



The Enlightenment



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Humanist Association of London and Area**

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Isaac Asimov – Professor of Biochemistry, Author and Humanist

Isaac Asimov was born of Jewish parents in Russia in 1920. When he was three years old his family emigrated to the United States and settled in Brooklyn N.Y. Isaac attended New York City Public Schools and then went on to Columbia University where he graduated in 1939. He later returned and obtained a PhD in biochemistry in 1948. He then joined the faculty of the Boston School of Medicine, but ceased teaching in 1958 to devote full time to writing. He became one of the most prolific writers of all time, having written or edited more than five hundred books. He wrote in many areas, including science fiction, astronomy, mathematics, the Bible, the works of Shakespeare and, of course, chemistry and other scientific subjects. Perhaps most surprisingly, he composed clever jokes and limericks, some of which are rather spicy.



Isaac Asimov in 1956

Isaac was a long time member and Vice President of Mensa International, albeit reluctantly; he described some members as “brain proud and aggressive about their IQs,” but also admitted that the only people he ever met, whom he considered more intelligent than himself, were Marvin Minsky and Carl Sagan. He actually preferred to be labeled as a Humanist rather than anything else. He considered the term atheist to be inadequate, as it described what he did not believe, rather than what he did. In 1984 he was named Humanist of the Year by the American Humanist Association (AHA) and from 1985 until his death in 1992, he served as president of the AHA.

In her book *The Road to Reason*, Pat Duffy Hutcheon describes Asimov’s humanism as follows: “The underlying message in all of Asimov’s writings is one of thoroughgoing humanism. He confronted the issues of supernaturally based religious claims in his typically direct fashion, noting that no evidence has been uncovered by science that in any way points to divine guidance in the workings of the universe. Nor is there evidence of the existence of a soul or any other non-natural essence setting humans apart from other animals and departing at death.” She goes on, “He argued that humanity can no longer afford to seek refuge in the false security of supernatural fantasy, for continued reliance on heavenly solutions could kill us all. Just as it is human beings alone who are destroying the world, he said, so it must be we alone who save it.” Humanism needs more outstanding people like Isaac Asimov to promote its agenda.

President's Remarks

At the regular meeting of The Humanist Association of London and Area on May 14th, we had to improvise very quickly because, due to an illness in the family of our scheduled speaker Dr. William Harper, he was unable to attend. Since a special edition of *The Enlightenment* on the subject of secularism had just been issued, it was decided to hold a presentation and discussion on that topic. This was an opportunity to fulfill a request from our January planning meeting to inject more topics related to humanism into our meetings. There seemed to be general agreement that this worked out well. We hope to have Dr. Harper at a future meeting.

The speaker at our next meeting on, **June 11th**, is Dr. James Rinehart. The very timely topic is "Building the Creative Economy – An Assessment of Proposed Solutions to Ontario's Economic Crisis." On **July 9th** the speaker will be our own Dr. Rod Martin. The title of Rod's talk is, "What is Humanism?"

Please Note: The June 11th meeting will include a brief Special General Meeting for the purpose of ratifying a HALA Constitution, in order that we can make application to the Canada Revenue Agency (CRA) for charitable status. To date we have been operating legally with a set of Bylaws, but CRA requires that we attach a Constitution to our submission. A copy of the proposed Constitution has been sent to all paid-up members ahead of time in order that they will be familiar with its contents. We request as many paid-up members as possible to attend.

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The Humanist Association of London and Area meets at the Cross Cultural Learner Centre, 505 Dundas Street in London, on the second Thursday of the months September to July inclusive at 7:30 PM. Please use the rear door off the parking lot. The Enlightenment is published quarterly in January, April, July and October. Please note: We reserve the right to edit and publish articles at our discretion.

Visit our web site at www.humanists-london.org

New members are welcome. Contact Membership Secretary Dave Mabee at (519) 697-6010, e-mail davemabee@rogers.com Membership fees are listed below.

	<u>HC Basic</u>	<u>Humanist Perspectives</u>	<u>HALA Basic</u>	<u>HALA Limited Resources</u>
Single	\$40	\$22	\$20	\$10
Family	\$50	\$22	\$25	\$15
Life	\$700			

Book Review

Lonely Trail – The Life Journey of a Free Thinker

By Pat Duffy Hutcheon

The early chapters of Lonely Trail provide what must be one of the most descriptive historical records ever written of the hardships experienced by the people living in rural Alberta in the dust bowl years of the 1930s. The ensuing chapters then complete the story of Pat Duffy Hutcheon's journey throughout her life. All the chapters portray Pat's many talents, and her strength of character comes through loud and clear as she encounters life's many challenges.

