

PIQUE

Newsletter of the Secular Humanist Society of New York

April 13, 2021

Jesus Christ last week, Christopher Hitchens this week – that’s only fair. And while on TV we face racism in a Minneapolis courtroom we examine it as well in these pages. We consider, too, America’s hellish brew of politics and religion, the long-term goals of the worst of the fundamentals, the cowardice of a creepy congressman’s colleagues, and the fading away of our civil rights and liberties. We wonder whether we live in a simulation, why Rachel Maddow celebrates Paul Manafort’s birthday, and ask you to answer “the ultimate question”. And Happy April 13th Birthday, Hitch! – JR

CHRISTOPHER HITCHENS’ LIFE WAS NEVER “MEANINGLESS”

About once or twice every month I engage in public debates with those whose pressing need it is to woo and to win the approval of supernatural beings. Very often, when I give my view that there is no supernatural dimension, and certainly not one that is only or especially available to the faithful, and that the natural world is wonderful enough—and even miraculous enough if you insist—I attract pitying looks and anxious questions. How, in that case, I am asked, do I find meaning and purpose in life? How does a mere and gross materialist, with no expectation of a life to come, decide what, if anything, is worth caring about?

Depending on my mood, I sometimes but not always refrain from pointing out what a breathtakingly insulting and patronizing question this is. (It is on a par with the equally subtle inquiry: Since you don’t believe in our god, what stops you from stealing and lying and raping and killing to your heart’s content?) Just as the answer to the latter question is: self-respect and the desire for the respect of others—while in the meantime it is precisely those who think they have divine permission who are truly capable of any atrocity—so the answer to the first question falls into two parts. A life that partakes even a little of friendship, love, irony, humor, parenthood, literature, and music, and the chance to take part in battles for the liberation of others cannot be called “meaningless” except if the person living it is also an existentialist and elects to call it so. It could be that all existence is a pointless joke, but it is not in fact possible to live one’s everyday life as if this were so. Whereas if one sought to define meaninglessness and futility, the idea that a human life should be expended in the guilty, fearful, self-obsessed propitiation of supernatural nonentities ... Enough.

FACING UP TO RELIGIOUS FUNDAMENTALISM Jonathan Engel

In her April 6 op-ed for the *New York Times*, Michelle Goldberg warns us that those who are trying to overturn the Roe v. Wade decision will not stop there (which would return the abortion debate to each of the individual states), but will go further and try to have the Court ban abortion throughout the country. According to Ms. Goldberg, the argument for doing so would be that from the moment of conception a zygote is a “person” entitled to all of the same constitutional protections as actual human beings. But nowhere in her essay does she mention what has always been the primary driving force behind attempts to restrict women’s reproductive health rights, whether with regard to abortion or contraception, and that driving force is fundamentalist religion.

Ms. Goldberg is not alone among liberals who treat religion as a sacred cow (pun intended). I was watching Nicole Wallace’s program on MSNBC this week and the topic turned to people who are refusing to get vaccinated against Covid. Ms. Wallace duly and correctly pointed out that many Trump supporters are not only flouting mask and other health requirements, but are also shunning vaccines. But when her guest, the Pulitzer Prize winning science journalist Laurie Garrett, mentioned that fundamentalist Christians are also part of the anti-vaccine problem, Nicole looked stricken and quickly moved on. Note also that while the progressive media coverage of the January 6 insurrection focused on the white nationalist beliefs of the rebellious mob, it was mostly mum about the Christian nationalist perspective with which white nationalism usually goes hand-in-hand.

I think I know what’s happening here. The right wing in this country is so enmeshed in Christian nationalism that

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it might appear to a casual observer that all Christians are arch conservatives, which of course is not true. And so liberal commentators, many of whom are not particularly religious themselves, fall all over each other to render praise unto liberal believers while they downplay or outright ignore the extremist religious antecedents of much that is wrong with our society in order to prove that they themselves are not anti-religion.

We are experiencing a serious fundamentalist religion problem in the U.S. from anti-science and anti-pluralism Christians, but we seem unable to face up to it. We are so quick to tell Muslims both here and around the world that they need to police their communities to guard against religious radicalization, while we fail to even consider such a thing in our own country for our own Christians.

