

New York City Atheists Inc.

Serving the Tri-State area • An affiliate of American Atheists

July 2005

Vol. II Issue No. 7

WEB: NYC-ATHEISTS.ORG

Cooper Station — P.O. Box 93, NY, NY 10276-0093

212-330-6794

FUTURE MEETINGS AND EVENTS

JULY

July 4	Monday 1 & 9:00 P.M.	NYCA Barbeque/Fireworks (see page 2)
July 7*	Thursday 6 & 7:30 P.M.	NYCA Dinner & Movie Nite (See Page 3)
July 7**	Thursday 8 P.M.	NYCA Cable Show
July 9††	Saturday 10 A.M. – 6 P.M.	NYCA Street Tabling
July 10***	Sunday 12:30 P.M.	NYCA Brunch, Library, Book Club
July 14**	Thursday 8 P.M.	NYCA Cable Show
July 19****	Tuesday 7 P.M.	NYCA Meet-Up
July 21**	Thursday 8 P.M.	NYCA Cable Show
July 28**	Thursday 8 P.M.	NYCA Cable Show
July 28†	Thursday 6:30 P.M.	NYCA Monthly Meeting

AUGUST

August 4*	Thursday 6 & 7:30 P.M.	NYCA Dinner & Movie Nite
August 4**	Thursday 8 P.M.	NYCA Cable Show
August 11**	Thursday 8 P.M.	NYCA Cable Show
August 14***	Sunday 12:30 P.M.	NYCA Brunch, Library, Book Club
August 16****	Tuesday 7:00 P.M.	NYCA Meet-Up
August 18**	Thursday 8:00 P.M.	NYCA Cable Show
August 25**	Thursday 8:00 P.M.	NYCA Cable Show
August 27†††	Saturday 6:30 P.M.	NYCA Annual Boat Trip/Fund Raiser

CHECK FOR LAST MINUTE CHANGES CALL 212-330-6794

* **Dinner:** Pier 17 — 3rd Floor Food Court — South St. Seaport.

Movie: Southbridge Towers — 66 Frankfort St. — Community Room.

** **Manhattan Cable Channel** — 67 (RNN Cable Channel 110).

*** **Palace Diner** — 122 East 57th Street (Between Lexington and Park Avenue).

Brunch Cost: Order from Menu — Reservations not required.

**** **Manhattan Lounge** — 1720 Second Avenue (Between 89th and 90th Street).

† 352 7th Avenue, 16th Floor (Between 29th and 30th Street).

†† **Columbus Circle** (Between Broadway & 60th St. in front of the Time Warner Building.)

First Shift 9:45 A.M. – 1:30 P.M. — Second Shift 1:30 P.M. – 6 P.M.

††† **Pier 63** — West 23rd Street/Hudson River

NYC Atheists Inc. is a non-profit, non-partisan educational association. Our meetings and membership are open and all are welcome (both nonbelievers and believers), *i.e.* atheists, agnostics, humanists, free thinkers, skeptics, secularists, separation of-church/state advocates, and individuals who are questioning and searching beliefs.

SEE PAGE 8 FOR MEMBERSHIP APPLICATION

**PRESIDENT'S SERMON
DO YOU REMEMBER YOUR FIRST TIME ?**



I do. I was about five years old when I began to question the mythology of Santa Claus. It was the era before IBM computers and databases yet how did Santa know the name of every child in the world, if they deserved the toy that each wanted and their address and zip code? Even if he knew all of the above, he would have required the greatest “just in time” manufacturing and supply system (before UPS and Fedex) to deliver the gifts within his twenty four hour deadline. I also had a problem with how he delivered all those toys in the pre-SUV era using a single two-passenger sled.

This was how I became a skeptic, always questioning, using rational reasoning and scientific evidence, and it concluded in my Atheism.

I would like to know about your first time. How about writing for our newsletter about your “Road to Atheism.” Please keep it between five hundred to one thousand words. We also like your articles about Atheism, Separation of Church and State, etc.

ONLY THROUGH A LARGE AND INVOLVED MEMBERSHIP CAN WE CONTINUE OUR PROGRESS AND HAVE AN IMPACT.

Contact me: Ken Bronstein at NYCATHEISTS@AOL.COM or 212-535-7425.