Lonely Trail was the name of the one-room country school that eight-year-old Patricia Duffy began attending in 1934. This school was located in marginal prairie farm land near the town of Acadia Valley, Alberta, close to the Saskatchewan border about 180 kilometers east of Drumheller. Unable to get steady work as a mechanic, her father Lew Duffy purchased a farm at a "bargain price" hoping that the prevalent drought conditions would let up and enable him to support his family consisting of his wife Nellie and their five children, Pat being the middle child. Weather conditions did not improve, and the family endured almost unbearable hardships for the next few years. Money was scarce and the family had to survive on the barest of necessities.

After Pat's first term at Lonely Trail School, she was fortunate in having two remarkable teachers who instilled in her a fondness for learning. She became a free thinker at an early age, thanks to her free thinking father who encouraged all of his children to develop a love for reading. After yet another crop failure in 1938, Pat moved with her mother to her grandmother's house in the village of Oyen and attended the school where she had started her education some years earlier. She was an outstanding student and at one point won a Governor General's Medal for being the top student in the Acadia School Division. After attending two different high schools, she finished grade eleven. She then went to work for a year before coming back to Oyen to finish grade twelve in 1945. On VE Day she made her first of many public speeches. She was selected to represent "leaders of the future."

After receiving a War Emergency Teaching Certificate from the Alberta Faculty of Education in Calgary, she began teaching at the isolated Empress View one-room school near the village of Empress. Teacher accommodation was primitive, but nevertheless she coped and took great pleasure in watching the progress of her pupils. Before long she was transferred to Acadia Valley to teach a difficult-to-handle class of grades four, five and six whom she successfully steered onto the road to learning. It was here that she met Jack Westcott, a psychologically-damaged war veteran, who after a time proposed marriage. She accepted, but not without misgivings. She taught for one more year at Big Prairie School in Cremona country, married Jack and became a hard working farm wife in the Acadia Valley area. Her consolation was the joy of raising her son Tommy after a very difficult childbirth. Eventually she realized she had to end the marriage and in preparation began taking correspondence courses from Queens University. She left the farm and began teaching in Calgary while completing her undergraduate degree, graduating with a Bachelor of Education in 1963. After obtaining a Masters Degree in Sociology she accepted a position as Assistant Professor at the Regina campus of the University of Saskatchewan. Teaching there was a rewarding experience. She was granted tenure and earned a promotion to Associate Professor. After receiving a no-fault divorce, and with her son Tom attending university in Calgary, she enrolled at Yale University in New Haven



Pat on VE Day

Connecticut to work on her PhD. Her first year was enjoyable and fulfilling, but unfortunately her second year was marred when her advisor made inappropriate sexual advances, a situation that persuaded her to return to teaching in Regina.

While living in Calgary, Pat became acquainted with Unitarianism and for the first time found herself among like-minded free thinkers. Moving to Regina, she joined the Unitarian Fellowship, and that is where she met her second husband Sandy Hutcheon, whom her son described as "one honest man." They were married at Yale before she returned to Regina, and subsequently she and Sandy enjoyed many years of blissful married life. Time was now right for going after her PhD, so she and Sandy headed for Australia, where after two years she obtained the coveted PhD degree from the University of Queensland in Brisbane. On returning to Canada as Dr. Pat Duffy Hutcheon, she accepted a teaching appointment at the University of British Columbia. Unfortunately the position did not work out as promised, so she and Sandy decided to take early retirement, joining the Golden Age Hiking Club and hiking on the many challenging trails in the Vancouver area and also in parts of Europe. Unfortunately for Pat, hiking came to an end in 1993 when she injured her back in a bus accident.

The penultimate chapter of *Lonely Trail* is entitled "Falling Leaves," in which Pat laments the passing of certain relatives and friends, including her brothers Jack, Jerry and Bob, her mother Nellie (her father Lew died much earlier, in 1943) and then the loss of her beloved husband Sandy, who succumbed to Parkinson's disease. Sandy hated hospitals, and Pat, with the help of relatives and friends, bravely struggled to tend to his needs at home until he passed away in December 2001.

As previously mentioned, she became a free thinker at an early age and rejected any belief in the supernatural. She was indeed a natural born humanist with a common sense concern for fairness and justice. Perhaps above all, she possessed a natural talent for teaching that was soon recognized by the school inspectors with whom she came into contact. As well as being recognized as a leading Canadian educator and sociologist, Pat is an accomplished writer. In 1975 she published the textbook *A Sociology of Canadian Education*, the first ever on that subject. Subsequent books are *Leaving the Cave: Evolutionary Naturalism in Scientific Thought; Building Character and Culture; The Road to Reason: Landmarks in the Evolution of Humanist Thought*; a mystery novel entitled *Something Lost*; and now of course, *Lonely Trail: The Life Journey of a Free Thinker*. And we must not overlook her moving poetry, the caliber of which is plainly evident in the several poems included in *Lonely Trail*.

The title of the last chapter is "Sowing Seeds." Over the years Pat has been asked to speak at many academic conferences, at Unitarian services and at Humanist events. At a Humanist Association of Canada conference in Winnipeg in 2000, she was honoured as Humanist of the Year and was later declared a recipient of the American Humanist Association's Distinguished Humanist Award for 2001. (Numerous other awards are listed in the Biographical Notes at the beginning of *Lonely Trail*.) In this last chapter she expresses her concern that multiculturalism is dividing Canada rather than uniting it. She also briefly discusses the contents of all her books, including her wonderful poem *Amazing Life*, which can be sung to the tune of Amazing Grace. She concludes by expressing her great joy upon learning of the birth of her namesake, great-granddaughter Patricia Westcott. The chapter ends with these words: "With that event this eighty-two-year-old sower of seeds - this evolutionary naturalist, scientific humanist and free thinker ... has reached the peak of her life journey. It's been a wonderful life." Indeed it has. (This review is by Donald Hatch, member of the Humanist Association of London and Area)

Lonely Trail is an Aurora Humanist Book, published by Canadian Humanist Publications, P.O. Box 3769, Station C, Ottawa Ontario Canada, K1Y 4J8. Order from this address or by email at ae947@ncf.ca A single copy is \$26.95 post paid.

Maria's Musings

By Maria Stuhlemmer

All of us cogitate from time to time about a variety of topics and it often helps to put these thoughts on paper in order for them to crystallize. The recent Darwin lectures prompted me into musing about a number of subjects, and the results are presented in the paragraphs below. I will welcome any comments, either pro or con, that anyone might have about the content or the views I have expressed.

The Humanist Association of London and Area, along with the cooperation of the University of Western Ontario and the London Public Library, has recently performed a great public service by presenting a series of four lectures in the Wolf Performance Hall at the main branch of the Library. This was in honour of the 200th anniversary of the birth of Charles Darwin.

There were four presenters. Dr. André Lachance spoke on the importance of biology in the process of evolution. Donald Santor, who is a specialist in world religions, dealt with the educational aspects of evolution, Dr. Brian Alters compared "Intelligent Design" with the theory of evolution, and finally, Dr. Jerry Lieberman looked ahead in his presentation on the "Future of Evolution."

Dear old Charles Darwin would have turned over in his grave if he could only have known that 150 years after *On the Origin of Species* was published, we have never stopped debating the ever perplexing question, are we here by accident or by intelligent design? Oh well, I for one have never lost a moment of sleep worrying about it. I know that as science advances, we will have even more reliable solid evidence that we are here because of the process of evolution. As we search for solutions in science, we also wish to enhance our intellect to satisfy both our ego and psyche. We all look forward to the arrival of the "Moment of Truth" when finally the dog stops chasing its tail.

Albert Einstein took eleven years of constant search and hard work to produce his theory of general relativity. Later he wrote that any intelligent student could grasp it without too much difficulty. We must look at science from a different angle. Perhaps one needs the ability to imagine oneself inside a biological situation. What would it be like to be one of the chemical components in a bacterial chromosome, in the same way that Einstein wondered, what would it be like to ride on a light beam? Scientific reasoning is a kind of dialogue between the possible and the actual, between what might be, or what is in fact the case.

