

(212) 330-6794 PO Box 1187, New York, NY 10013  
<http://nyc-atheists.org> [info@nyc-atheists.org](mailto:info@nyc-atheists.org)

## Events

### December Atheist Meetup

Casual dining or drinks with your fellow freethinkers.

**Tuesday, December 16, 7-9 P.M.**  
Manhattan and other locations; call (212) 330-6794 for details.

Locations chosen by registering and voting at <http://atheists.meetup.com>.

### American Atheists Winter Solstice Meet & Greet (NJ)

Includes a buffet luncheon, and an opportunity to personally meet officers, staff, and state directors of American Atheists. Special guest Margie Wait, the new librarian and archivist of the Charles E. Stevens American Atheists Library and Archives.

**Sunday, December 21, 1-5 P.M.**  
Crowne Plaza Hotel, 36 Valley Road, Clark, New Jersey  
\$25/adult, and \$14/children 12 and under. Register now for this seasonal bash at <http://atheists.org/wintersolstice.html>, or send check to American Atheists, P.O. Box 5733, Parsippany, NJ 07054-6733. For information call 908-276-7300.

Mass transit: From the Rahway New Jersey Transit station, call a car service: TBT Limousine, 800-229-0504; Ar-Den Limousine, 732-548-6636; Rahway Taxi, 732-388-0544; or Station Cab, 732-388-2222. Driving: Hotel is located off the Garden State Parkway at Exit 135. Take Exit 135, then the 4th exit off the circle marked Rahway/Linden. The hotel is located on the left.

### Solstice Dinner w/Show, plus Empire State Building Excursion (Manhattan)

Join us for a 3-course Chinese feast featuring the live music of Leonid Hambro, who will review for us his career as principal pianist for the NY Philharmonic Orchestra, WQXR pianist, touring with Victor Borge, and working with famous orchestra conductors of the twentieth century. Afterward, we will go up the Empire State Building.

**Monday, December 22, 7 P.M.**  
Hunan Fifth Avenue  
323 Fifth Ave.  
(between 32nd and 33rd Sts.)  
Dinner: \$33 incl. tax and tip, excluding beverages; pay at door. Optional excursion to Empire State Building



observation platform: \$11

*See also HumanLight parties listed inside this issue*

### January Atheist Meetup

Casual dining or drinks with your fellow freethinkers.

**Tuesday, January 20, 2004; 7-9 P.M.**  
Manhattan and other locations; call (212) 330-6794 to confirm.

### January Meeting

Annual membership meeting (voting for officers, bylaws, etc.), followed by book club

**Sunday, January 25, 2004; 1-4 P.M.**  
352 7th Ave., 16th floor  
(Between W. 29th-30th Sts., just south of Penn Station)  
Donation requested

### February Meeting

*Guest speaker:* Richard Carrier, editor, the Secular Web (<http://www.infidels.org/>), on "Miracles and the Historical Method"

**Thursday, February 26, 2004; 6:30 P.M.**  
352 7th Ave., 16th floor  
(Between W. 29th-30th Sts., just south of Penn Station)  
Donation requested

### HumanLight Holiday Introduced at October Meeting

The cocreator of the new winter holiday HumanLight, Joe Fox, spoke to New York City Atheists at our October meeting to introduce the event, which he and fellow New Jersey Humanist Network member Gary Brill had first proposed in 1998. It was first celebrated in 2001. This year there are at least six HumanLight parties nationwide (see box on page 2 for details of local ones).

HumanLight parties may feature food, readings, entertainment (such as

### Membership Dues in 2004

In this month's newsletter, you'll find a membership application form. For over two and a half years, New York City Atheists has had no membership dues. Starting in 2004, only paid members will have the print edition of the newsletter mailed to them, and will have voting rights in our meetings. All others on the mailing list will continue to receive the newsletter in e-mail. All are welcome at our meetings. But unless you are a paid-up member for 2004 you will not be mailed a copy of the newsletter, and cannot make motions, nominate, or vote. More details in "Kudos and Dues: A Financial Reality," inside this newsletter.

music, dancing, and comedy), discussions, and activities for children.

Fox said HumanLight is the perfect complement to the December holiday season, planned for on or around December 23 to keep it part of the winter holiday season without coinciding exactly with competition such as the winter solstice and Christmas. The name "HumanLight" was chosen for its "emphasis on humanity as opposed to the supernatural, and the light of reason."