PAST EVENTS

June 2, Thursday
NYC Atheists Movie Nite
We all enjoyed *Elmer Gantry* starring Burt Lancaster, Jean Simmons and Shirley Jones.

June 2, 9, 16, 23 Thursday
NYC Atheists Cable Show

June 5, Sunday
NYC Atheists Street Tabling
Broadway / 74th street

June 12, Sunday
NYC Atheists Brunch / Library / Book Club.
After brunch, we moved to the NYCA Library and Book Club Meeting.

June 21, Tuesday
NYC Atheists Meet-Up

Up to thirty individuals attended our NYCA Atheists Meet-Up.

June 23, Thursday
NYC Atheists Monthly Meeting

Harvey Osgood hosted the meeting which discussed Theocracy Watch’s video presentation on Dominionism.

June 26, Sunday
NYC Atheists Street Tabling
Columbus Circle
Broadway / 60th Street

FUTURE MEETINGS

JULY 4th BARBEQUE AND FIRE WORKS

BARBEQUE
Time: 1:00 – 5:00 P.M.
Location: Stone’s House
(914-238-4803)

76 Devoe Rd., Chappaqua,
(Westchester County)
Members:\$10 / Non Members:\$20

Car Directions: On Saw Mill Parkway exit RT-120 / CHAPPAQUA.

Stay on RT/120S – HUNTS-QUAKER RD - GREELEY- KING St - BEDFORD RD. for about 1.4 miles and then turn left onto DEVOE RD.

Train Directions: From Grand Central Station – Harlem Line **11:30AM** (Meet in Grand Hall at the round info booth).

FIREWORKS

Time: 9:00 P.M.
Location: Meet at the Northeast Corner of Second Ave. / 34th Street. Manhattan.

**ATHEISM
IS A CONCLUSION
NOT A BELIEF**

NYC ATHEISTS DINNER AND MOVIE NITE

Date: July 7, (Thursday)

Dinner Info:

Time: 6:00 - 7:15pm

Location: Pier 17 - 3rd floor Food Court. Pier 17 is the building on the East River pier at South Street Seaport.

Purchase your meal at one of many food stalls and look for us sitting at the tables overlooking the harbor.

Movie Info:

Movie: *12 Angry Men*

Time: 7:30 P.M.



Henry Fonda, Lee J. Cobb, Ed Begley and Jack Klugman lead the cast of jurors; eleven of the twelve are convinced that the defendant is guilty of murder. The twelfth juror has no doubt of his innocence.

Witness how this twelfth juror, with seemingly overwhelming evidence against a teenager accused of killing his father, steers the others towards his doubts .

Where: Southbridge Towers Complex - 66 Frankfort Building. The complex is located between Water/Pearl and Fulton Street near the South Street Seaport.

Directions: Southbridge is easily reached by Mass Transit: (within easy walking distance)
Subway: Fulton Street Station – A,C, J, M, Z,3, 4, 5; City Hall Sta. 6.
Buses: B51, M1, M15, M22, M103

The easiest / best way to enter the complex is to walk east along Fulton Street (towards the South Street Seaport), then through the walkway on Fulton Street by the side of the Footlocker store.

As you enter the walkway, (notice the large map on the wall that locates the buildings in the complex). Walk straight through two courtyards, to 66 Frankfort. The Community Room is located on the first floor.

NYC ATHEISTS: BRUNCH / LIBRARY / BOOK CLUB

Date: Sun., July 10, 12:30 P.M.

Where: Palace Restaurant
122 East 57th St. (Lexington / Park)
After brunch, we will move to the NYC Atheists' Library and hold our Book Club meeting.

We continue reading from *Science and Religion* edited by Paul Kurtz. Pages 243-272: *Does the Soul Exist?* by Jerome W. Elbert; *Efficacy of Prayer* by Irwin & Jack Tessman; *Science Versus Shroud Science* by Joe Nickell.

NYC ATHEISTS MONTHLY MEETING

Date: Thur. July 28, 6:30 P.M.

Where: 352 7th Ave. (29/30)

Subject: Meet the winner and runner-ups of the NYC Atheists Essay Contest. Subject: separation of church and state.

NYC Atheists Press Release

NYC ATHEISTS ARE DISAPPOINTED WITH THE U.S. SUPREME COURT'S TEN COMMANDMENT DECISION ON TEXAS

On June 27, 2005, The U.S. Supreme Court issued its decision on two cases involving the display of the Ten Commandments in the public spaces.

