



Cincinnati Skeptic

Newsletter of The Association for Rational Thought

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The vanity of teaching often tempteth a man to forget he is a blockhead.

—George Savile, first Marquis of Halifax



© Dietmar Grosse

PETA: "Of course we never permit experiments on pets."

October Meeting

Witches and Fairies –

A Short View of Accusations and Legends

Edgar Slotkin, Professor of English at University of Cincinnati

Professor Slotkin presented us with an interesting discussion of witchcraft hysteria through many cultures, but was most interested in discussing the period of 1600-1750 in Europe. He concentrated on why certain locales in time and space had witch accusations and trials. He presented a premise of how to define societies prone to such behavior.

He made a distinction between the nightmare witch and what might be called the "real" witch. Just about every culture has an image of the nightmare witch. In ours, it is usually an old hag with a large wart covered nose and a tall conical black hat and broom. Other cultures have images. In Mexico, the nightmare witch would be a black (Cont. Pg 5)

November Meeting

**Measuring the Human Soul
and other Amusements**

The speaker for the 09 November meeting was Dr. William B. Jensen of the University of Cincinnati. Dr. Jensen holds the Oesper Chair in the History of Chemistry and supervises the university's Oesper Collections in the History of Chemistry, which include a museum of antique chemical apparatus.

The talk was a result of Dr. Jensen's long standing interest in the history of special "scientific" apparatus designed for the investigation of so-called psychic phenomena. Part I of the talk covered the design and use of the Leftwich paddle and the human magnetometer to detect psychokinesis and supernatural human radiations. Part II covered various attempts to detect the human soul using weighing experiments.

In Part I, Dr. Jensen showed that the devices in question (light paper paddle wheels and/or pointers pivoted on pins) are actually found in 19th-century books of scientific amusements intended for children and are probably responding to electrostatic charges on the human hand and fingers, rather than to telekinesis, special human radiations, or convection currents.

(Cont. Pg 7)

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The By-Laws require that officers for the following year be elected annually at the May meeting. They begin their duties on following July 1st.

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***A Puzzle for Thinkers...*****Magic for Apprentices:**

Jingo the Head Imp has a problem. Flame Apprentices need three times as many ounces of magic water as Life Apprentices for their spells, and twice as much water as Gold Apprentices. Sea Apprentices need half as many ounces to mutata as three ounces more than the number of ounces Flame Apprentices need.

When the Apprentices start coming into the supply chamber they arrange themselves in a seven by seven grid in front of the storage cabinet. The grid has a number on each square, as shown in the table below. Only one Apprentice stands on each square.

1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	30	31	32	33	34	35
36	37	38	39	40	41	42
43	44	45	46	47	48	49

Life Apprentices love prime numbers so they occupy the appropriate squares. Flame Apprentices like to sneak behind the Lives, so they take all the available squares below the Life Apprentices (i.e. if a Life were on 28, a Flame would occupy 35) Two Sea Apprentices then run to grab spaces 4 and 6, and the rest of the Sea Apprentices occupy every remaining square that is a multiple of those numbers. Gold Apprentices occupy all squares not taken.

Jingo then takes a perfectly hemispherical ladle, 6 centimeters in diameter, and starts transferring the water into their flasks. Every single time he does this he only fills the ladle up to a depth of 2 centimeters. The first one to collect is a Life Apprentice who, after receiving two ounces, leaves the chamber, confident he has plenty of magic water.

How many ladles of magic water does Jingo need to satisfy all the apprentices?

— courtesy of David (editor's grandson, age 12)

Answer to puzzle in the last issue:

The authorship of the torrid love poem has been ascribed to Herbert Hoover. The clue, he lived for a time in Kalgoorlie in Western Australia as a mining engineer. Source: Nigel Cawthorne, *Sex Lives of the Presidents* (St. Martin's paperback edition, 1998) p. 184-185; who got it from Arthur Reid, *Those Were the Days* (Perth, 1933).



Too Many Books.... Too Little Time....

*Bad Astronomy: Misconceptions and
Misuses Revealed,
from Astrology to the Moon Landing Hoax*
by Philip C. Plait
(New York: John Wiley & Sons, 2002)

Being ignorant about science *isn't* okay. Thus thinks the author, and he sets out to set us straight. Plait is a professor of astronomy and physics who maintains the <www.badastronomy.com> website for fools like us who know little about the universe and are misinformed by television and movies. I strongly suggest visiting this site. It is closely related to the book, and a mine of learning to correct misinformation on its subjects.