If you have a liberal, humanistic mindset, it is long past time to call out Christian fundamentalist nationalism for what it is: an immediate threat to a free, pluralistic, and rational society.

POLITICS AS RELIGION

Ed Kilgore

(From "What's Worse Than Politics Without Religion? Politicized Religion", New York magazine, 4/4/2021)

As evidence of the decline of religious observance in America continues to mount even as cultural and political divisions become more intense and pervasive, a very old fear has arisen again. It is that in a thoroughly secularized society, politics will begin to take on some of the absolutist features normally associated with religious claims of possessing ultimate truth.

For many years analysts have wondered if the savage nature of totalitarian movements of the left and right was owed to their occupation of metaphysical ground once held by supernatural religion. And there's no question that both the classless, stateless society imagined by Marx as waiting for the human race at the end of history, and the Aryan Valhalla dreamed of by the Nazis for their own "master race", were in appeal — if not intention — secular replicas of the Kingdom of God. ...

Yes, secular progressive causes from "wokeness" to public health to voting rights are fed by inherent human longings for self-improvement, righteousness, solidarity, and progress itself. There are overzealous and censorious social justice advocates just as there are overzealous librarians who are censorious about noise and overzealous chefs who are censorious about nutrition and table-scapes (though the collateral damage to their "victims" is obviously more innocent). Perhaps the "woke" are filling holes in their souls once filled by faith, and are engaged in crusades that lead to campus warfare rather than to Jerusalem. But by and large they do not profess that their certainties came down from heaven on tablets of stone, or that by smiting their enemies hip and thigh they are saving their souls. And that matters.

What has been most dangerous about the Christian right before and after it succumbed to the "Trump cult" was that its prophets had so thoroughly confused the sacred and

the profane that it made a habit of deifying mere secular concerns. I once had rural relatives who refused to observe daylight saving time because standard time was "God's time". Anything traditional was hallowed. And in the Church of the Day Before Yesterday, the cultural mores of 1950s middle-class America displaced the Christian gospel, making "family values" — meaning Dad as patriarch and Mom as reproductive vessel and homemaker and, in general, women and gay people and minorities quiet and knowing their place — the keys to the Kingdom. That the whole movement culminated in celebration of the ur-heathen Donald Trump as national savior showed how perverse the whole enterprise had become.

So give me a thousand "woke" young militants over a single man in a pulpit proclaiming anyone's — much less Trump's — reelection as essential to the salvation of the human race. For that matter, I'd much prefer grim and censorious secularists to any Christian left that would sanctify political goals I happen to share. Politicized religion can spoil both politics and religion, which is why the American tradition of separation of church and state is so essential to religious as well as civic freedom. As [conservative and Catholic Andrew] Sullivan rightly says: "It took centuries for Christianity to ... reject earthly power as a distraction from what really matters. It would be a terrible shame if America threw that shimmering inheritance away."

GOP RACISM IS HIDING IN PLAIN SIGHT

Jennifer Rubin

(Excerpted from washingtonpost.com, 4/8/2021)

A recent study from the Chicago Project on Security and Threats provides insight into the profiles of the insurrectionists who attacked the Capitol on Jan. 6. As the project's director, Robert A. Pape, detailed in an op-ed for *The Post*:

When compared with almost 2,900 other counties in the United States, our analysis of the 250 counties where those charged or arrested live reveals that the counties that had the greatest decline in White population had an 18 percent chance of sending an insurrectionist to D.C., while the counties that saw the least decline in the White population had only a 3 percent chance. ...

Put another way, the people alleged by authorities to have taken the law into their hands on Jan. 6 typically hail from places where non-White populations are growing fastest.

Yup, the people carrying Confederate flags, sporting "Camp Auschwitz" shirts and worshipping at the altar of the disgraced former president just might be White nationalists alarmed by the racial diversification of America.

The slogan "Make America Great Again", the fearmongering about immigration, the former president's refusal to repudiate groups such as the Proud Boys, the reverence for the Confederacy and the effort to disenfranchise voters from cities with large Black populations (e.g., Detroit) all lead to an inevitable conclusion: The current GOP invariably seems to line up with the views of rank racists.