In a split decision, the court found the displays of the Ten Commandments in the Kentucky courthouses unconstitutional (*McCreary v. ACLU of Kentucky*) but upheld the display of the Ten Commandments on the Texas Capitol grounds, (*Van Orden vs. Perry*).

The position of NYC Atheists is that the legal case against the displays is straightforward. The Ten Commandments are religious scripture taken directly from the Bible. Thus, the display in any form of the Ten Commandments on government property is an endorsement of religion. In his dissent, Justice John Paul Stevens stated that "the Ten Commandments endorse the divine code of the 'Judeo-Christian' God."

Specific problems with the Ten Commandments

1. All versions of the Ten Commandments contain specific religious requirements such as: Acknowledgment of the existence of a single god and no other God, not taking the name of the Lord in vain and remembering the Sabbath. Since the Ten Commandments clearly endorse and support Theism, government must not and

should not allow their display in any format or context on/in public property.

2. There are several different versions of the Ten Commandments. (Jewish, Catholic, Protestant, etc.) In selecting one version of the Ten Commandments over the others, the government is favoring one denomination over another. For example, Texas has adopted a Lutheran version of the Ten Commandments as the official Ten Commandments of the state.

The public display of the Ten Commandments is offensive to non-believers and those who believe in the separation of church and state. Millions of other Americans of various faiths, or no faith at all, will now be faced with the prospect of their government imposing religious values on them. This is a threat to all Americans - religious and nonreligious - and a further erosion of the separation of church and state.

**NYC ATHEISTS
ESSAY CONTEST**

NYC Atheists is proud to announce the winner of our 2005 Essay Contest, Casey Karr, a psychology student at New York University.

Her essay is titled *Separation of Church and State: Basis for a New Nation, Genesis of Conflict*.

Introduction

Tyranny gave birth to America. Our nation was spawned in the aftermath of a conflict of freedoms: the most important of which, perhaps, was the freedom of religion. The creation of the United States of America promised to its citizens the right to worship as one believed - or not to worship at all. In either case, to pursue the rights

to life, liberty, and happiness, free of interference from the state.

Paradoxically, as our country grew, the very source of our collective strength, our individual freedoms, also produced a source of profound conflict, and the radical experiment of separation of church and state began. In the ensuing years, Americans have struggled to refine and perfect the purity of their intent, with a resulting accumulation of court cases, a testament to the effort.

In the context of this debate, I stand firmly on the side of the "separationists," defined by Victoria Sherrow as the people who want strict separation between religion and government, in contrast to the "accomplishments," those who think that government and religious groups can work together. I believe that all government-related issues (education, politics, social interaction) must remain secular in order to adhere to the original intent of the constitution. Anything less imposes, however subtly, a degree of religiosity that is unacceptable.

There is no ambiguity regarding where the lines are theoretically drawn, though I realize we are often presented with circumstances requiring examination of "gray" areas and this is our challenge; this is why our constitution is a living document, a document that is constantly being interpreted and re-interpreted in order to achieve our democratic goals and best serve the majority while giving consideration to all minority opinions.

I am convinced that religion has no place in the politics of democracy and actually foments dissention, prejudice and unfairness when we find it included. This is not to denigrate the great part played by religion in our complex

society, the enormous contribution made in terms of social conscience, outreach, etc., nor to suggest it is not an integral part of the fabric of our national character. It is a highly motivating and influential element of the American character, and in its proper place, serves the betterment of our entire country. When misdirected, however, religion reduces the power of both democracy and faith to mere dialectics.

Let Us Separate

Religion is everywhere. The very use of the word "God" implies an adherence to a theistic perspective and should not be allowed in any public venue that is secular in nature. Why, for example, should a citizen of a free nation be required to pledge allegiance to the nation "under god" if that citizen does not personally believe in a god? Why should a citizen contribute tax dollars in support of non-sectarian institutions of any kind, schools or otherwise? I object to these things on the grounds of coercion: these do not represent my views nor support my or many other's way of life and as upstanding citizen I am entitled to reject such coercion.

Our Bill of Rights affords us the opportunity to maintain our opinions in all areas of life and offers the judiciary as a means of redress when we think we are being compromised. For hundreds of years the courts have served to mediate and clarify differences of opinions and to determine the degree of separation this nation will support. They have made decisions regarding such diverse subjects as what artwork can be displayed publicly, what holidays will be observed, what textbooks used, what information teachers may offer, how tax money is disbursed with respect to religious

institutions, what kind of organizations may make use of public buildings, and so on.

The ultimate authority in these disputes and on constitutional issues is the United States Supreme Court, which in 1980, defined “religion” and interpreted the First Amendment religion clauses. Then, in 1947 in the noted case of *Everson vs. Board of Education*, said: neither a state nor the federal government can set up a church. Neither can pass laws which aid one religion, aid all religions, or prefer one religion over another. Neither can force nor influence a person to go or remain away from church against his will or force him to profess a belief or disbelief in any religion. No person can be punished for entertaining or professing religious beliefs or disbeliefs, for church attendance or non-attendance. No tax in any amount, large or small, can be levied to support any religious activities or institutions, whatever they may be called, or whatever form they may adopt to teach or practice religion. Neither a state nor federal government can, openly or secretly, participate in the affairs of any religious organizations or groups and vice versa.

It seems that this could not be clearer; the instructions set forth are unambiguous in the explicit rejection of any reference to “religion” throughout the government domain; that government must be totally neutral in this regard so as to avoid any interference in the pluralistic nature of our American society or to undermine the less powerful among us, our minorities. I do not object to the free exercise of religion so long as it does not conflict with my practices or impose on me any infringement of my right not to

practice. This is one of the “gray” areas, as these countercultural views often impinge on one another and finding the proper balance requires a great deal of compromise.

In the final analysis, when solutions are not readily apparent and conflicts seem impossible to resolve, the greater good for the greater number must reign in a democracy and must supercede individual needs. I am willing to make compromises when the majority is served, as reason must prevail, but I remain wary of allowing this to become pervasive.

If we view the United States as the “land of the free” how do we justify using the word “god” in any section of the government domain, as it undeniably represents a belief not held by all our citizens? Am I less suited to be an American because I do not believe in God or ascribe to a specific religion? May I pledge my allegiance to this country only if I believe it to be “under God” or does the tolerance that characterizes America define itself by rejecting that? This is an unsettling contradiction and a hypocrisy; many would very much appreciate the removal of these words from our national commitments. Nevertheless, in the larger scheme of what is critical, I am able to live with these things in the spirit of compromise, if necessary.

How is it harmful?

Religion is the basis of so much conflict and hostility. Historical examples abound and the list is sadly long detailing death suffered in the name of “god.” In every corner of our planet one may find either past or current difficulties as a direct result of religious differences, the most obvious being the eternal Middle East struggle.

Religious affiliation seems to dictate its own sense of superiority and righteousness, despite the universal teachings of brotherhood, and sects or faiths look upon each other as rivals rather than equals. Is the struggle here for god’s blessing or for a much more basic need: power? The murder of innocents in the service of god is insane; it is a perversion of every tenet of religion to be found in any civilization and yet is justified by its users throughout the bloodshed. Where is the good in this? How can this be uplifting? Any state that does not strictly delineate itself from religion is in danger of propagating these outrages in the name of god and self-preservation. These possibilities are terrifying.

Hitler

This would be, of course, the preeminent illustration of religious horror, with the emphasis on pure persecution of ethnic, religious groups. These atrocities, however, were not simply manifestations of the paranoia of a few aberrant men; these people were convinced of their righteousness and certain of the justification of their cause. As the everlasting citation of evil incarnate, the appalling misery inflicted upon millions by a relative handful was a direct result of religious conflict and was history’s most heinous attempt to impose the will of the State upon the people. These possibilities are terrifying.

Benefits

Without any doubt, religion itself performs a variety of positive functions in civilized society. According to those who consider themselves “functionalists” with regard to the need for religion, the explanation is fourfold: first, religion legitimizes existing social structures, such as monogamy;

second, it both explains and requires the adherence to the social norms; third, in times of great stress or crisis, religion provides a place to turn for succor, support, explanation; and fourth, it contributes greatly to the psychological stability of groups. It provides a refuge of calm, an island of introspection in the harried and technologically oriented world of today. Beyond these things, religion offers an identity, provides the opportunity to help one's fellow man and is often the bedrock from which springs much social good. In general terms, religion can inspire purposefulness in one's life and lead to more meaningful relationships between humans and their environment. These possibilities are not terrifying.