The author is an expert on bad astronomy because he loves science fiction, in pulp or hard cover, recent or classical, in comic books, on film or in television. Indeed, he claims to have seen every bad science fiction movie made since he was a boy. Some bad science in fiction seems necessary for effect, and can be excused by poetic license, but much of it is rather the result of ignorance. Noisy spaceships and mushroom clouds in space are not exactly possible in the absence of air. Neither is a full moon with the sun hanging around in the background. Of course, the biggest mistake is having space ships coming from distant galaxies at all, at least within human life time frames. In the process of examining error, Plait explains a whole lot of very interesting cosmic reality.

Plait starts his discussion with earth as an astronomical body. His first topic is the Coriolis effect, often mistakenly called a force, which is responsible for the rotation in storms like hurricanes and tornados. But no, it is not responsible for the rotation of water into your bathtub drain. A light-year is a distance, not a time, there is no "meteoric rise," the dark side of the moon will be in daylight within two weeks, and a "quantum leap" is measured in billionths of an inch or less. You can also learn the differences between a meteor, a meteorite, a meteoroid, and meteorology. Other earthly delights concern that eternal question, "why is the sky blue and the clouds white?" Do the seasons have anything to do

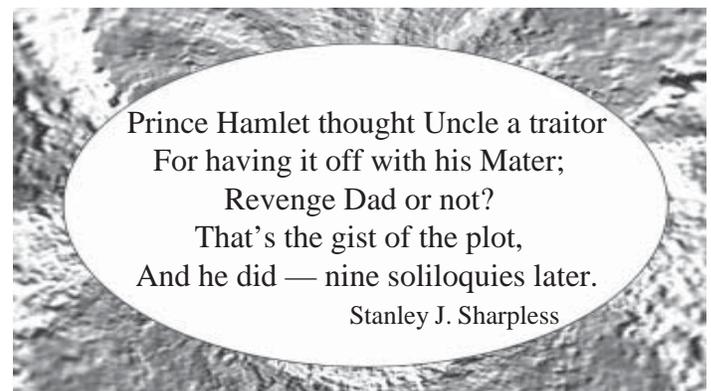
with the distance to or from the sun, and why is the moon constantly changing.

Rising from earth we pursue questions in the solar system. Such as just how dense is a swarm of asteroids, and will our hero space navigator have difficulty dodging them before enemy ships blow him up. How do we get eclipses? Why can an eclipse of the moon be seen from anywhere on earth, but an eclipse of the sun over only a narrow region. How disastrous is a complete alignment of all or most of the planets likely to be for us earthlings? Spreading our wings (on spaceships!) we pursue questions among the stars. Why isn't or is the Polar Star the brightest object in the night sky. Do stars have colors, and why, and why do they twinkle? The questions go on and on. Plait even gives us a thumb nail sketch of the history of science, from the Ptolemaic system through Copernicus and Kepler to the Big Bang.

The book deals with five major scientific nonsense stories. He discusses the moon landing hoax, that is the claim the Apollo space ships never landed on the moon. He explains, once again, the historical nonsense decanted by Velikovsky. He examines religious creationism from the viewpoint of astronomy. He considers how UFO's are misidentified, along with other illusions of the eye and the mind. And finally, he tells us again why astrology can not and does not work.

All in all this is a good book which provides a wealth of knowledge which goes down easy. I would recommend it for any bright reader, but most of all for teen age boys or girls with an interest in science and astronomy. It would make a good Holiday present.

— Wolf Roder



Don't Know Much About the Universe: Everything you need to know about the Cosmos but Never learned

by Kenneth C. Davis
(New York: HarperCollins, 2001)

This is the fifth of Ken Davis' *Don't Know Much About* books. It follows volumes on History, Geography, the Civil War, and the Bible. Clearly Davis' approach must be sufficiently successful for the author to be prepared to tackle the Universe. How then would I characterize these books. Without trying to be dismissive, I could label the earlier volumes as "scholarship lite," so that this one might be "science lite." Davis does cover the science of the Universe, astronomy, cosmology, physics and chemistry of the stars. He explains galaxies, constellations, asterisms, stars, planets, moons and other satellites. Not to forget man-made satellites of earth, and the recent human exploration of space. All this without a single equation, and hardly any numbers.