RACISM IS A MODERN CONCEPTION

Isabel Wilkerson

(Excerpted from *Caste: The Origins of Our Discontents*)

The word *caste*, which has become synonymous with India, did not, it turns out, originate in India. It comes from the Portuguese word *casta*, a Renaissance Era word for “race” or “breed”. The Portuguese, who were among the earliest European traders in South Asia, applied the term to the people of India upon observing Hindu divisions. Thus, a word we now ascribe to India actually arose from the Western culture that created America.

The Indian concept of rankings, however, goes back millennia and is thousands of years older than the European concept of race. The rankings were originally known as *varnas*, the ancient term for the major categories in what Indians have in recent centuries called the caste system. The human impulse to create hierarchies runs across societies and cultures, predates the idea of race, and thus is farther reaching, deeper, and older than raw racism and the comparatively new division of humans by skin color.

Before Europeans expanded to the New World and collided with people who looked different from themselves, the concept of racism as we know it did not exist in Western culture. “Racism is a modern conception,” wrote the historian Dante Puzzo, “for prior to the XVIth century there was virtually nothing in the life and thought of the West that can be described as racist.” ...

In the half century since civil rights protests forced the United States into making state-sanctioned discrimination illegal, what Americans consider to be racism has shifted, and now the word is one of the most contentious and misunderstood in American culture. For the dominant caste, the word is radioactive – resented, feared, denied, lobbed back toward anyone who dares suggest it. Resistance to the word often derails any discussion of the underlying behavior it is meant to describe, thus eroding it of meaning.

Social scientists often define racism as the combination of racial bias and systemic power, seeing racism, like sexism, as primarily the action of people or systems with personal or group power over another person or group with less power, as men have power over women, whites over people of color, and the dominant over the subordinate.

But over time, racism has often been reduced to a feeling, a character flaw, conflated with prejudice, connected to whether one is a good person or not. It has come to mean overt and declared hatred of a person or group because of the race ascribed to them, a perspective few would ever own up to. While people will admit to or call out sexism or xenophobia and homophobia, people may immediately deflect accusations of racism, saying they don’t have “a racist bone in their body”, or are the “least racist person you could ever meet”, that they “don’t see color”, that their “best friend is black”, and they may have even convinced themselves on a conscious level of these things.

What does racist mean in an era when even extremists won’t admit to it? What is the litmus test for racism? Who is racist in a society where someone can refuse to rent to peo-

ple of color, arrest brown immigrants en masse, or display a Confederate flag, but not be “certified” as a racist unless he or she confesses to it or is caught using derogatory signage or slurs? The fixation with smoking out individual racists or sexists can seem a losing battle in which we fool ourselves into thinking we are rooting out injustice by forcing an admission that (a) is not likely to come, (b) keeps the focus on a single individual rather than the system that created that individual, and (c) gives cover for those who, by aiming at others, can present themselves as noble and bias-free for having pointed the finger first, all of which keeps the hierarchy intact.

Oddly enough, the instinctive desire to reject the very idea of current discrimination on the basis of a chemical compound in the skin is an unconscious admission of the absurdity of race as a concept.

HOW LOW CAN WE GO?

Sam Levine

(Excerpted from “US sinks to new low in rankings of world’s democracies”, on theguardian.org, 3/24/2021)

The US has fallen to a new low in a global ranking of political rights and civil liberties, a drop fueled by unequal treatment of minority groups, damaging influence of money in politics, and increased polarization, according to a new report by Freedom House, a democracy watchdog group.

The US earned 83 out of 100 possible points this year in Freedom House’s annual rankings of freedoms around the world, an 11-point drop from its ranking of 94 a decade ago. The US’s new ranking places it on par with countries like Panama, Romania and Croatia and behind countries such as Argentina and Mongolia. It lagged far behind countries like the United Kingdom (93), Chile (93), Costa Rica (91) and Slovakia (90).

“Dropping 11 points is unusual, especially for an established democracy, because they tend to be more stable in our scores,” