

PIQUE

Newsletter of the Secular Humanist Society of New York

June 30, 2020

An early Happy Fourth to you! As we social distance rather than celebrate America's birthday, let's face five whopping societal crises, a scary upcoming hurricane season and, oh, yeah, presidential treason. Let's tear down some hateful monuments, but come up with a bright idea for preserving one, too. We'll quote JFK, MLK, Jr., OW Holmes, George Santayana, Sinclair Lewis, William Whewell (who?) and the Marx Brothers, consider guns and the police, grovel at the Church of White Guilt, learn who first said "scientist" and, immediately below, contemplate our very own fascism. —JR

**THINK "IT CAN'T HAPPEN HERE"?
IT'S HAPPENING.
Sarah Churchwell**

(Excerpted from "American Fascism: It Has Happened Here", The New York Review of Books, nybooks.com, 6/22/2020)

Trump himself has echoed the "Nordicist" rhetoric of interwar Klansmen and American fascists when he said he would prefer more immigrants from Norway and fewer from "shithole" places like Haiti and Africa. He has praised the "bloodlines" of Henry Ford, who circulated the series of articles titled "The International Jew", which promulgated the *Protocols of the Elders of Zion* across America during the 1920s.

In that same decade, Fred Trump, then a young man (later, father of Donald), was arrested after a brawl involving Klansmen broke out at a Memorial Day Parade in Queens. Donald Trump was reported to own the speeches of Hitler during the 1990s; he denied ever reading them — but then he is also incapable of telling the truth. ...

Trump is no student of history, but someone around him clearly is. But it is also true that Trump's thundering ignorance does not mean he doesn't understand the racist and fascist rhetoric he deploys. We need not argue that he is a mastermind plotting a fascist coup to recognize that Trump has a demonstrable sense of how white supremacy works in America, without ever having troubled to organize his thoughts, such as he has, about it. ...

American fascist energies today are different from 1930s European fascism, but that doesn't mean they're not fascist, it means they're not European and it's not the 1930s. They remain organized around classic fascist tropes of nostalgic regeneration, fantasies of racial purity, celebration of an authentic folk and nullification of others, scapegoating groups for economic instability or inequality, rejecting the

legitimacy of political opponents, the demonization of critics, attacks on a free press, and claims that the will of the people justifies violent imposition of military force. Vestiges of interwar fascism have been dredged up, dressed up, and repurposed for modern times. Colored shirts might not sell anymore, but colored hats are doing great.

Reading about the inchoate American fascist movements of the 1930s during the Trump administration feels less prophetic than proleptic, a time-lapse montage of a para-fascist order slowly willing itself into existence over the course of nearly a century. It certainly seems less surprising that recognizably fascist violence is erupting in the United States under Trump, as his attorney general sends troops to the national capital to act as a private army, armed paramilitary groups occupy state capitols, laws are passed to deny the citizenship and rights of specific groups, and birthright citizenship as guaranteed under the Fourteenth Amendment is attacked.

When the president declares voting an "honor" rather than a right and "jokes" about becoming president for life, when the government makes efforts to add new categories of ethnic identity to the decennial census for the first time in the nation's history, and when nationwide protests in response to racial injustice become the pretext for mooting martial law, we are watching an American fascist order pulling itself together.

Trump is neither aberrant nor original. Nativist reactionary populism is nothing new in America, it just never made it to the White House before. In the end, it matters very little whether Trump is a fascist in his heart if he's fascist in his actions. As one of [Sinclair] Lewis's characters notes of the dictator in *It Can't Happen Here*: "Buzz isn't important — it's the sickness that made us throw him up that we've got to attend to."

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THE *TIMES*' RESIDENT CONSERVATIVE "THANKS GOD" FOR JOE BIDEN

David Brooks

(Reprinted from "America Is Facing 5 Epic Crises All at Once", Op-Ed in The New York Times, 6/25/2020)

There are five gigantic changes happening in America right now. The first is that we are losing the fight against Covid-19. Our behavior doesn't have anything to do with the reality around us. We just got tired so we're giving up.

Second, all Americans, but especially white Americans, are undergoing a rapid education on the burdens African-Americans carry every day. This education is continuing, but already public opinion is shifting with astonishing speed.

Third, we're in the middle of a political realignment. The American public is vehemently rejecting Donald Trump's Republican Party. The most telling sign is that the party has even given up on itself, a personality cult whose cult leader is over.

Fourth, a quasi-religion is seeking control of America's cultural institutions. The acolytes of this quasi-religion, Social Justice, hew to a simplifying ideology: History is essentially a power struggle between groups, some of which are oppressors and others of which are oppressed. Viewpoints are not explorations of truth; they are weapons that dominant groups use to maintain their place in the power structure. Words can thus be a form of violence that has to be regulated.

Fifth, we could be on the verge of a prolonged economic depression. State and household budgets are in meltdown, some businesses are failing and many others are on the brink, the continuing health emergency will mean economic activity cannot fully resume.

These five changes, each reflecting a huge crisis and hitting all at once, have created a moral, spiritual and emotional disaster. Americans are now less happy than at any time since they started measuring happiness nearly 50 years ago. Americans now express less pride in their nation than at any time since Gallup started measuring it 20 years ago.

Americans look around the world and see that other nations are beating Covid-19 and we are failing. Americans look around and see state-sponsored violence – rhetorical and actual – inflicted on their fellow citizens. America doesn't seem very exceptional.

In times like this, you've got to have a theory of change. The loudest theory of change is coming from the Social Justice movement. This movement emerged from elite universities, and its basic premise is that if you can change the cultural structures you can change society.

Members of this movement pay intense attention to cultural symbols – to language, statues, the names of buildings. They pay enormous attention to repeating certain slogans, such as "defund the police", which may or may not have anything to do with policy, and to lifting up symbolic gestures, like kneeling before a football game. It's a very apt

method for change in an age of social media because it's very performative.

The Social Justice activists focus on the cultural levers of power. Their most talked about action is canceling people. Some person, usually mildly progressive, will say something politically "problematic" and his or her job will be terminated. In this way new boundaries are established for what has to be said and what cannot be said.

The Social Justice activists sometimes claim that if you don't like their tactics then you are not fighting for racial equity or economic justice or whatever. But those movements all existed long before Social Justice affixed itself to them and tried to change their methods.

The core problem is that the Social Justice theory of change doesn't produce much actual change. Corporations are happy to adopt some woke symbols and hold a few consciousness-raising seminars and go on their merry way. Worse, this method has no theory of politics.

How exactly is all this cultural agitation going to lead to legislation that will decrease income disparities, create better housing policies or tackle the big challenges that I listed above? That part is never spelled out. In fact, the *Sturm und Drang* makes political work harder. You can't purify your way to a governing majority.

The Social Justice methodology is ultimately not a solution to our problem, it's a symptom of our problem. Over the last half century, we've turned politics from a practical way to solve common problems into a cultural arena to display resentments. Donald Trump is the ultimate performer in this paralyzed arena.

If you think the interplay of these five gigantic changes is going to fit into some neat ideological narrative, you're probably wrong. If you think we can deal with a racial disparity, reform militaristic police departments and address an existential health crisis and a prolonged economic depression by taking the culture war up another notch, I think you're mistaken.

Dealing with these problems is going to take government. It's going to take actual lawmaking, actual budgeting, complex compromises – all the boring, dogged work of government that is more C-SPAN than Instagram.

I know a lot of people aren't excited about him, but I thank God that Joe Biden is going to be nominated by the Democratic Party.

He came to public life when it wasn't about performing your zeal, it was about crafting coalitions and legislating. He exudes a spirit that is about empathy and friendship not animosity and canceling. The pragmatic spirit of the New Deal is a more apt guide for the years ahead than the spirit of critical theory symbology.

We are not afraid to entrust the American people with unpleasant facts, foreign ideas, alien philosophies, and competitive values. For a nation that is afraid to let its people judge the truth and falsehood in an open market is a nation that is afraid of its people. – John F. Kennedy

END THE GLORIFICATION OF THE CONFEDERACY

David Rafferty

(Excerpted from Greenwich (CT) Time, 6/21/2020)

No less an authority than Dr. Martin Luther King, when speaking about the future of civil rights in 1957 told his audience, "Many of the southerners who oppose integration believe with utter devoutness that what they do is best for themselves, their families, and their nation." His next statement however, made it clear that "... the opponents of desegregation are fighting a losing battle. The Old South is gone, never to return again. Yes, the Old South is a lost cause." Yet decades later, here we are, still reeling from the terrible resolutions of a Civil War fought 160 years ago. ...

