The first experimental Humanist regional conference under A.H.A. leadership was held in Boston in May, 1952. In early December, one was held in Detroit, and another in Buffalo after Christmas. So satisfactory were the results of these three conferences that two more were scheduled for the first months of 1953—Midwest at University of Chicago, February 27 and 28; and Middle Atlantic States at Philadelphia, March 20 through 22.

Local Humanist Groups

Closely allied in purpose to the Humanist regional conference is a long-time project of the American Humanist Association: the establishment of local Humanist groups. These groups (some, chapters of the A.H.A..; others independent fellowships affiliated with the A.H.A.) attempt to satisfy the same need for sharing and communication of ideas on a more permanent basis. As a part of their programs, the Humanist groups often set up a series of meetings, study groups, and lectures to study the great ideas and the great books of Humanism or to seek a humanistic approach to problems then current in their areas. The Chicago Chapter, for example, has several study groups meeting in various parts of the city.

Sometimes a Humanist regional conference will grow out of the enthusiasm generated within a local chapter or fellowship; sometimes a chapter will grow out of the enthusiasm generated at a regional conference. The Buffalo Area Conference was largely a result of the initiative of the Toronto Humanist Association; while as a direct result of the Detroit Area Conference Humanist groups have been established in Flint and Toledo.

Student Work

As a corollary project to the efforts at adult education through the sharing of ideas as discussed above, the American Humanist Association also has a youth program. At the end of 1951, in co-operation with Harper and Brothers, the A.H.A. launched the first Humanist Story Contest. Limited to undergraduates in the colleges and universities of this country and Canada, the contest was designed to serve the dual purpose of encouraging the writing of good, humanistic fiction and of making students aware of the existence of Humanism both as a philosophy and a way of life. Two of the prize-winning stories (Edwin Nierenberg's "The Bitter and the Mellow" and R. W. Lewis' "A Flame in the Night") were published in recent issues of *The Humanist*. The results of this venture were so promising that together with G. P. Putnam's Sons the association is now sponsoring a second undergraduate contest.

In addition to those who entered the Humanist story contest, many students were contacted directly by the association's executive director, Dr. Edwin H. Wilson, who spoke frequently to classes in philosophy, ethics, journalism, etc., at colleges and universities. Also, more and more members of college faculties who belong to the A.H.A. are co-operating in this work by discussing the ethical and religious problems brought to them by inquiring students.

Lectures

Besides lecturing at colleges and universities, the executive director as well as a number of members of the A.H.A. frequently speak on Humanism before local Humanist groups, liberal churches, Ethical societies, and other organizations. Since the American Humanist Association considers itself as an over-arching and inclusive (rather than as an exclusive or competing) organization, it is more than glad to work with and encourage Humanists wherever it finds them. A 1953 project already approved and initiated by the A.H.A. executive committee is the establishment of a Humanist speakers bureau to satisfy the growing demand for these lectures.

Radio Broadcasts

In addition to local lectures, the A.H.A. presented three radio broadcasts in 1952 over nationwide hookups. Time for these programs was donated by the National Broadcasting Company as a public service. On May 25, 1952, Edwin H. Wilson spoke on "Humanism's Answer to the Moral Problem." On June 28, Dale DeWitt and Professor William Heard Kilpatrick discussed "John Dewey: Humanist and Educator," a tribute on the occasion of the death of America's great Humanist philosopher. On September 6 the association's executive director again spoke, this time on the subject, "Humanism Becomes a World Movement," a report on the Amsterdam conference discussed above. The association also had several programs over local stations during 1952.

After each of these broadcasts hundreds of people wrote in their surprise and appreciation at hearing such views expressed on the air, offering another proof of a fact that has long been evident: that there are a great many people in this country who live and act as Humanists—who really are Humanists—without knowing that there are others who share their viewpoint—or even that it has a name!

The Humanist

Although, as indicated in this report, the American Humanist Association engages in much more than the publication of a magazine, a significant proportion of the A.H.A.'s budget is devoted to maintaining and improving *The Humanist*, with such excellent results that in three years since it was changed from a quarterly to a bimonthly the circulation has more than doubled. One of the most encouraging signs is the fact that the magazine is constantly gaining new readers outside of the Humanist movement, as such, because of its sincere and objective editorial interest in many aspects of American culture not frequently discussed in the popular press, such as planned parenthood, sex education, evaluation of traditional religions, a constructive and positive philosophy of living, as well as its attempt to represent the secular portion of the American people (some say it numbers nearly 50 per cent of the population) in the fight for separation of church and state.

The Humanist's expanding circulation and prestige has, of course, been