Today's youth grow old without much intellectual stimulation outside formal educational institutions. As the early signs of puberty appear we provide our young people with countless opportunities for meaningless entertainment, therefore depriving their young minds of the experience of scientific reasoning. As we all know, worthwhile accomplishments in art, science, mathematics, philosophy, etc. require a great deal of discipline. This self-control can only be achieved by following rules. Even the most liberated contemporary art requires a set of rules in order for it to be understood. Humans, by nature, are driven by curiosity and as we know, science is a jealous lover; it demands and requires concentrated interaction. Young inquisitive minds, invaded by pleasurable entertainment, seldom practice reasonable scientific thinking, not to mention their inability to develop receptive thinking. Only years later, do we realize that the magic of youthful curiosity is forever lost. It is within our own grasp to lay out the stepping-stones in the early years. Brutal violence, sexual promiscuity and glorification of humans given

to personal excess or indulgence in chemical stimulants of a recreational nature are not the way to the world of science. In the past our great scientists have demonstrated that it is possible for us to place our thinking inside a bacteria, to look at mathematics as a language and to use philosophy to resolve problems, rather than spending time debating them without finding a solution. Our existence is not as simple as the creationists would like to have us believe. If we accept the premise of "Intelligent Design" we are blocking curious minds from future discoveries.

I believe it is naive to think that we are "born atheist" because we are indeed born empty. The human mind, or brain if you prefer, resembles a new computer, empty of reasoning, judgment, knowledge, or the fine art of discrimination. Infants are ruled by their animal needs to survive. Newborn humans care only for physical comfort and are totally dominated by a natural instinct of the most selfish kind. Food, warmth, cuddling, physical contact and the craving for these things never leave the human infant for approximately two years. All other learning is gradually introduced later in life by the family, nurturers, educators, and a long line of outside influences such as nature and observations.

Our religious clergy knows full well that a good dose of Sunday School can influence our children forever, and they believe that no further guidance or instruction is necessary. If you enter this psychologically safe realm, all-important questions are solved for you. You are accepted into a large family of believers and have been conditioned not to ask questions, only to obey. If you are good and "behave" and harbour only pleasant thoughts, you will become a good person, and be rewarded and loved by all. Therefore you do not need to worry about evolution, scientific questions or the state of nature. The churches fought from the beginning to suppress scientific thinking in order to protect their turf. All religions constantly remind their members of their "sins" and digressions in order to create guilt-ridden, timid, controllable humans who in return are expected to indoctrinate their children in order to insure continuity.

Charles Darwin pursued a much-ridiculed, almost forbidden, theory. He made it possible for us to see clearly that rational scientific thinking could some day provide an answer to a long sought question. He opened the door, and as we stand in front of it looking outside we see a sun drenched newer horizon of immense possibilities. I, for one, wish Charles Darwin and our humanity a very happy 200th birthday. He introduced and verbalized a thought that we humans secretly felt from the beginning. We are part of the planet earth, part of the natural evolution of constant biological, physical and intellectual advancement. Let us use and enhance this great natural ability of rational scientific reasoning so that some day we may be free of the darkness.

Editors note: Maria Stuhlemmer was born in Hungary and emigrated to Canada in 1957. English is her second language and from the above discourse it is plainly evident that she has capably mastered our mother tongue. She has written a descriptive and detailed book titled *Daughter of the Philistines – Surviving the Madness of Europe*, describing her experiences growing up as a young Maria Varga in Hungary during World War II and also under the Communist regime. A copy of Maria's book can be purchased for \$20.00. She can be reached at (519) 471-4367. Maria has been a member of the Humanist Association of London and Area for two and one-half years. We encourage our members to submit articles that are related to humanism for publication in *The Enlightenment*. Thank you Maria for your submission.

Special Event Notice Once again Pat and Bill Chefurka have kindly invited our members and friends to attend a HALA picnic at their attractive rural setting on **Sunday July 12th** at 3:00 p.m. Please mark your calendar. A notice with full details will be sent out well in advance.

Getting Political

In October 2005, the Council for Secular Humanism held a conference entitled, *Towards a New Enlightenment*, in Amherst, New York. Speakers from all over the western world presented papers relevant to humanism at this event. During the first session there was a panel discussion led by Paul Kurtz. On the panel were American journalist Susan Jacoby and neuro-scientist Sam Harris, author of the best seller, *The End of Faith*, along with several other lesser-known people. Both Jacoby and Harris went out of their way to say that, while humanist conferences might be stimulating to the attendees, they were really just a vehicle for preaching to the converted. Susan, in particular, argued that humanists must get more political if they wish to accomplish anything concrete that would benefit society as a whole. Other than from Harris, there was little support for this suggestion. Paul Kurtz asked, "What do you expect us to do, form a new political party?"

Well, apparently Paul Kurtz has changed his mind to some extent. In the February/March 2009 issue of Free Inquiry, he and three others have authored an article entitled, *It is Time for Secular Humanists to Run for Public Office*. The article states, "One public responsibility that, so far, secular humanists have not taken up in sufficient numbers, is running for public office. Now is the right time to introduce secular humanism into the political arena. Secular humanists must step out of their comfortable existence. Our humanism must be more than an intellectual haven for freethinkers; more of us should become involved in political life. We will be defeated over and over again, but our voice will be heard and eventually we will win."

I agree that it is appropriate for national humanist organizations to become more political and suggest that humanists could consider concentrating mainly on two basic areas, namely human rights and separation of church and state, both highly charged political issues. We Canadians know of the great contributions and sacrifices in the area of women's right to choose, made by Dr. Henry Morgentaler, the first president of the Humanist Association of Canada. Canadian humanists have also been supportive of the rights of homosexuals and of their right to the institution of marriage. They have also participated in opposing the implementation of Sharia law. Two of the many remaining issues are dying with dignity and the abolishment of public funding for religious schools in Ontario. (The latter has already been done in Quebec and Newfoundland).

On both of these issues, humanists do not have to work alone. Other organizations are already working on these concerns. Dying With Dignity Canada (www.dyingwithdignity.ca) is a well-organized group founded in 1980 and registered as a charity in 1982. Their aims are as follows:

- To educate Canadians about their rights to determine and choose health care options at the end of life.
- To provide support for individuals in life-threatening situations, their families, care givers, and others involved in the care of the dying.
- To encourage change in social and legal policy in order to allow free choice in matters related to the quality of dying for Canadians, including physician-assisted dying.

In the area of public education, there is an organization based in Pembroke, Ontario called Civil Rights in Public Education, Inc. (www.CRIPweb.org) that publishes a quarterly Newsletter

containing concise articles relative to abolishing the public funding of religious schools in Ontario. Their aims are twofold:

- To serve as advocates for civil rights in public education so that the public is informed about the issue of publicly funded schools.
- To hasten the day when Ontario's education policy recognizes the dignity and worth of all children, their right to equality and their right to freedom from religious discrimination.

It would seem only logical that, if humanists decide to participate in furthering either or both of these causes, they should work alongside these like-minded organizations.

Now some humanists will claim that proselytizing atheism should also be a major plank in the humanist platform and agenda. At the conference mentioned above, Sam Harris stated that this was a waste of time. He said that the religious right has tarnished the terms atheism and secular humanism so badly that they should be eliminated from the humanist vocabulary. In a recent Free Inquiry article, author Gregory Paul concurs with Harris; Paul claims that the road to a secular society is through establishing a prosperous, employed middle class that is provided with social safety nets, as is the case in Europe, where church attendance has plummeted. Secularization happened in Europe almost on its own as materialism trumped religion in a society where citizens did not have to worry about how to pay their medical bills, as millions do in the United States. Under stress, people may often look to religions for support and comfort. Paul believes that if Americans had the same social safety nets as Europeans, the U.S. would become much less religious. He believes humanists will achieve little success in trying to convince believers to become non-believers. Instead, they should become involved politically in helping to solve social problems.

In Canada we are fortunate to have social safety nets and as a result we are not as religious as our American cousins. In the United States many regard socialism as worse than the plague, and consequently the fight to achieve something as fundamental as universal health care will be extremely challenging. Barack Obama, however, has taken on the fight for improved medical care, along with an attempt to improve public education in an effort to keep America competitive technologically. Most unfortunately, the current economic crisis has made his task extremely difficult, and the enormous uncertainty prevalent at the present time may drive people toward religions rather than toward secularism.