Looking Ahead

Conflict revolving around religion is often bitter, deep-seated, divisive and very difficult to resolve. Americans continue to wrestle with such questions as whether or not the Bible should be allowed as reading material in schools, should evolution be taught as science and, if so, must creationism be taught as well, do personal religious beliefs prevail over job requirements, how far is too far in allowing religion to manifest in any way?

The Scopes trial was held in Dayton, Tennessee in 1926 but resounds as clearly today. Despite the judicial rulings allowing the teaching of evolution, those who believe that our nation's children are in imminent danger of moral decay insist that the answer is to bring religion back into our schools and government and to eliminate evolution as an accepted position. Creationism is now called "creation science" so as to elevate it in the eyes of the scientific community and make it more acceptable, and

there are many trained scientists who firmly believe the biblical account of the origin of the world and who are attempting to prove it. They believe to present only the theory of evolution is discriminatory and equal time needs to be given to creationism. The courts have ruled on this in *McClain vs. Arkansas Board of Education* in 1983 and have said that the view of human origins found in the Book of Genesis "has no scientific factual basis." To me, This is completely accurate and utterly correct. After all, in considering alternative points of view, only ideas that can be tested by experiment, and whose correctness or falsity can be established, can actually be considered "scientific" domain.

The courts are not saying that god does not exist or children should not be taught about god, only that insofar as school curriculum is concerned, it is not scientific, and therefore not allowable. Religion is a personal matter; religion does not belong in the schools or the state in any form whatsoever and it is this overriding principle that must be reaffirmed in order to maintain the magnificent freedom we enjoy in this nation. I am hopeful that the spirit of equality and the treasure of our liberty will keep us firmly on the path of separation in the future, despite continuous challenges.

Conclusion

I am proud to be an American. It is in this country that I am able to express, without fear of reprisal, my individuality on any issue. The responsibilities attendant to these rights are not complex: I see myself as required to defend them for every other individual living here and enjoying these privileges, as must remain keenly aware of the

need to keep the wonderful diversity that is the basis of our amazing country. We must strive to maintain equality in every possible manner and it seems to me that the separation of Church and State is the most profound of all underpinnings to this effort. So long as we are motivated by morality and common good, each view is worthy of equal consideration. Because religion can be such a divisive force, it must be maintained as a separate and independent preference and never be allowed to taint the pool of our general good. ###

**Reprint: TIME OUT NEW YORK
Interview by Jane Borden of
Ken Bronstein (President - NYC
Atheists) June 16-22, 2005.**

Since its founding in 2001, a group called New York City Atheists has welcomed both nonbelievers and believers who wish to gather, discuss issues of morality, and question or search their convictions. But as the religious right grows in strength, the fledgling organization, which gained nonprofit status in 2004, has become more militant in opposing what it perceives to be the mounting threat to the atheistic way of life. From his apartment on East 79th Street, which doubles as NYC Atheists headquarters, the organization's president, Ken Bronstein, delineates the atheistic value system and argues that an ethical society is easier to achieve when God is taken out of the equation.

TONY: "When did you become an atheist?"

KB: "My evolution towards atheism started at five or six years old, when I came to the conclusion that Santa Claus didn't exist and

started questioning society as a whole. I went to Hebrew School. My professors were Harvard graduates; these were not dumb people and I said, Give me proof. Of course, they couldn't, because you have to take it on faith. I decided a month before being bar mitzvahed, at age 13, that there is not a God out there. And I've been an atheist my whole life."

TONY: "How about your group's other members?"

KB: "NYC Atheists doesn't require members to be atheists. Those who are atheists come from different backgrounds, but all went through an analysis based upon rational reasoning. We call it scientific evidence and came to the conclusion that there isn't a God. Atheism isn't a belief system; it's a conclusion. We've come to it based on evidence and rational thought. If I had a person walk up to the door and say, Yesterday I had a bad priest and that's why I became an atheist, I wouldn't want to speak to him. We want people who have thought this out."

TONY: "What, to the atheist, is the purpose of life?"

KB: "To experience it, of course, in a respectful and tolerant mode. It's as simple as that. Life is not a dress rehearsal."

TONY: "How do atheists find their moral compass?"

KB: "We put the onus upon individuals to be respectful to themselves and to other people. That's what atheism is all about. You can't make any excuses about why things happen. It's up to you and the society around you. A religious person can kill 38 people, and on the way to the electric chair, all he does is have a priest or a minister stand beside him, say, I accept Christ, and he's absolved? How is that a deterrent?"

TONY: "You think an atheistic

code of morality would be better?"

KB: "Quote-unquote God doesn't have much impact on morality. Most people kill people because they're angry. The bottom line is, religion ain't doing the job of keeping people from murdering. [Believers] keep saying, If people were more religious, crime wouldn't happen. That's not true. When people have faith in unknowns, they always have an excuse. The more people become self-sufficient, the more they understand that they have to be respectful and tolerant. But we're not trying to change people to be atheists. All we're saying is: In the public sphere there should not be any religious activity. The reason the religious right is so dangerous is that they don't believe in the law of the country. They believe in what they call the law of God. No nation can exist when the populace doesn't abide by the law even if the laws are wrong. [The religious right] isn't just interested in making a theocracy here. They're interested in changing [the current laws] to what they call their laws. That's the most serious problem. I don't care if someone wants to believe that there's a man on the moon. That's not what we're addressing. We're addressing that there's a threat to America to society when somebody says, I don't abide by your legal system."

TONY: "Are there stigmas associated with atheism?"

KB: "There are believers who don't want atheists around. They think we're bad people. We do street tabling, and there are people who won't even take our pens. They're afraid to. They think they'll go to hell. We don't have much of a problem in New York City. If we ever do, usually it's from tourists. But we don't argue with people. It's not our job to

convert anybody."

TONY: "Do you get affected by hostile reactions?"

KB: "Before the Republican Convention in August, a third of our membership was so afraid that they wouldn't let us take a picture of them [for the newspaper]. That's how much fear they had that they would be tracked by FBI agents because they're atheists. I said to them, You have to come out of the closet. We had an event at the Republican National Convention, and after that demonstration, people changed. They lost their fear, and now, today, anyone in that group will go out in the public square and say, I'm an atheist, have his or her picture taken and his or her name in the paper."

TONY: "Your numbers have grown significantly since last year. Is that a direct result of the election?"

KB: "That, and the threat of the far right. It's also because of our activism: going into the public at street fairs and demonstrating. And then, of course, there's word of mouth, which is helping."

TONY: "Your members have such varying viewpoints. What is the unifying goal?"

KB: "We have people of political persuasions from the far right to the far left. Some are even Christians, but they support our position on the separation of church and state or feel threatened by the religious right."

TONY: "If a complete separation is ever achieved, how would the goals of your organization change?"

KB: "The bottom line is, we don't think [a complete separation] will be achieved. It's going to be a constant battle. The edges are always going to be eroding away, so you can't let your guard down."

NYC-ATHEIST ACTIVITIES



Recent Street Tabling

Josh Karpf, NYC Atheists Founder



Recent Library/Book Club Meeting

L-R: Pat Berger (NYCA Librarian), Millie Vargas (NYCA Member).



June 2 — Movie Nite

Early arrivals who got the best seats – later attendees to the rear



June 23 — Monthly Meeting

NYCA Members and guest at our June Monthly meeting

NYC ATHEISTS — 2005 MEMBERSHIP APPLICATION FORM

First Name: _____ Last Name _____

Street Address: _____ Apt No.: _____

City _____ State _____ Zip _____

Email: _____@_____ Phone: (____) _____ - _____

NYC Atheists Inc. is a non-profit (501c), non-partisan, and educational association with the purposes and goals:

1. To promote the total and absolute separation of church and state
2. To educate and inform the public about Atheism
3. To provide a forum for examination and discussion about Atheism
4. To develop and engage in educational, cultural, charitable, and social activities that are beneficial to the members of NYC Atheists Inc., the Atheist community, and the community at large.

YOUR 2005 MEMBERSHIP DUES ARE TAX DEDUCTIBLE

- Basic – \$ 25 Supporter – \$ 100 Founder – \$ 250 Patron – \$ 500 Life – \$ 1000
 Senior (Age 65 or greater) – \$ 20 Full Time Student – \$ 10 Military (Active) – \$ 15

Signature: _____ Date: _____

**CHECK PAYABLE TO: NYC ATHEISTS INC. — SEND APPLICATION TO:
 NYC ATHEISTS INC. MEMBERSHIP — COOPER STATION P.O. Box 93 NY, NY 10276-0093**