"We want humanists . . . to be able to say 'happy holidays' and mean it," said Fox, "to have a positive and constructive way to start a conversation in which they explain to loved ones what humanism is about." HumanLight attracts press coverage, said Fox, so it's important to keep the focus positive.

Why do we need another December holiday? asked Fox. He said that humanists are uncomfortable with supernatural holidays, and feel left out during the seasonal celebratory mood. He added that HumanLight gives humanists a chance to establish themselves in a religious climate, and to introduce freethinking ideas and organizations.

The Web site <http://www.humanlight.org> adds, "HumanLight presents an alternative

reason to celebrate: a humanist's vision of a good future. It is a future in which all people can identify with one another, care for each other, behave with the highest moral standards, and work together toward a happy, just and peaceful world."

Fox holding up HumanLight tree ornaments prompted a discussion on the origins of the so-called Christmas tree; Fox mentioned seeing a solstice sun atop a tree at an American Atheists event. He played a HumanLight song by local artist Sonny Meadows (<http://www.sonnymeadows.com>).

Discussion centered on the winter solstice as the source of Western late December holidays, the awkward etymology of the word "holiday," the philosophical differences between secular humanism and atheism, the Humanist Manifestos, setting freethinking examples for children, Ethical Culture, and the religiosity (or lack thereof) of Thanksgiving.

Ken Bronstein presented Fox with a plaque of appreciation for being our speaker, and urged people to discuss, in our members-only Yahoo discussion group, <http://groups.yahoo.com/group/nyc-atheists>, mass transit or carpooling to HumanLight. Ken also discussed plans for New York City Atheist's solstice dinner and Empire State Building visit on the following night

(see front page).

## Little Critical Thinking in Schools, Says Survey

The article "Urge Schools to Teach Atheism," by Kirsten, in the February 2003 issue of this newsletter (available online at <http://nyc-atheists.org/newsletter-0203.pdf>), suggested that "it might be worth our while to write to universities to encourage them to include, in their departments of religion or philosophy, courses in atheism . . . or at least to call their attention to the fact that some of us object to the subject of atheism being given short shrift, or no shrift at all, in their course catalogs."

One group that campaigns for rationalism in education is the Center for Critical Thinking (<http://www.criticalthinking.org>) at Sonoma State University in California. The center conducts advanced research and disseminates information on critical thinking. Each year it sponsors an annual International Conference on Critical Thinking and Educational Reform. It has worked with the College Board, the National Education Association, the U.S. Department of Education, as well as numerous colleges, universities, and school districts to facilitate the implementation of critical thinking instruction focused on intellectual standards.

### Local HumanLights

Dining, speeches, music, games, dancing, and other activities. Meet other regional freethinkers. Web site: <http://www.humanlight.org>.

#### **Friday, December 19, 2003, 7 P.M.**

Plainview/Old Bethpage Library, 999 Old Country Road, Plainview, Long Island  
Address by Tom Flynn on "The Problem of Christmas." Sponsored by the Center for Inquiry on LI.  
Free; bring food and refreshments.

For registration or driving directions, e-mail LISH at [LISecHum@aol.com](mailto:LISecHum@aol.com) or call (516) 742-1662.

Mass transit: From the Hicksville LIRR station, call a cab (e.g., Yellow Cab, 516-935-5555) or take the 78 or 79 buses, which go down Old Country Road, to the Mannelto Hill Rd. stop, and walk back 3 or 4 blocks.

#### **Sunday, December 21, 2003, 12-5 P.M.**

Parsippany Hilton, One Hilton Court, Parsippany, New Jersey  
Registration: [http://www.njhn.org/humanlight\\_registration.html](http://www.njhn.org/humanlight_registration.html)  
Address by Sherwin Wine, City Congregation for Humanistic Judaism; music by Sonny Meadows. Sponsored by NJ Humanist Network (an American Atheists affiliate) and the Center for Inquiry-New Jersey  
Admission: Adults \$30 if registered by 12/14, \$32 afterward; under 17, free if accompanied by adult  
For registration or directions, call CFI-MetroNY at (973) 655-9556, or visit the Web page [http://www.njhn.org/humanlight\\_registration.html](http://www.njhn.org/humanlight_registration.html)

#### **Tuesday, December 23, 2003, 7:30 P.M.**

Stevens Institute of Technology, Castle Point on Hudson, Hoboken, New Jersey  
For more information, visit the Web page <http://hometown.aol.com/urkmad/myhomepage/holiday.html> or e-mail [urkmad@aol.com](mailto:urkmad@aol.com).