So today, Black Americans have every right to be enraged. The national conversation over injustice, policing, racial inequality and so much more has to start now, and ending the glorification of the Confederacy is a pretty good place to start. Confederate battle flags have no place in society. They're tools of intimidation, symbolize hate, and the only "heritage" they represent is slavery. Public monuments to traitors and military bases named for soldiers who fought against the United States absolutely should be changed. "But what about," whine the sad misguided bigots, "losing our history?"

Well, history should never be vaporized, otherwise how do we learn from it? Take Stone Mountain Park in Georgia, the 20th century re-birthplace of the Klan, with its holy Confederate trinity of traitors carved directly into the rock. It's both the biggest state tourist attraction and lighting rod for anyone who says Confederate monuments must go. But to blast the monument out of the mountain would be grotesquely Taliban-esque, and the opportunity to genuinely teach people about their history would be gone. Instead, let's focus on actual history, and repurpose Stone Mountain like Auschwitz in Poland.

In 1947, instead of demolishing the most notorious Nazi death camp, Poland protected Auschwitz and converted it into a museum in order to bear witness to the truth and tragic heritage of the Nazis. To become a place where people could learn about history, no matter how hard that truth was or how uncomfortable it made people.

Now in 2020, while all of America is finally paying attention to the egregious insults to Black Americans, let's lose the Confederate statues, monuments, battle flags and military base names. But let's take Stone Mountain, currently a Dixie Disney-like shrine to a lost repulsive cause which continues to have repercussions to this day, and convert it into a place of truth and learning about slavery and the Black American experience. Where people would come not for the hokey laser show, but for the real history lessons so many racist loudmouths feel is important. Make Stone Mountain the American Auschwitz. No longer a place of misguided celebrations of intolerance, cruelty and disunity, but reestablished as a place of reflection and understanding.

Because moving America forward as a unified, just society will require coming to grips with the good, bad and often ugly of all of our actual history. And yes, the steps we take from here will be uncomfortable, but do we want to be comfortable or do we want to grow?

Because we can't do both.

A STATUE TOO FAR

John Rafferty

Yes, tear down, break apart, and melt or pound to dust the memorials to the stain on American history called The Confederacy. The politicians and generals who waged war on the United States were not just slaveholders, but traitors to their country and to the Constitution they had sworn to uphold. Disgrace them all. And throw genocidal murderer Andrew Jackson in the mix too.

I welcome, I celebrate the current convulsions that I hope will remake – even revolutionize – our society into one more honest and just. But I hope we can re-evaluate our past, not try to blindly erase it.

Cases in point ...

To appease 21st century *bien pensants*, the American Museum of Natural History is going to remove the statue of colonialist and racist (but also Nobel Peace Prize winner) Teddy Roosevelt from in front of its building on Fifth Avenue. And a movement is underway to haul away from New York's City Hall the statue of Thomas Jefferson, who owned many slaves, fathered children with at least one, but who also wrote America's Declaration of Independence.

Hey, you with the grappling hook and the chains, there's another slaveholder statue on Wall Street, of an 18th century villain named Washington, whom some millions of credulous simpletons have called "the father of his country". Oh, and Grant, Ulysses S., whose father-in-law willed him a slave, whom Grant promptly freed. No matter, the victorious general who actually crushed the slaveholder rebellion was himself a slaveholder for a few minutes, so down came his statue in San Francisco a week or so ago.

This isn't "justice", social or otherwise, this is bullshit. Blind-blinkered, unreasoning, know-nothing bullshit.

That's my opinion; yours, please, to editor@shsn.org

When men have realized that time has upset many fighting faiths, they may come to believe even more than they believe the very foundations of their own conduct that the ultimate good desired is better reached by free trade in ideas – that the best test of truth is the power of the thought to get itself accepted in the competition of the market, and that truth is the only ground upon which their wishes can be carried out. That, at any rate, is the theory of our Constitution.

– Oliver Wendell Holmes, Jr.

We must welcome the future remembering that soon it will be the past and we must respect the past remembering that once it was all that was humanly possible.

– George Santayana

A DAY AT THE CHURCH OF WHITE GUILT

Randall Otis and Josh Johnson

(*Shamelessly stolen from newyorker.com, 6/25/2020*)

A large crowd files into the cathedral. The parking lot is so full that people have to park on the grass. The cars have bumper stickers that say “White Racism=Not Cool”. There’s a sign outside that identifies the place as the Holy Church of White Guilt. The announcement section reads “I AM COMPLICIT”.