But what should humanists in Canada be doing? Yes, they should continue holding conferences that preach to the converted and continue publishing interesting articles and magazines. These activities are necessary for holding humanists together as a cohesive group. A major challenge ahead is gaining the public recognition that is currently lacking. Humanist Canada needs to find a nationally recognizable spokesperson of the stature of, say, a Stephen Lewis, to whom the media would be drawn to seek the views of humanists on major social issues. Perhaps then the national organization would attract sufficient attention to entice many more people to join and build a critical mass large enough to have a clout on important social-political issues. Such a strengthened influence might help to solve problems that are of concern to humanists and other like-minded individuals, and through their solving, will bring about more beneficial changes to society. (DAH)

A Laudable Quote Until the great mass of people shall be filled with the sense of responsibility for each other's welfare, social justice can never be attained. *Helen Keller*.

Words

It is often said that English is one of the most difficult tongues to master as a second language. Part of the reason could be that there are words that sound the same, but have different spellings and meanings such as were and where, or their and there. Then there are other words that have the same spelling, but can have different sounds and meanings. For example there is lead the metal, and lead, meaning to show the way. And then there is spelling. Why is philosophy not spelled filosofy? Or viscount, vicount? Or through, thru? With these kinds of quirks and others, we certainly have to admire those who master English as a second language.

Newcomers to English will also discover that the language consists of a huge variety of words (more than any other language). This vast choice of words adds greatly to the richness of English prose and poetry, and consequently it is in everyone's interest to develop a large vocabulary in order to be as literate as possible. And those who go on to post-secondary education will usually have a larger vocabulary than the average lay person, because they will encounter words that are specific to their particular field of study. Whether it is in science or the humanities, students are required to learn the special jargon of their discipline.

As a young person, my interests were in the areas of science and technology and my whole career was spent in the industrial world. But as time went on, I developed an interest in classical music and art. Then, after retirement, I became interested in religious history and philosophy. I soon realized my vocabulary was somewhat lacking in these areas, because I encountered many words I was not familiar with. New to me were words such as epistemology, etymology, hermeneutics, ontology, eschatology, existentialism, anthropomorphism, dialectic, teleology, exegesis, topological, heuristic and numerous others. I had no real problem with learning the meaning of these words, because readers like me, who are not academics, but wish to expand their horizons in new subjects, have to expect to learn the terminology.

But then I found the use of unfamiliar words can be carried to the extreme. Just as I was beginning to be familiar with the sorts of words listed above, I encountered a book that contained not only these types of words, but also a plethora of words that I could only describe as obscure. The book is *A Secular Age* by Canadian philosopher Charles Taylor. This tome could have been a much better book if there were not so many seldom-used words. It was impossible for me to get the full meaning of the content of this otherwise excellent book, without constant referral to a dictionary. I know people who were unable to get through this book and gave up. Surely Taylor would sell more books if the reading were not so heavy. To illustrate this point, I have taken a few words from *A Secular Age* that I was not familiar with, and composed a couple of sentences using the selected obscure words underlined below:

1. For the agape, why do pusillanimous cenobitic people abnegate and have misprisions for concupiscence?

2. Why do some people haver, adumbrate and be chary of numinous quotidian of parousia, and try to bowdlerize the facts and make them a simulacrum?

I hope this proves my point. If any reader can decipher these sentences without resorting to a dictionary, I would like to hear from you. My translations are at the bottom of page 10. (DAH).

Imagine

May 26th 2009 was the 40th anniversary of John and Yoko Lennon's weeklong bed-in at the Queen Elizabeth Hotel in Montreal, where the song "Give Peace a Chance" was recorded. Two years later, in 1971, John recorded "**Imagine**", which turned out to be his most famous solo composition. The words definitely have a humanist connotation. They are printed below:

Imagine there's no heaven
It's easy if you try
No hell below us
Above us only sky
Imagine all the people
Living for today...

Imagine there's no countries
It isn't hard to do
Nothing to kill or die for
And no religion too
Imagine all the people
Living life in peace...

You may say I'm a dreamer
But I'm not the only one
I hope someday you'll join us
And the world will be as one

Imagine no possessions
I wonder if you can
No need for greed or hunger
A brotherhood of man
Imagine all the people
Sharing all the world...

You may say I'm a dreamer
But I'm not the only one
I hope someday you'll join us
And the world will live as one

John Lennon

Translations of the Sentences on Previous Page

1. For the love of God, why do mean-spirited religious order people deny and have scorn for sexual lust?
2. Why do some people babble, shadow and be cautious of the awesome daily occurrences of giving birth, and try to expurgate the facts and make them a sham.