanhumanist.org/index.php/coronavirus>

The 2020 World Humanist Congress Miami, Humanists International, and the American Humanist Association's first priority is the safety and health of our attendees. Though our event isn't until early August, we are closely monitoring the Coronavirus/COVID-19 pandemic and considering whether it will be possible to host the Congress this summer.

As we continue to track information from the World Health Organization (WHO), the United States' Center for Disease Control and Prevention (CDC), and government agencies regarding public health guidelines and travel advisories, we take seriously the growing urgency to make a decision about whether the Congress will continue.

SHL Main Events

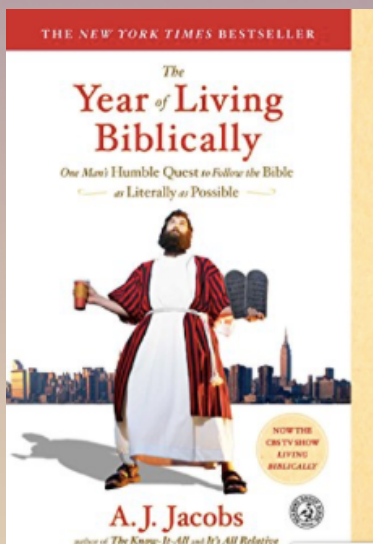
Activities and Events Past and Future

The Gathering at Gage Hall
May's meeting is cancelled. Look for more information on social media for Friday evening Zoom events.

May Pandemic Book Group Zoom

We reviewed our March selection, *21 Lessons for the 21st Century* by Yuval Noah Harari in a Zoom meeting last Sunday. It was an informative, smashing success. So, our regular Book Group meeting for May will be an online Zoom event as well.

Our ongoing pandemic is a great time to catch up on reading.
Be safe, stay home, read a book.



SHL Book Group choice for May *The Year of Living Biblically*

From the *New York Times* bestselling author of *The Know-It-All* comes a fascinating and timely exploration of religion and the Bible. A.J. Jacobs chronicles his hilarious and thoughtful year spent obeying—as literally as possible—the tenets of the Bible.

Raised in a secular family but increasingly interested in the relevance of faith in our modern world, A.J. Jacobs decides to dive in headfirst and attempt to obey the Bible as literally as possible for one full year. He vows to follow the Ten Commandments. To be fruitful and multiply. To love his neighbor. But also to obey the hundreds of less publicized rules: to avoid wearing clothes made of mixed fibers; to play a ten-string harp; to stone adulterers.

The resulting spiritual journey is at once funny and profound, reverent and irreverent, personal and universal and will make you see history's most influential book with new eyes.

Observing protocols for our pandemic Book Group we will be using Zoom online for the foreseeable future. Join us at 4:00 May 24th online. Details will be announced by email and Facebook as the event draws near.

FOR CONSIDERATION FOR FUTURE BOOK CLUB MEETINGS:

Epidemics and Society: From the Black Death to the Present by Frank M. Snowden (2019)

Lifespan: Why We Age and Why We Don't Have To by David A Sinclair, PhD, with Matthew D. LaPlante (2019)

UNTIL THE END OF TIME: *Mind, Matter, and Our Search for Meaning in an Evolving Universe* by Brian Greene (2020)

The Second Mountain: The Quest for a Moral Life by David Brooks (2019)

The Power Worshippers: Inside the Dangerous Rise of Religious Nationalism by Katherine Stewart (2020)

Taking America Back for God: Christian Nationalism in the United States by Andrew L. Whitehead (2020)

If you shop at Amazon, go to Amazon Smile to make SHL your charity (<https://bit.ly/SHLamazon>), and 0.5% of the purchase price is donated to your favorite local humanist organization!

The Leading Edge of Reason

Contributions from our Community of Free Thinkers



The following is an article by Amy Monsky that first appeared at our SHL Facebook site. Amy is a past president of the Charleston SHL

Blessing Boxes

Something I've thought of time to time, and some of it has been discussed here before, is that there are some words in the English language that have a religious feel to them (and therefore can feel yucky to atheists) but without good secular alternatives.