Mass transit: NJ Transit Bus 126, or the Academy Bus, from the Port Authority Bus Terminal at 8th Ave. and 40th Street. The bus goes directly to Hoboken and travels down Washington Street. From New York City, buses stop on even-numbered streets. Exit at 8th Street for main campus or 6th Street for academic buildings and walk east across Washington Street. Or, take PATH subway marked Hoboken. Stations are located on 6th Avenue at 33rd, 23rd, 14th, and 9th Streets, and at Christopher Street. Once in Hoboken, take a local Washington Street bus, taxi (\$3), or walk uptown to 6th Street and turn right (east) for the campus.

The center conducted a “Study of 38 Public Universities and 28 Private Universities to Determine Faculty Emphasis on Critical Thinking in Instruction.” According to the study’s executive summary, which is available on the center’s Web site, there were three major objectives in this study. The first was to assess current teaching practices and knowledge of critical thinking among faculty teaching in teacher preparation programs in California. The second was to identify exemplary teaching practices that enhance critical thinking. The third was to develop policy recommendations based on the results of the study.

The study used a “minimalist” definition of critical thinking, defining it as “thinking that explicitly aims at well-founded judgment and hence utilizes appropriate evaluative standards in the attempt to determine the true worth, merit, or value of something.” Too often, said the study, “thinking left to itself often gravitates toward prejudice, over-generalization, common fallacies, self-deception, rigidity, and narrowness. The critical thinking tradition seeks ways of understanding the mind and then training the intellect so that such ‘errors,’ ‘blunders,’ and ‘distortions’ of thought are minimized. It assumes that the capacity of humans for good reasoning can be nurtured and developed by an educational process aimed directly at that end. It assumes that sound critical thinking maximizes our ability to solve problems of importance to us by helping us both to avoid common mistakes and to proceed in the most rational and logical fashion.”

After analyzing 140 in-depth interviews with randomly sampled California faculty from public and private universities, the study concluded, in part, that:

- (1) Though the overwhelming majority (89%) claimed critical thinking to be a primary objective of their instruction, only a small minority (19%) could give a clear explanation of what critical thinking is. Furthermore, according to their answers, only 9% of the respondents were clearly teaching for critical thinking on a typical day in class.
- (2) Though the overwhelming majority (78%) claimed that their students lacked appropriate intellectual standards (to use in assessing their thinking), and 73% considered that students learning

to assess their own work was of primary importance, only a very small minority (8%) could enumerate any intellectual criteria or standards they required of students or could give an intelligible explanation of what those criteria and standards were.

- (3) While 50% of those interviewed said that they explicitly distinguish critical thinking skills from traits, only 8% were able to provide a clear conception of the critical thinking skills they thought were most important for their students to develop. Furthermore the overwhelming majority (75%) provided either minimal or vague allusion (33%) or no allusion at all (42%) to intellectual traits of mind.
- (4) When asked how they conceptualized truth, a surprising 41% of those who responded to the question said that knowledge, truth and sound judgment are fundamentally a matter of personal preference or subjective taste.
- (5) Although the majority (67%) said that their concept of critical thinking is largely explicit in their thinking, only 19% could elaborate on their concept of thinking.
- (6) Although the vast majority (89%) stated that critical thinking was of primary importance to their instruction, 77% of the respondents had little, limited or no conception of how to reconcile content coverage with the fostering of critical thinking.
- (7) Although the overwhelming majority (81%) felt that their department’s graduates develop a good or high level of critical thinking ability while in their program, only 20% said that their departments had a shared approach to critical thinking, and only 9% were able to clearly articulate how they would assess the extent to which a faculty member was or was not fostering critical thinking. The remaining respondents had a limited conception or no conception at all of how to do this.
- (8) Although the vast majority (89%) stated that critical thinking was of primary importance to their instruction, only a very small minority could clearly explain the meanings of basic terms in critical thinking. For example, only 8% could clearly differentiate between an assumption and an inference,

and only 4% could differentiate between an inference and an implication.

- (9) Only a very small minority (9%) mentioned the special and/or growing need for critical thinking today in virtue of the pace of change and the complexities inherent in human life. Not a single respondent elaborated on the issue.
- (10) In explaining their views of critical thinking, the overwhelming majority (69%) made either no allusion at all, or a minimal allusion, to the need for greater emphasis on peer and student self-assessment in instruction.
- (11) From either the quantitative data directly, or from minimal inference from those data, it is clear that a significant percentage of faculty interviewed (and, if representative, most faculty):
  - Do not understand the connection of critical thinking to intellectual standards
  - Are not able to clarify major intellectual criteria and standards
  - Inadvertently confuse the active involvement of students in classroom activities with critical thinking in those activities
  - Are unable to give an elaborated articulation of their concept of critical thinking
  - Cannot provide plausible examples of how they foster critical thinking in the classroom
  - Are not able to name specific critical thinking skills they think are important for students to learn
  - Are not able to plausibly explain how to reconcile covering content with fostering critical thinking
  - Do not consider reasoning as a significant focus of critical thinking
  - Do not think of reasoning within disciplines as a major focus of instruction
  - Cannot specify basic structures essential to the analysis of reasoning
  - Cannot give an intelligible explanation of basic abilities either in critical thinking or in reasoning
  - Do not distinguish the psychological dimension of thought from the intellectual dimension
  - Have had no involvement in research into critical thinking and have not attended any conferences on the subject

— Are unable to name a particular theory or theorist that has shaped their concept of critical thinking.

The comprehensive executive summary can be read online at <http://www.criticalthinking.org/schoolstudy.htm>. The complete study is available for purchase from the Center for Critical Thinking, c/o P.O. Box 220, Dillon Beach CA 94929. The Center can also be reached by phone at (707) 878-9100, by fax at (707) 878-9111, and by e-mail at [cct@criticalthinking.org](mailto:cct@criticalthinking.org).

## “Christian South, Atheistic North” in Civil War

by Dennis Middlebrooks, FANNY (Freethinking Activist Non-Believing New Yorkers)

The present issue of *North & South*, the magazine of the Civil War Society (Volume 6, Number 6), contains a wonderful article called “America’s Holy War” by John Patrick Daly. This very readable article explores at length the crucial role Protestant churches in the South played in defending slavery and fomenting secession in the decades preceding the Civil War.

The article contains numerous biblical quotes (identified by chapter and verse) that were used by fanatical secessionist ministers to demonize the North and support the notion that slavery is entirely justified and even mandated by the “Good Book.” Many of the quotes cited in the article glorify the “Christian South” and denounce the “atheistic” North and are eerily reminiscent of contemporary fundamentalist mumbo jumbo. Judge Roy Moore of Alabama would have been right at home in this treasonous crowd of antebellum Bible thumpers!

This is an important and well-researched article that should be of interest to freethinkers of whatever stripe. *North & South* is published by North & South Magazine, Inc. of Tollhouse, California. The e-mail address is [northandsouth@netptc.net](mailto:northandsouth@netptc.net). The phone number is 559-855-8637.

## On the Air

*Equal Time for Freethought*. Sunday evenings at 6:30 P.M. EST on WBAI-FM (99.5). A radio show produced by members of NYC area freethought groups. For audio and text notes, see the Web site <http://foody.org/freethoughtradio.html>.

*Atheist Viewpoint*. Sundays at 1:30 P.M. on channel 56 on Manhattan Neighborhood Network, Saturdays at 4 P.M. and Sundays at 6 P.M. on channel

35 on Staten Island, and Mondays and Tuesdays at 7 P.M. on channel 20 on Long Island’s Hauppauge and Brookhaven Cablevision. See the Web site <http://atheistviewpoint.tv>. If you are a member of NYC Atheists and want to be on the show to talk about current events and your own personal experiences relating to your atheism, e-mail Ellen Johnson ([ej@atheists.org](mailto:ej@atheists.org)).

*Humanist Perspective*. Hosted by Joe Beck and aired on Cablevision Public Access, it can be seen on Wednesdays at 6:30 P.M. on channel 71 of the Woodbury system, and on Wednesdays at 7:00 P.M. on channel 70 of the Hauppauge and Brookhaven systems.

*What Is Secular Humanism?* Produced by Long Island Secular Humanists and aired on Cablevision Public Access, it can be seen on Tuesdays at 6:30 P.M. on channel 71 of the Woodbury system, and on Sundays at 2:00 P.M. on the Hauppauge and Brookhaven systems.

## Twelve-Step Alternatives

The Center for Inquiry recently held the seminar “SOS: Providing an Alternative to the 12 Steps” in Manhattan, northern New Jersey, and Long Island to introduce Secular Organizations for Sobriety to service providers, medical professionals, and people in recovery, and to show how to promote this new local alternative to religious addiction recovery. For more information, call the Center for Inquiry at 212-265-2877.

These are the existing secular alternative groups in New York City:

*Agnostic AA* is a secular alternative to Alcoholics Anonymous. In Manhattan it meets on Sunday and Thursday afternoons, and on Tuesday, Wednesday, and Thursday evenings. In Brooklyn it’s on Saturdays at 11:30 A.M., and in the Bronx on Wednesdays at 7:00 P.M., all at various locations. For more information call New York Inter-Group at (212) 647-1680 and ask about Agnostic AA, or see their Web site <http://www.agnosticaa.org>.

*Moderation Management* is another alternative. In Manhattan it meets on Tuesdays from 6 to 7 P.M. at: New York Spaces, 131 West 72nd Street, New York, and on Thursdays from 7 to 8 P.M. at the Harm Reduction Coalition, 22 West 27th Street, on the 5th floor. For more information about Moderation Management meetings, call 212-462-9469 or see their Web site <http://www.moderation.org>.

*LifeRing Recovery* is yet another secular alternative. It meets on the 2nd and 4th Saturday of the month, 1-2 P.M., at Cabrini Medical Center, 227 East 19th St. (between 2nd and 3rd Aves.) in Manhattan. For more information e-mail [jsnow@panix.com](mailto:jsnow@panix.com) or see their Web site <http://www.unhooked.com>.

## Treasury Report

As of November 30, New York City Atheists’ bank account balance was \$4,699.16.

Please consider making a tax-deductible donation to New York City Atheists. Membership and our monthly newsletter are currently free, but we depend on donations to maintain events and mailings. Make your check payable to “NYC Atheists” and send it to NYC Atheists, PO Box 1187, New York, NY 10013.

## Kudos and Dues: A Financial Reality

New York City Atheists exists as it does because of the financial generosity and commitment of two or three people, who wish to remain anonymous. As previously mentioned, beginning with the January meeting, one will need to be a *dues-paying* member in order to be a full member (nominate and vote) of the group. This year, the basic dues will be set at \$25.

*This is not a small matter*. The budget for 2004 will call for layouts of approximately \$10,000-\$16,000! It will take 400 members, each paying \$25, to meet even the lowest figure.

For 2004, we seek (and have some) individuals who will donate \$500 to \$1,000 each as their first year’s dues. Note that it will take 10 to 20 such individuals to meet the lowest amount.

*It is vital to build the roster of dues-paying members*. Please do not hesitate to enroll at the \$25 Basic rate — and give as much more, especially for this first year, as you can. (Note that there are some lower “special” categories.) *Let us take advantage of the generosity of these members, who desire to give the formal organization a healthy start-up, to build an organization of the many.*

**NYC-ATHEISTS INC.**  
**LETTER TO THE EDITOR CONTEST**

**Dollars for Letters to the Editor**

Sanity pays. Be eligible to win up to \$100 for your published letter to a New York City area newspaper or magazine!

Eligible publications: Daily, weekly, or monthly print newspapers and magazines published and distributed in the New York City metropolitan area.

Awards: \$100 for a published letter in the New York Times, the New Yorker, New York, or Time Out. \$75 for a published letter in the Daily News, New York Post, or Newsday. \$50 for a published letter in the New York Press, Village Voice, New York Observer, The Sun, or The Resident, or Westchester, New Jersey, or Long Island daily newspapers. \$25 for a published letter in other journals. \$100 for the best published letter of the year.

**Rules:**

- 1) You must be a member of NYC Atheists Inc.
- 2) The letter must be related to NYC Atheists Inc.'s purposes and goals:
  - To promote total and absolute separation of church and state.
  - To educate and inform the public about atheism.
  - To provide a forum for the inquiry and discussion of atheism.
  - To develop and engage in educational, cultural and social activities that are beneficial to the members of NYC Atheists Inc. and atheism.
- 3) An original, dated copy of your published letter must be submitted to NYC Atheists Inc., PO Box 1187, New York, NY 10013.
- 4) The decision of the NYC Atheists Inc. board of directors is final.

Use this list of most major local print media (plus USA Today) to send letters. Letters should respond to a journal's specific article or general coverage, and opinion/"op-ed" commentaries should reflect a journal's general style. When writing, include your name, address, and daytime and evening phone numbers. The shorter the letter or commentary, the better the chance it will be used. All journals reserve the right to edit letters for length and clarity. This list includes contact information, when available, "op-ed" commentaries. Always check journals for the most current submission information and expected style. If the journal you want is not listed below, try <http://go-newyorkcity.com/media>.