Anxious-looking white people stand in a line that stretches out the door and over the hills. It’s so long, you can’t see the end – they’re awaiting their turn for confession. Inside the booth, they can seek absolution for their microaggressions. Instead of a priest, there’s a phone with which they can call their only black friend to apologize:

“Hello? It’s me, Eric. I’m sorry I asked if that was your real hair. I shouldn’t have said that in the board meeting.”

“Ummm, O.K. ... I forgive you? I’m eating breakfast right now.”

Somehow, they always call during breakfast.

The parishioners finish confession and are baptized in their holy water – the tears of white people who cried watching “The Blind Side” and “The Help”.

Once cleansed, they sit in the pews. They sing the only hymn they know: “Imagine”, by John Lennon, led by their choir director, Gal Gadot. They sing it over and over for thirty minutes straight.

Afterward, it’s time for communion. They partake of His blood (the mimosa) and His body (the avocado toast) in a holy eucharist of brunch. All of which is just an excuse to eat brunch.

The sermon commences. The priest is some white guy wearing a kente-cloth dashiki whose qualifications include exactly one African-American Studies class as an undergrad and a 23andMe result saying he’s two-per-cent West African. He’s not the smartest, but he does have the most Twitter followers, so he gets to speak.

Nothing he’s saying is necessarily wrong, but it feels weird coming from him.

“Let the guilt be with you,” he intones.

And the people answer: “And also with you.”

He reads to them passages from their holy book, *White Fragility*, by Robin DiAngelo.

After the service, as the congregation begins to disperse, a hush falls over the crowd. A black person enters. They weren’t expecting this. She speaks.

“Did you really just spend all that time in this big-ass church just to make yourselves feel worse? Why not just spend that time helping black people, instead? It’ll make you feel better.”

The people look at one another, considering what she has said.

One man speaks up: “You’re right. I’m sorry.”

In unison, the congregation echoes his sentiment: “We are so sorry.”

The congregation humbly accepts their own apology.

WHO YOU CALLING A “SCIENTIST”?

Jessica Riskin

(*Excerpted from “Just Use Your Thinking Pump!”, a review of The Scientific Method: An Evolution of Thinking from Darwin to Dewey, by Henry M. Cowles, in The New York Review of Books, July 2, 2020*)

The word “scientist” first appeared in March, 1834, while Darwin was surveying the Falkland Islands on overland expeditions from the HMS Beagle, being no scientist but an explorer, adventurer, observer, and diarist. The word began as a passing joke in *The Quarterly Review*.

The wit who coined it was the English philosopher and Anglican clergyman William Whewell, and the context was a positive, though excruciatingly patronizing (i.e.: male chauvinist - Ed.) review of a best seller of popular science by the mathematician and physicist Mary Somerville, entitled *On the Connexion of the Physical Sciences*. ...

Whewell remarked that the sciences’ increasing fragmentation was plain in the lack of any general name for those who studied the material world. He canvassed the possibilities: “Philosopher” was too lofty, “savant” too French; the German “Natur-forscher”, rendered into English became “nature-poker”, which was plainly out of the question. “Scientist”, Whewell reported, had been the suggestion of an “ingenious gentleman” at a meeting of the British Association for the Advancement of Science, who had justified his free use of the suffix by invoking, among others, “sciolist” (pretentious possessor of a smattering of knowledge, from the Latin *sciolus*).

Whewell, who died in 1866, several decades before “scientist” caught on, would surely be astounded to learn what posterity did with his farcical word, including retroactively attaching it to two millennia of nature-pokers and sciolists from Aristotle to Newton to Whewell himself.

Imagine Steven Colbert, transported two hundred years into the future, discovering that “truthiness” was the twenty-third century’s standard for belief, and everyone from Socrates to Einstein was now a “truthineer”.

NEW ADVENTURES IN LOGIC

*“If we didn’t test we wouldn’t have cases,
but we have cases because we test.”*

– President Donald Trump to a campaign rally* at a Wisconsin shipyard June 25.

*Called a “presidential visit” to a facility that produces materials for the Navy, and therefore paid for with your tax dollars rather than Trump campaign funds.

GOOOD MORNING, AMERICA!

(*From Inverse Daily by Greta Moran, 6/19/2020*)

This year, the ocean hit the warmest temperatures on record, fueling what’s expected to be a turbulent hurricane season. Forecasters at the National Oceanic and Atmospheric Administration say there’s a 70 percent chance we could experience six major hurricanes that are a Category 3 storm or higher.

ALL GOD'S CHILDREN GOT GUNS

Jonathan Engel

I don't know about anyone else, but during these ridiculously fraught times I need a laugh once in a while. So a few weeks ago I watched the Marx Brothers' classic "Duck Soup". Absolutely hilarious. If you've never seen it, you must. "Duck Soup" is also an incisive satire on government and war. There's a musical scene towards the end where everyone happily sings "Fredonia's Going to War!", including the lines, "They got guns; we got guns; all God's children got guns." In the United States today it's hard to argue with those statements.

Which brings us to our current crisis in policing. Many people are saying that America's towns and cities should "defund" their police departments. There doesn't seem to be full consensus on exactly what "defund" means, but there at least seems to be agreement that we need to re-think our concept of public safety. This would probably include transferring some police functions and funding to alternative responses, e.g., mental health therapies, substance abuse treatment, job training, housing. This needs to be researched (using evidence-based analysis, of course) and implemented in order to enhance public safety for all people, including police officers themselves, regardless of race, religion (or the lack thereof), sexual orientation and gender identity.

There have also been calls to de-militarize the police (at least partially) as a reaction to seeing thousands of police on the streets of America who, with their body armor, high-powered weapons and military style vehicles, look more like an invading army than peace officers whose duty is to protect and serve the communities in which they work. It has been suggested even further that perhaps American policing should follow the U.K. model where most officers make their rounds unarmed. Only 5 percent of police in the U.K. routinely carry guns. The problem with this proposal is the ubiquity of gun ownership in the U.S. There are 393 million firearms in private hands in our country, which comes to 120 for every 100 people. (Quick aside: there are millions of Americans who don't own a gun. So given the numbers, it means that there are individuals in this country who must own flat-out arsenals. What could possibly go wrong?) In the U.K. there are approximately 1.8 million firearms in public hands, 1.3 million of which are licensed shotguns used for hunting. This is about 2.5 guns, including the shotguns, for every 100 people. It doesn't seem realistic to expect our police to follow the U.K model and go without guns while our country at large is armed to the teeth.

It is also not surprising that police in this country rely on their weapons way too often. If they expect every citizen with whom they interact to be armed, the data shows that they just may be right. For years we have chosen to ignore the out of control gun violence that wounds our nation in so many ways. Over reliance on firearms (and force in general) by the police is just one of them. So as we re-think public safety in this country, which is a good idea, let's not forget that reducing the number and lethality of firearms in public hands must be part of the solution.

TREASON

John Rafferty

Treason against the United States, shall consist only in levying War against them, or in adhering to their Enemies, giving them Aid and Comfort.

– Article III, Section 3, Constitution of the United States

The news has just broken this weekend – in the liberal *New York Times*, then confirmed by the conservative *Wall Street Journal* – that ...

"American intelligence officials have concluded that a Russian military intelligence unit secretly offered bounties to Taliban-linked militants for killing coalition forces in Afghanistan – including targeting American troops – amid the peace talks to end the long-running war there.

"The intelligence finding was briefed to President Trump, and the White House's National Security Council discussed the problem at an interagency meeting in late March. Officials developed a menu of potential options – starting with making a diplomatic complaint to Moscow and a demand that it stop, along with an escalating series of sanctions and other possible responses, but the White House has yet to authorize any step."

Further, our intelligence professionals are convinced that some bounty payments have actually been made – and we can only wonder for which and how many of the twenty Americans who have been killed in Afghanistan in 2020.

But we cannot say that Trump has done nothing during the three full months he has known about Vladimir Putin underwriting the killing of Americans. Because Trump has, in that time – to Putin's delight and the dismay of American military and diplomatic professionals – ordered the removal of most of the first-line-of-defense American troops from Germany, and argued with the other G7 leaders for the reinstatement of Crimea-invading Russia in the group.

I have argued in these pages, relying on analysts far more expert than me, that it should be obvious to anyone with an IQ above room temperature that: 1) Russian money bailed out Trump in the 1990s when after repeated bankruptcies no western financial institution would risk a dime on him; 2) he owes Putin-allied Russian oligarchs billions he can't repay; and 3) he does what he's told.

Bottom line: For at least three months, Donald Trump has been "adhering to [America's] Enemies, giving them Aid and Comfort".

That's treason.

Not that treason will matter to Mitch McConnell and the Trump Cult, so let's just dump it in the *So What?* file.

Prediction: *We can only guess at how deeply strongman Putin despises lickspittle Trump, but I am put in mind of an episode of "The Sopranos" in which Tony tells his nephew Christopher who killed Christopher's father decades ago, and gives him permission to exact revenge. Why? Because the killer was/is a bent police lieutenant on the mafia payroll – but who is now retiring and of no further use to the mob. I'm betting that all the Trump-owes-Russia dirt will come to light nanoseconds after Trump is out of office and of no further use to Vladimir Putin. – JR*

SHSNY CALENDAR: JUNE – SEPTEMBER 2020

FICTION BOOK CLUB ONLINE

The SHSNY Fiction Book Club meets online via Zoom, and will continue so for the duration of our enforced isolation.

To be included and notified of each meeting's link and password, email your address to Sharon Krutzel at sharonkrutzel@rcn.com

TUESDAY, JULY 14, 7:00 pm **THE SHADOW KING** Maaza Mengiste

Set during Mussolini's 1935 invasion of Ethiopia, *The Shadow King* takes us back to the first real conflict of World War II, casting light on the women soldiers who were left out of the historical record.

TUES, AUGUST 11, 7:00 pm **DOUBLE WHAMMY** Carl Hiaasen

Just for fun, follow the adventures of a news-photographer-turned-private-eye as he seeks truth, justice, and an affair with his ex-wife. A hilarious caper with unforgettable characters, including the lunatic ex-governor of Florida whose diet is roadkill.

TUESDAY, SEPT 8, 7:00 pm **ALOYSIUS THE GREAT** John Maxwell O'Brien

By Joyce scholar and author of *Alexander the Great: The Invisible Enemy* O'Brien, *Aloysius* debuts on June 16 in paper and e-formats.

Mr. O'Brien advises that to purchase *Aloysius* in the most economical way all one has, to do is go to <http://bit.ly/AloysiusTheGreat>. It's \$22.99 there, with free shipping in the continental United States.

HUMANIST BOOK CLUB ONLINE

We continue online for the duration of our social distancing. Harry French will send the linking codes for the Zoom meetings. Send your address to:

htfrench46@gmail.com
Meanwhile, do the reading ...

THURSDAY, JULY 2, 7:00 pm **BELIEVERS** *Faith in Human Nature* Melvin Konner

Conceding that faith is not for everyone, anthropologist Konner views religious people with a sympathetic eye, examining the nature of religiosity, and how it shapes and benefits humankind.

Believers shows us that for at least a large minority of humanity, the belief in things unseen neither can nor should go away.

THURS, AUGUST 6, 7:00 pm **UNORTHODOX:** *The Scandalous Rejection of My Hasidic Roots* Deborah Feldman

Deborah Feldman grew up under a Satmar code of relentlessly enforced customs governing every aspect of her life. At nineteen, with a baby, she realized that she would have to forge her own path to happiness and freedom.

Now a very good Netflix series.

THIRD THURSDAY GROUP THURS, JULY 16, 7:00 pm

Regulars of the Humanist Book Club have formed a Zoom-in "Non-Book" club to enjoy each other's company and more conversation. To join, send an email with your address to:

htfrench46@gmail.com

HUMANIST HAPPY HOUR ONLINE

SUNDAY, JUNE 28, 5:00 pm

Let's get together even when we can't get together, via Zoom. Get comfortable at your computer with your beverage and/or snack of choice – whatever makes you happy – and join 15, 20, or more of your fellow humanists in our Humanist Happy Hour!

Zoom in at

<https://us02web.zoom.us/j/81005640153?pwd=NSs1eJNz1NPNnVBUTdMRlhjSnZYQT09>

Meeting ID: 810 0564 0153

Password: 364014

Join by Skype for Business:

<https://us02web.zoom.us/j/81005640153>

MONDAY MOVIES

MONDAY, JULY 6, 8:00 pm *We'll discuss Woody Allen's* **MANHATTAN**

Movie buffs among us will meet every other Monday eve to discuss interesting and socially, humanistically relevant films. Here's how it works:

1. Together we'll choose a film.
2. You'll have 2 weeks to watch it at home, free or cheap rental.
3. We'll meet via Zoom to discuss it (probably over wine).

For our first flick, let's watch "Manhattan" (\$3.99 on Amazon Prime, YouTube, others), then discuss societal attitudes re older-man/younger-woman (or girl!) relationships then (1979) and now.

Zoom-in info/details to come.

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