For instance, on a separate current thread here on Facebook, blessing boxes have been mentioned. For those unfamiliar: blessing boxes are small, standalone, free pantries that are stocked with food labeled with something along the lines of "take what you need, leave what you can", and are really a fantastic way for people to help other people without the need for an organization or government, and are generally anonymous. These are like the little libraries that people set up in yards or parks.

My first reaction on hearing "blessing" box was to cringe a little at the word "blessing." It, after all, has roots in religion. And maybe the first or some blessing boxes were intended to convey a sense of (the xian) god's favor. But I think it's likely that not all of them do. I suspect that, at least for some people, "blessing" is intended to mean something more secular, like a gift, but with a certain I-can't-articulate-what extra. Like a heart-felt gift from one person to another person who is in desperate need, rather than a regular ol' gift of a want.

I get what it means, even on a secular level. But damn! It feels so yucky. I can't bring myself to say that I feel blessed. Sometimes I may say "lucky." But even that doesn't quite have the same feel. "Fortunate" feels less random than "lucky," and is generally my go-to. I think maybe that what "blessing" or "blessed" has that the others don't is the sense of being truly grateful for the gift which one has been fortunate or lucky enough to have; so it reflects an attitude toward the gift/fortune that goes beyond just the label of the thing. So where blessing can kill two birds with one stone, seculars wanting to avoid the religious feelings will need two words or even a whole phrase, like I feel grateful to be so fortunate.

There are other religious-feeling words and phrases - bless you comes to mind (there's bless again, god-bless-it!!) - which we've for sure talked about before. Do they all involve some form of bless? I'm thinking there are more, but I'm blanking right now.

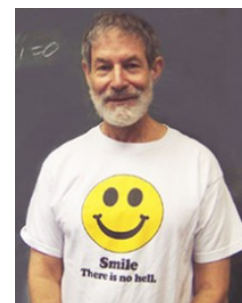
What are your thoughts on this type of language? Do you actively seek and use alternatives? Does it even bother you? What suggestions do you have for secular words? Why do we even have these types of words that

have continued to hang on? Is it that we don't have any secular equivalents? Or does it reflect some type of general mindset? Or something else altogether? I NEED ANSWERS PEOPLE!!!! lol.

(Editor's note) There were many interesting reply comments to Amy's Facebook post. Members can view it at our SHL Facebook site and you might want to add comments to her post.



Dr. Herb Silverman is the Founder of the Secular Coalition for America, the Founder of the Secular Humanists of the Lowcountry, and the Founder of the Atheist/Humanist Alliance student group at the College of Charleston. He authored *Complex Variables* (1975), *Candidate Without a Prayer: An Autobiography of a Jewish Atheist in the Bible Belt* (2012) and *An Atheist Stranger in a Strange Religious Land: Selected Writings from the Bible Belt* (2017). He co-authored *The Fundamentals of Extremism: The Christian Right in America* (2003) with Kimberley Blaker and Edward S. Buckner, *Complex Variables with Applications* (2007) with Saminathan Ponnusamy, and *Short Reflections on Secularism* (2019), *Short Reflections on American Secularism's History and Philosophy* (2020), and *Short Reflections on Age and Youth* (2020). He discusses: freethought, the distinction between Christians and freethinkers, secular organizations and political lobbying; definitions of freethought; and origination of freethinking.



The following is an interview of Dr. Silverman by Scott Jacobsen that recently appeared in IN-Sight Publishing.

Free of Charge 1 The "Free" in Freethought

1. **Scott Douglas Jacobsen:** Freethought seems like the most appropriate terminology for a general audience. Other terms one can find in some of the formal and informal literature include atheist, agnostic, New Atheist, agnostic atheist, freethinker, non-religious, Nones, irreligious, religious, militant atheist, Firebrand Atheist, adeist, unicornist, anti-theist, Bright, secular humanist, rationalist, skeptic, Unitarian, Unitarian Universalist, humanist, and so on, including everyone's favorite evasion: spiritual but not

religious. A natural outgrowth of the philosophy and the cognitive stance. Many, many terms exist, as if a Seinfeldian statement of the matter, “So, yada-yada-yada, I’m a freethinker.” There are a lot, no doubt. Not all overlap completely or even mostly, while, at the same time, many merge in a rejection of the supernatural, the magical, the mystical, as in all bind to the set of the non-real. At the same time, if I reflect on historical statements by the late Dr. Carl Sagan, I can note the ways in which he spoke to science, as a phenomenon, was more of an attitude than a methodology or the findings, which makes sense. I would merely extend the idea to skeptical, rational, naturalist inquiry in a larger sense incorporative of scientific methodology and scientific findings. Focusing on the productions by us, we covered some of the philosophical and social aspects of this in *Short Reflections on American Secularism’s History and Philosophy* and *Short Reflections on Secularism*. In this sense, our notions in the freethought community enter into the boundaries of Rationalism and science, empiricism and reason. We’re free while benefitting from the past accumulated evidence and theories to bring them together, slowly and generation by generation. For this series, I want to touch and tap into the boundaries of freethought, as to the community dynamics, in terms of the breadth of inclusion, and as to the things out of the question in the philosophy now. Some of this will be reiteration. Some of this will be new. However, a lot of this will be more in-depth in addition to recommended resources for research and reading, and becoming involved.

Herb, if I may, based on the previous conversations, and with references and footnotes throughout if you can, how is freethought represented in the secular communities now?

Dr. Herb Silverman: Freethought is represented in different ways in different freethought communities. When I first became engaged with freethought communities, I learned about several national atheist and humanist organizations. I joined them all because each was involved in issues I supported. But each group was doing its own thing and ignoring like-minded organizations, while competing for funds from what they viewed as a fixed pie of donors. I knew we needed to grow the pie to benefit all these organizations and the freethought movement as a whole. They were spending too much time arguing about labels (atheist, agnostic, humanist, freethinker, etc.) and too little time showing our strength in numbers and cooperating on issues that affect all freethinkers. Here’s an interesting distinction between Christians and freethinkers: Christians have the same unifying word but fight over theology; freethinkers have the same unifying

theology, but fight over words. At least our wars are only verbal.

So in 2002, I helped form the Secular Coalition for America, whose mission is to increase the visibility of and respect for nontheistic viewpoints, and to protect and strengthen the secular character of our government. Our 19 national member organizations cover the full spectrum of freethought.[3]

Here’s what the Secular Coalition members don’t do: They don’t argue about labels. People in the Coalition call themselves atheists, agnostics, humanists, freethinkers, whatever. Here’s what they do: They cooperate on the 95% they have in common, rather than bicker about the 5% that might set them apart. All the organizations are good without any gods, though some emphasize “good” and some “without gods.”

Interestingly, four of the member organizations are classified as religious (nontheistic). They are American Ethical Union (with Ethical Culture Societies), Congress of Secular Jewish Organizations, Society for Humanistic Judaism (with atheist rabbis), and UU (Unitarian Universalist) Humanists.

All the Secular Coalition member organizations have strict limits on political lobbying, so they incorporated as a political advocacy group to allow unlimited lobbying on behalf of freethought Americans, finally giving freethinkers a voice in our nation’s capital. But even as the Secular Coalition fights against religious privileging on the federal level, some of the most egregious violations occur at state levels (I know. I live in South Carolina). The Secular Coalition is hoping someday to have volunteer coordinators in all 50 states, working with local groups to make sure elected officials throughout the country hear our voices.

The Secular Coalition also collaborates with organizations that are neither theistic nor nontheistic, like the American Civil Liberties Union and Americans United for the Separation of Church and State. It cooperates on some issues with theistic organizations, like the Interfaith Alliance, the Baptist Joint Committee for Religious Liberty, and Catholics for Choice. Working with diverse groups provides the additional benefit of gaining more visibility and respect for our unique perspective. Improving the public perception of freethinkers is as important to many of us as pursuing a particular political agenda.

2. Jacobsen: Co-President of the Freedom From Religion Foundation, Dan Barker, states, “free-thinker n. A person who forms opinions about religion on the basis of reason, independently of tradition, authority, or established belief. Freethinkers include atheists, agnostics and rationalists. No one can be a freethinker who demands conformity to a bible, creed, or messiah. To the freethinker, revelation and faith are invalid, and orthodoxy is no guarantee of truth” (Barker, n.d.). RationalWiki (2018) states:

Freethought, or free inquiry, is a catch-all term referring to the variety of beliefs which, in general, reject authoritarianism and revealed or fundamentalist religion in favor of science and human reason. Hence the term “free” meaning “free from external dogma,” implying that their beliefs came from their own thinking and research. It is the basis for rationalism, secularism, and democracy. It overlaps with atheism, agnosticism, and secular humanism, but may also according to some definitions describe some theistic beliefs such as deism.[4]

Robert G. Ingersoll, the Great Agnostic, becomes the lightning rod for great oration and writing on the subject matter of freethought within an agnostic point of view. Susan Jacoby, who more people should know (alongside Rebecca Newberger Goldstein), places the Golden Age of Freethought at its height, arguable to me, with Ingersoll and then its end at the start of the First World War. Jacoby states:

Freethinker and freethought are terms that date from the end of the 17th century. Freethinker basically meant someone who did not believe in the received word of the bible or the authority of religion. Freethinkers have often been described as people who didn't believe in God, but it's more accurate to see freethought as a kind of a broad continuum, ranging from those who really didn't believe in God at all to deists who believed in a God who set the universe in motion but afterwards didn't take an active role in the affairs of men.

By the end of the 19th century, freethinkers even included liberal Protestant denominations and Unitarians. Even though they believed in God and in some form of Christianity, they did not believe in any hierarchy of religion... It looks for supernatural explanations whereas science looks for natural explanations. (BeliefNet.Com, n.d.)

Many different stances and attitudes are in orbit on the central theme of capital “F” Freethought. A tendency in human activity, community, and thought to leave strictures on the mind, depart from limitations of thought, while grounded in that which corresponds to the real. Some will ground themselves in human rights and compassion first, as in Humanism. Others will, at least, garner reputations for browbeating and a certain haughty and aggressive attitude against sincere, even ordinary, religious believers, as in New Atheism with two styles reflected in Militant Atheism and Firebrand Atheism. How can we bring about change based on the knowledge about the rise and fall of freethought into a new era, a renewed era, in which we remain in a crisis requiring precisely its arsenal?

Silverman: We can explain to some people why being a freethinker makes the most sense to us, and perhaps convince them to follow our lead. If they are interested, we can provide them with helpful freethought literature. We already know that the “nones” are the fastest-growing

demographic, many of whom are freethinkers without knowing what the word means.

Whether people become freethinkers or not, what the world needs today (especially during the pandemic) is more respect for scientific viewpoints and rational thinking, and less respect for the irrational thinking found in ancient “holy” books. We can tell religious people that we may not share their beliefs, but that we hope they are willing to incorporate scientific findings into their lives and listen to reasonable explanations about the world around them. Unlike the minority of religious fundamentalists, most religious people are willing to act this way. We can point out to theists how our behaviour is similar to theirs in many ways, and how their everyday actions have nothing to do with god beliefs. Whether we try to be good with or without a god has little to do with behaviour.

To those who might try to convince you to choose a belief in God, we can explain that belief in God is not a matter of choice. I can pretend to believe, but I can't choose to believe something for which I find not a scintilla of evidence. We can ask them if they can choose to not believe in God (it would be nice if the answer is “yes”). To help bring about change, we need to keep governments secular. This is something all freethinkers want, and we need to convince some theists why moving closer to a theocracy (even their theocracy) is bad for everybody. I've heard some politicians in both parties say, “We have freedom of religion, but not freedom from religion.” What can that possibly mean? That we are allowed to worship the god of our choice, but we can't choose to be good without any gods? Politicians might think they are being tolerant when they express support for all faiths. Instead, we expect to hear them publicly express support for all faiths and none, to promote freedom of conscience for all people. Freethinkers are not asking for special rights, but we do insist on equal rights. Our Constitution demands that the government must not favour one religion over another or religion over non-religion. Religious liberty must include the right of taxpayers to choose whether to support religion and which religion to support. Forcing taxpayers to privilege and subsidize religions they don't believe in is akin to forcing them to put money in the collection plates of churches, synagogues, or mosques.

We need to encourage more freethinkers to run for public office. I'm pleased that we now have a national Congressional Freethought Caucus to promote policy based on reason, science, and moral values. The Caucus formed in 2018 with 4 members and now has 13, with more to come.[5]

I hope to see an America where the influence of conservative religion is mainly limited to within the walls of churches, not the halls of Congress.

3. Jacobsen: What do you think sparked the original formal movement of freethought?

Silverman: The term “freethinker” came into use in the 17th century. It referred to people who inquired into the

basis of traditional religious beliefs, and freethinker was most closely linked to secularism, atheism, agnosticism, anti-clericalism, and religious critique. It promoted the free exercise of reason in matters of religious belief, unrestrained by deference to authority.

I like to promote British mathematician and philosopher William Kingdon Clifford from the 19th century, who, in his essay, *The Ethics of Belief*, said, "It is wrong always, everywhere, and for anyone, to believe anything upon insufficient evidence." The essay became a rallying cry for freethinkers, and has been described as a point when freethinkers grabbed the moral high ground. Clifford

organized freethought gatherings and was the driving force behind the Congress of Liberal Thinkers.[6]

4. Jacobsen: Thank you for the opportunity and your time, Herb.


Silverman: Thank you.

*Additional interviews Herb Silverman by Scott Jacobsen.
<https://medium.com/humanist-voices/if-youth-knew-if-age-could-20-newtons-sight-came-from-the-hind-a-send-off-d203212c33bb>
<https://medium.com/humanist-voices/if-youth-knew-if-age-could-19-archimedean-pivot-to-take-a-stand-and-to-move-the-earth-549ca22ea795>

Editor's note: The Leading Edge reflects the writings of our own SHL freethinkers. Rather than ask for submissions, we will be reviewing various local social media to be included each month on this designated page in *The Separationist*. Suggested writings are welcome. Please send letters or articles to newsletter@lowcountryhumanists.org.

Reasonable Humor & Secular Wisdom

Quips and Cartoons offered by membership from online sources

 **Bonnie Cleaveland** ...
April 9 at 9:52 AM · 🌐

I'm trapped in the run! The door closes and locks automatically...and we plan to rig an opener, but we haven't yet. David must be in the bathroom, but at least he's home. Here I am with Hillary.



Just sent a dove out my window. When it comes back with a piece of toilet paper, I will know the virus is finished.

Voices Beyond SHL

Articles and Opinions Beyond Our SHL Community

God Is Now Trump's Co-Conspirator



Bigotry, both racial and religious, is the last refuge of a scoundrel.



Paul Krugman
Opinion Columnist, NYT

Listening to the speech William Barr, the Attorney General, gave last week at the University of Notre Dame Law School, I found myself thinking of the title of an old movie: “God Is My Co-Pilot.” What I realized is that Donald Trump’s minions have now gone that title one better: If Barr’s speech is any indication, their strategy is to make God their boss’s co-conspirator.

Given where we are right now, you might have expected Barr to respond in some way to the events of the past few weeks — the revelation that the President has been calling on foreign regimes to produce dirt on his domestic opponents, the airport arrest of associates of the president’s lawyer as they tried to leave the country on one-way tickets, credible reports that Rudy Giuliani himself is under criminal investigation.

Alternatively, Barr could have delivered himself of some innocuous pablum, which is something government officials often do in difficult times.

But no. Barr gave a fiery speech denouncing the threat to America posed by “militant secularists,” whom he accused of conspiring to destroy the “traditional moral order,” blaming them for rising mental illness, drug dependency and violence.

Consider for a moment how inappropriate it is for Barr, of all people, to have given such a speech. The Constitution guarantees freedom of religion; the nation’s chief law enforcement officer has no business denouncing those who exercise that freedom by choosing not to endorse any religion.