**Daily News: Letters to the Editor**  
The New York Daily News  
450 W. 33rd St.  
New York, N.Y. 10001  
E-mail: [voicers@edit.nydailynews.com](mailto:voicers@edit.nydailynews.com)

**The Jersey Journal (Jersey City)**  
*In Your Opinion*  
The Jersey Journal  
30 Journal Square  
Jersey City, NJ 07306

**The Journal News (Westchester)**  
1 Gannett Drive  
White Plains, NY 10604  
E-mail: [letters@thejournalnews.com](mailto:letters@thejournalnews.com)  
Web: [www.nyjnews.com/contact/letters.php3?address=letters](http://www.nyjnews.com/contact/letters.php3?address=letters)

**New York Magazine**  
*Letters to the Editor*  
New York Magazine  
444 Madison Avenue  
New York, NY 10022  
E-mail: [NYLetters@primediamags.com](mailto:NYLetters@primediamags.com)  
Web: <http://www.metronewyork.com/index.htm>

**New York Post**  
*Letters to the Editor*  
New York Post  
1211 Avenue of the Americas  
New York, NY 10036-8790  
E-mail: [letters@nypost.com](mailto:letters@nypost.com)  
Web letters submission:  
[www.nypost.com/postopinion/letters/letters\\_editor.htm](http://www.nypost.com/postopinion/letters/letters_editor.htm)

**New York Press: Letters to the Editor**  
New York Press  
333 7th Ave., 14th Fl.  
NY, NY 10001  
E-mail: [mugger@nypress.com](mailto:mugger@nypress.com)

**The New York Times**  
*Letters to the Editor*  
The New York Times (or) The New York Times Magazine  
229 West 43rd Street  
New York, NY 10036  
Fax: (212) 556-3622.  
E-mail (newspaper): [letters@nytimes.com](mailto:letters@nytimes.com)  
E-mail (magazine): [magazine@nytimes.com](mailto:magazine@nytimes.com)  
Web forum:  
<http://forums.nytimes.com/comment/>  
Length: approx. 150 words  
Op-Ed submissions: [oped@nytimes.com](mailto:oped@nytimes.com)

**The New Yorker**  
The Mail  
The New Yorker  
4 Times Square  
New York, N.Y. 10036-6592  
Fax: 212-286-5047  
E-mail: [themail@newyorker.com](mailto:themail@newyorker.com)

**Newsday: Letters to the Editor**  
Newsday  
235 Pinelawn Rd.  
Melville, NY 11747-4250  
Web:  
<http://cf.newsday.com/newsdayemail/email.cfm>  
Viewpoints commentary submission:  
[oped@newsday.com](mailto:oped@newsday.com)

**The Star-Ledger (Trenton)**  
*Letters to the Editor*  
The Star-Ledger  
1 Star-Ledger Plaza  
Newark, N.J., 07102-1200  
E-mail: [elletters@starledger.com](mailto:elletters@starledger.com)  
Opinion: Richard Aregood, Editorial Department, [raregood@starledger.com](mailto:raregood@starledger.com)

**The Sun: Letters to the Editor**  
105 Chambers St.  
New York, NY 10007

**The Times (Trenton)**  
*Letters to the Editor*  
The Times  
P.O. Box 847  
Trenton, N.J. 08605  
E-mail: [letters@njtimes.com](mailto:letters@njtimes.com)

**USA Today**  
*Letters to the Editor*  
USA Today  
1000 Wilson Blvd., 22nd  
Arlington, VA 22229  
E-mail: [editor@usatoday.com](mailto:editor@usatoday.com)  
Length: 250 or fewer words

**The Village Voice**  
*Letters to the Editor*  
The Village Voice  
36 Cooper Square  
New York, NY 10003  
E-mail: [editor@villagevoice.com](mailto:editor@villagevoice.com)  
Web: <http://www.villagevoice.com/aboutus/contact.shtml>

**The Wall Street Journal**  
*Letters to the Editor*  
4300 Route 1 North  
South Brunswick, NJ 08852  
E-mail: [editors@interactive.wsj.com](mailto:editors@interactive.wsj.com)

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**WEB SITE: NYC-ATHEISTS.ORG**  
**PHONE: 212-330-6794**

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