Davis approach is historical. When did we learn this, and who were the scientists that informed us. What did we believe before the discovery? Davis' writing is simple, clear, and straight forward. He tries to be amusing as much as the topic permits. The book contains a number of relevant -- and sometimes less relevant, cartoons. At the same time the writer goes into misconceptions and ancillary questions, which a proper scientific author might be reluctant to tackle. Typical questions are "What does astronomy have to do with astrology?" or "Is a 'blue moon' really blue?" Unscientific popular ideas are examined: "Did extra-terrestrials build the pyramids?" or "Who dug the canals on Mars?" Political questions you might never find in a science text, "Was Werner von Braun a war criminal?" And finally some really speculative questions: "Is anybody else out there?" or "Will we end with a bang or a whimper?"

Davis must be praised, in that he clears up the nonsense, and keeps his answers strictly in accord with accepted science. He manages to do this without attacking religion. He discusses the execution of Giordano Bruno and the condemnation of Galileo staying within the limits of established fact. Here is Davis at his most critical of religion. "As the centuries went by and civilization progressed, superstition and religious faith were gradually replaced by reason and

observation; logic and rational thought were used to try and order the cosmos." (p. 9)

There is a great deal to show that Davis knows more about science and its working than he lets on. Here is his explanation of how theories are confirmed to the point they may be considered fact: (p. 211)

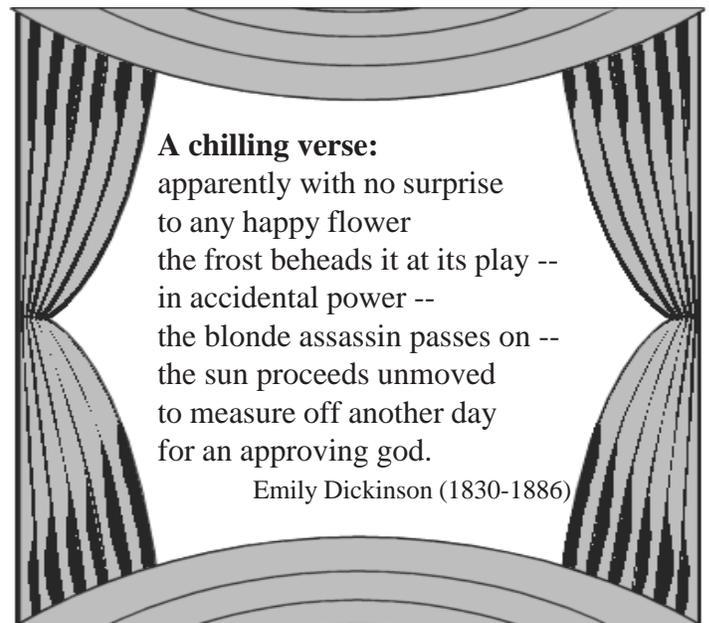
Theories of course can't be proven. They can only be disproved. No matter how many times the result of an experiment agrees with a theory, there is no certainty that the next experiment or evidence that comes along won't disprove it. But each time evidence is presented to agree with a theory, its validity survives and is strengthened.

I don't think Karl Popper's philosophy of negative confirmation has been stated more succinctly.

So is Davis book worth reading. I say, "yes" unless you already know a lot about the subject matter or want to study the subject more deeply. Even then, this book is much easier to read, and surely a lot more amusing. I do recommend it.

— Wolf Roder

Poem in a Box



*Out With
The
Old...*



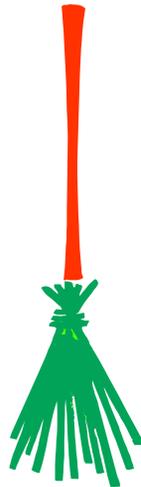
**RING
IN THE
NEW!**

Witches Accusations from page 1....

man. When referring to “real” witches, we mean actual persons accused of being a witch. People accused of witchcraft are different from the nightmare witch. What makes a “real” witch? There are still societies in Africa and South America where witch accusations occur. Professor Slotkin didn’t go into detail about these, but concentrated on the European period in Europe when witchcraft accusations were common. As professor of English, his expertise concentrated on Western Europe and the British Isles.

“Real” Witches come from within a culture, not from without. A Protestant would be unlikely to accuse a Greek Orthodox in the community of being a witch. He or she would be viewed as alien to the culture. It is people within the group who are accused of witchery. Witches can be viewed as a variant on heretics. As with heretics, witches are viewed by the community as a kind of interior “pollution”. The connection between heretic and witchcraft was well observed in the middle ages. This was not a time of frequent witchcraft charges. But when made were often for political or religious heresy and represented a convenient way of dealing with such cultural threats. Joan of Arc being prosecuted for witchcraft is a famous example from this period. Evidence that she was making heretical statements was proof of witchcraft, a crime punishable by death. As often happened, the true underlying motive in the case of Joan of Arc was that she was a powerful leader and was tried by the English, her enemy. Such trials in this period were fairly rare, but usually successful.

It is in the Age of Reason we have the mass of witch accusations and of people being hung and burned at the stake. Charges were made against neighbors, not foreigners. There were vast numbers of accusations over the 250 year period of the Renaissance and Reformation. Especially interesting were the many adjacent countries, one with mass accusations of witchcraft and the one next door could have next to none. Why did this mass hysteria strike so selectively and how does this help explain the phenomena? For instance thousands of



people in England were hung and in Scotland burned, yet almost no such accusations occurred in Ireland. Scotland in particular was divided across its country landscape. A line ran from the southwest to northeast, dividing the Gaelic speaking areas from the English. The English east had thousands of accusations, hardly any trials occurred to the west. In all of Ireland, only five witchcraft accusations are recorded. All these in the Pale, around Dublin in the English speaking area. Such territorial precision occurred elsewhere. In Norway, then part of Denmark, witchcraft accusations were quite uncommon. A very few occurred the capital of Oslo where Danish influence was strongest. These mostly escaped “justice”. Norwegians didn’t believe in witches and so few came to trial and fewer were executed. In another example, the Balkan states of Croatia, Serbia, and Bosnia, were free of accusations. While in neighboring Hungary and Rumania many people were burnt at the stake.

Why are there such striking geographic differences? It is clearly not caused by something trivial such as the existence of good records, at least not in the British Isles. All the communities mentioned above maintained good records whether English, Irish, or Gaelic speaking. One interesting observation can be made. Witchcraft accusations were seldom made in areas with strong abundant fairy legends. This is true in each of the cases mentioned above. Local fairy legends are abundant in the Balkan, in Irish and Gaelic areas, and in Norway, but nowhere as prevalent in the adjacent accusing areas. We are not talking about our current conception of fairies but about areas where there are real beliefs in the existence and efficacy of such supernatural creatures and events. By the time of Shakespeare, the mythic nature of such characters had been turned into comedies. The premise is there is a distinction among cultures, between those who believe fairies and those that don’t.

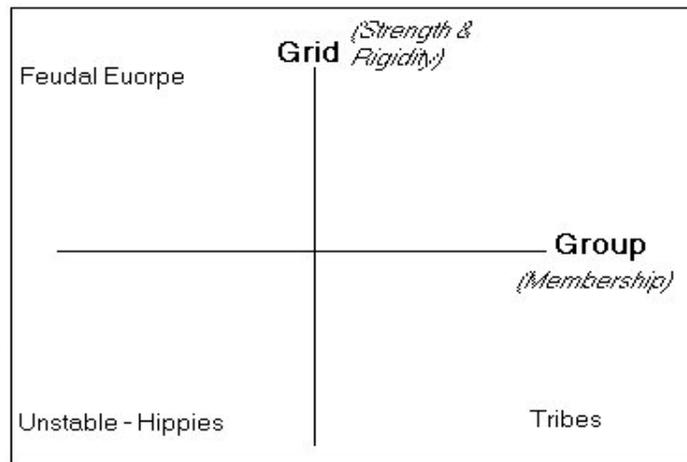


One sociological model has been proposed that helps us understand these phenomena. We can look at societies as having two axes: group strength and grid strength. These terms refer to characteristics of a society. Group strength is a measure of group identity and insularity. An organization with high group strength will be one that doesn't allow people in easily or at all. Groups like ART that allow anyone in for only \$15 have a weak boundary or group strength. Tribes typically have high group boundaries or group strength. Grid strength is a little more difficult to describe. Grid has to do with the strength and rigidity of group organization. For instance, feudal society had high grid strength. Whatever group you are born into is where you remain until death. The caste system in Hindu India is similar. If there is more social mobility such as in post feudal societies, you can move along the grid in that society and so grid strength of the society is lower.

The best way to understand the concepts is to give examples. A low group, low grid society is very unstable, for instance, a hippie commune. There is no structure to hold it together without any boundaries. A case with low group and grid that is longer lasting is the Pygmy society as described by Colin Turnbull in *The Forest People*. They think their Bantu neighbors with strict group boundaries are pretty silly. They have free social groups that form and fall about pretty loosely.

Feudal Europe is a good example of low group and high grid strength. Here there were strong allegiance relationships between vassal and the suzerain. You were born into a relationship and class and you ended up in that class. The group strength is weak. It was possible to move from one area to another (at least for the noble class) while still retaining your grid classification. States were often not strong.

Tribes are the stereotypical example of low grid strength and high group strength. The tribe is represented as having a strong leader with everyone else being a member of the tribe. You are born into the group and you die in the group. The Cheyenne American



Indian tribe is a good example of this. The leadership is the chief. The only other grid parts are the internal police of the tribe. Such societies have a very strong sense of the "other."

Most cultures are not at the extreme axis positions for either group or grid but somewhere in the middle. Societies will often change their character depending on conditions. For instance, when we are attacked such as the recent twin towers atrocity, we gain a stronger sense of group. We show the symbols of our groupness flying from our cars. We become more restrictive about who can enter our group. We articulate a grid structure in this country by the belief that one can get ahead by their own efforts. Our society marks our grid success by indicators of money and fame.

How does this tie into witchcraft? There needs to be a fairly strong sense of group to look for witches. Societies under stress, as mentioned above, often increase in group strength. Inside threats are more easily perceived or imagined. Group members may be identified as outsiders, or in this case witches. Weaker group structures may have a sense of witches but are less likely to be accusing each other. High group strength is an indicator in a society that may accuse people of witchcraft. What counts is the essence of group

and grid thinking, not the operational definition of being able to join a group or being able to move along the grid. For instance, McCarthyism is a good example of a strong group essence following WWII and the threat of communism in a society that was still open to adding members to our society by immigration.

In Renaissance Europe the group structure was being radically changed to nation states from fealty to individuals. Societies, such as the English speaking portions of the English Isles were well into such a change with strong group identity, a waning belief in the control of the impersonal forces and luck, and an increase in rational cause and effect. It is perhaps paradoxical but understandable in this framework how the Renaissance could bring on witchcraft accusations.

— reported by Roy Auerbach

Human Soul Measurements from page 1.....

In Part II, Dr. Jensen reviewed the early 20th-century experiments of Duncan MacDougall and H. L. Twining on the weighing of humans, dogs and white mice at the moment of death, showing that such experiments provided absolutely no evidence for the existence of a material soul since the experimenters made no attempt to trap and analyze escaping gases or vapors, thus violating the lessons learned by Lavoisier and other chemists in the 18th century. He concluded by pointing out that MacDougall's experiments were the inspiration for a short novel entitled, *The Weigher of Souls*, written by the French author, André Maurois, in 1931.



Sometimes the truth is a little overrated.
It doesn't always fit where we want it..
— bio-astrologer Esmeralda von
Löwenzahn-Dentdelion

Skeptical Thoughts on Love and Marriage

- (1) You have two choices in life: you can stay single and be miserable, or get married and wish you were dead.
- (2) Getting married is very much like going to a restaurant with friends. You order what you want, and then when you see what the other person has, you wish you had ordered that.
- (3) At the cocktail party, one woman said to another, "Aren't you wearing your wedding ring on the wrong finger?" The other woman replied, "Yes I am, I married the wrong man."
- (4) After a quarrel, a husband said to his wife, "You know, I was a fool when I married you." She replied, "Yes dear, but I was in love and didn't notice."
- (5) A lady inserted an ad in the classifieds: "Husband wanted". Next day she received dozens of letters. They all said the same thing: "You can have mine."
- (6) When another woman steals your husband, there is no better revenge than to let her keep him.
- (7) Man is incomplete until he is married. Then he is finished.
- (8) A little boy asked his father, "Daddy, how much does it cost to get married?" And the father replied, "I don't know son, I'm still paying."
- (9) A woman was telling her friend, "It is I who made my husband a millionaire." "And what was he before you married him?" asked the friend. The woman replied, "A billionaire."
- (10) Marriage is the triumph of imagination over intelligence. A second marriage is the triumph of hope over experience.
- (11) You know the honeymoon is pretty much over when you start to go out with the boys on Wednesday nights, and so does she.
- (12) My wife told me I should be more affectionate. So I got two girl friends.
- (13) How do most men define marriage? A very expensive way to get your laundry done for free.
- (14) The most effective way to remember your wife's birthday is to forget it once.
- (15) First guy proudly: "My wife is an angel!" Second guy: "You're lucky, mine's still alive."
- (16) Women will never be equal to men until they can walk down the street with a bald head and a beer gut, and still think they are beautiful.

— contributed by Charles Hughes

Science Book-Club Meetings for 2002

All meetings are held at the downtown Cincinnati Public Library in meeting room 3A on the 3rd floor at 2:30 pm on the 4th Sunday of each month unless otherwise specified.

Nov 24 - $E=MC^2$ by David Bodanis

Dec 15 - Sunday at 2:30 *Seven Daughters of Eve* by Bryan Sykes,

Jan 26 - *Invisible Walls: Why we ignore the damage we inflict on the planet and ourselves* by Peter Seidel. He is a local author who will lead the discussion of his book about environmental problems we face and our reaction to them.

Feb. 23 - *The Ends of the Earth: The Polar Regions of the World* by Isaac Asimov





Details of Upcoming Events...



Third Meeting of the 2002-2003 Season!

Date and Day: Sat. Dec. 14, 2002

Time: 10:00 AM - 12:00 PM -- program
12:15PM - 2:00 PM Lunch (The Dubliner.)

Topic: Different size infinities by Gary Weiss,
PhD Professor of Mathematics, University of Cincinnati.

Around 1900 Cantor revolutionized mathematics with this discovery. We shall learn to count and using these very basic common sense principles which pretty much you all already know, we shall glimpse for ourselves different size infinities, both the fact and its amazingly simple proof that are at the core of modern mathematics.

An excellent book read last year by the Science Book Club, *Universal Computer*, on the philosophical and theoretical developmental underpinnings of computers, spends a section on the influence of Cantor and his result to this development.

Rick Davis will present a "short subject" at this meeting, addressing questions about the Taos, New Mexico, and Kokomo, Indiana, "hums."

Fourth Meeting of the 2002-2003 Season!

Date and Day: Sat. Jan. 11, 2003

Time: 10:00 AM - 12:00 PM -- program
12:15PM - 2:00 PM Lunch (The Dubliner)

*Keep your eyes for the
mail....more details to come....*

Future Programs and Speakers some firm, some tentative, all excellent.

Dick Bozian on the failure of faith-based recovery programs (like AA), plus information on alternatives.

Ron Decker with another program on the Tarot card deck (promised for April).

Rick Davis will take a skeptical look at acupuncture.

Gene Kritsky on any of a number of topics — his recent research on some of Darwin's papers as they relate to design; mythologies found in the history of beekeeping; teaching evolution in Islamic countries. (*This may not happen until the next year*)

Lance Moody on a topic of his and our choosing, as he is rich in knowledge and experience.

Mary Pacinda on the challenges of editing science textbooks for secondary level curricula in the face of "Idiotic Design" issues and proficiency testing.

Regarding the Friday the 13th in June, how about just holding the meeting that evening at the Dubliner and open an umbrella or two and breaking a mirror?

Membership Duration And Dues.....

REMINDER.....

All memberships start in August, coordinated with our fiscal year, from 1 August to 31 July of the next year. This will allow us to mail renewal requests only once a year in the Fall.

RE- MINDER... YEARLY MEMBERSHIPS

ARE DUE
NOW!



The Association for Rational Thought is an independent, nonprofit, scientific and educational organization. We share the ideas and philosophies of CSICOP, the Skeptics Society, and JREF.

CSICOP: the *Committee for the Scientific Investigation of Claims of the Paranormal* publishes the *Skeptical Inquirer*, a journal of investigations of paranormal claims. P.O. Box 703, Amherst, NY 14226-0703, phone: 800-634-1610, fax: 716-636-1733, www.scicop.org

The Skeptics Society, publishes *The Skeptic Magazine*. PO Box 338, Altadena, CA 91001; phone: 626-794-3119; fax 626-794-1300; skepticism@aol.com and www.skeptic.com,.

JREF: the James Randi Educational Foundation publishes the *Swift Newsletter*. 201 SE Davie Blvd. Fort Lauderdale, FL 33316-1815. phone: (954) 467-1112, fax: (954)467-1660, www.randi.org

A.R.T. meets on the second Saturday of each month September through June, 10:00 AM and publishes *Cincinnati Skeptic* bi-monthly. A.R.T. meetings are open to the public. A.R.T. also maintains a database of information on paranormal claims for local new media to consult and investigates local paranormal claims. A.R.T. was founded by Cincinnati area skeptics in 1991. Annual dues are \$15.00 and include a subscription to the *Cincinnati Skeptic*.

For more information call: President Roy Auerbach (513) 731-2774 or Rick Davis (513) 474-3087 or visit our website.

Address Changes & Corrections, Membership Questions: Brad Bonham (513) 761-5613 (bonham@compuserve.)

Mailing Label Information: "00/00/00 Member": You are a member in good standing; your membership will expire on the date on the label. "Lapsed": (*highlighted*)- your membership has expired. Please send your dues as soon as possible.

Yes! — I want to support the important work of **The Association for Rational Thought** and receive *Cincinnati Skeptic* and meeting notices. I have enclosed funds for:

New Member

Renewing Member

Contribution

Gift membership for/by:

Name: _____

Street Address: _____

City: _____ State: _____ Zip: _____

Phone Work: _____ Home: _____ E-mail: _____

We have kept dues low and will continue to do so in spite of rising costs. However, if you are able to, your additional contributions are very much appreciated. Please give generously, if possible. Thank you very much!

I would like to make a contribution in addition to my dues to further the important work of the Association:

Contribution Amount: \$ _____ Dues: \$ _____ Total Enclosed: _____

Make your check payable to the **Association for Rational Thought** and mail to A.R.T., P.O. Box 12896, Cincinnati OH 45212. *Contributions are not at present tax deductible, but we are working on it.*

Request subjects for future meetings

Please do *not* include my name and address in mailing lists exchanged with other groups.

Skepticism and ART on the Electronic Media



For the latest in skeptical news via e-mail, join SANE, the Skeptical Area Network Effort. You will find cheerful, rational messages from CSICOP, James "The Amazing" Randi, your fellow local skeptics and ART in your e-mail box every week. This is our means of staying in touch between issues of the *Cincinnati Skeptic*.

Be sure to check out our skeptical website at <http://www.cincinnati-skeptics.org> --- It contains: our BLURBS on various subjects; lots of nifty links to skeptical thinking around the world; the information for joining SANE; the basic definition of who we are, what we do, and our bylaws. In addition, you'll find such things as how to get to our meetings; other ways to reach us; and how to send sample copies of the newsletter to potential members.

—David Wall, Web Site Manager

Web: <http://www.cincinnati-skeptics.org>

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What is a skeptic?

Modern skepticism is a response to the torrent of paranormal and pseudoscientific claims that pervade our lives. The stories of ghosts, flying saucers, miracle cures, lake monsters and many other fringe beliefs often go unchallenged. Skeptics provide the challenge.

While many of us are not scientists, we embrace the scientific method as mankind's best invention for seeking knowledge. Skeptics are not cynics. We don't simply reject every unusual idea. We do know extraordinary claims demand extraordinary evidence. We insist on the evidence.

Cincinnati Skeptics, The Association for Rational Thought, meet to discuss such claims. We debate the merits; we skewer dogmatism. We have fun.

The truth is out there. And skeptics are looking for it.

Preview Of Coming Attractions....

Fourth Meeting of the 2002-2003 Season! *Date and Day:* Sat. Dec. 14, 2002

Time: 10:00 AM - 12:00 PM -- program -->12:15PM - 2:00 PM Lunch (usual place.)
(See Page 10 for details)

Fifth Meeting of the 2002-2003 Season! *Date and Day:* Sat. Jan. 11, 2002

Time: 10:00 AM - 12:00 PM -- program -->12:15PM - 2:00 PM Lunch (usual place.)
(See Page 10 for details)

sixth Meeting of the 2002-2003 Season! *Date and Day:* Sat. Feb. 8, 2002

Time: 10:00 AM - 12:00 PM -- program -->12:15PM - 2:00 PM Lunch (usual place.)

Watch your mail for further details!

This year there will be a Friday 13th in June.

Help the program committee think about a celebration!

Join US!