And we’re not talking about a tiny group, either. These days, around a fifth of Americans say that they don’t consider themselves affiliated with any religion, roughly the same number who consider themselves Catholic. How would we react if the attorney general denounced Catholicism as a force undermining American society?

And he didn’t just declare that secularism is bad; he declared that the damage it does is intentional: “This is not decay. It is organized destruction.” If that kind of talk doesn’t scare you, it should; it’s the language of witch hunts and pogroms.

It seems almost beside the point to note that Barr’s claim that secularism is responsible for violence happens to be empirically verifiable nonsense. America has certainly become less religious over the past quarter century, with a large rise in the number of religiously unaffiliated and growing social liberalism on issues like same-sex marriage; it has also seen a dramatic decline in violent crime. European nations are far less religious than we are; they also have much lower homicide rates, and rarely experience the mass shootings that have become almost routine here.

Nonetheless, William Barr — again, the nation’s chief law enforcement officer, responsible for defending the Constitution — is sounding remarkably like America’s most unhinged religious zealots, the kind of people who insist that we keep experiencing mass murder because schools teach the theory of evolution. Guns don’t kill people — Darwin kills people!

So what’s going on here? Pardon my cynicism, but I seriously doubt that Barr, whose boss must be the least godly man ever to occupy the White House, has suddenly realized to his horror that America is becoming more secular. No, this outburst of God-talk is surely a response to the way the walls are closing in on Trump, the high likelihood that he will be impeached for high crimes and misdemeanors.

Trump's response to his predicament has been to ramp up the ugliness in an effort to rally his base. The racism has gotten even more explicit, the paranoia about the deep state more extreme. But who makes up Trump's base? The usual answer is working-class whites, but a deeper dive into the data suggests that it's more specific: It's really evangelical working-class whites who are staying with Trump despite growing evidence of his malfeasance and unsuitability for high office.

And at a more elite level, while a vast majority of Republican politicians have meekly fallen in line behind Trump, his truly enthusiastic support comes from religious leaders like Jerry Falwell Jr., who have their own ethical issues, but have called on their followers to "render to God and Trump."

Patriotism, Samuel Johnson famously declared, is the last refuge of scoundrels. But for all his talk of America first, that's not a refuge that works very well for Trump, with his subservience to foreign autocrats and, most recently, his shameful betrayal of the Kurds.

So Trump is instead taking shelter behind bigotry — racial, of course, but now religious as well.

Will it work? There is a substantial minority of Americans with whom warnings about sinister secularists resonate. But they are a minority. Over all, we're clearly becoming a more tolerant nation, one in which people have increasingly positive views of others' religious beliefs, including atheism.

So the efforts of Trump's henchmen to use the specter of secularism to distract people from their boss's sins probably won't work. But I could be wrong. And if I am wrong, if religious bigotry turns out to be a winning strategy, all I can say is, God help us.

*Paul Krugman is a Distinguished Professor at the City University of New York Graduate Center. He won the 2008 Nobel Memorial Prize in Economic Sciences for his work on international trade and economic geography.
@PaulKrugman*



Editor's Note: Reason Voices Beyond SHL is a section dedicated to reaching out beyond our SHL community. Persons interested in having articles printed in The Separationist, or members who have read interesting articles relative to secularism and humanism are welcome to send ideas to the link newsletter@lowcountryhumanists.org for our consideration.

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Freedom from Religion Foundation <https://ffrf.org>

Satanic Temple <https://thesatanictemple.com>

Americans United for the Separation of Church and State
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May

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|--|-----------------------|---------|-----------|----------|-----------------------------|----------|
| | | | | | 1 SHL Zoom Social | 2 |
| 3 | 4 | | 6 | 7 | 8 SHL Zoom Social | 9 |
| 10 | 11 | 12 | 13 | 14 | 15 SHL Zoom Social | 16 |
| 17 Gage Hall Gathering cancelled. | 18 | 19 | 20 | 21 | 22 SHL Zoom Social | 23 |
| 24 Book Group Zoom May 24th | 25 Memorial Day | 26 | 27 | 28 | 29 SHL Zoom Social | 30 |
| 31 | | | | | | |

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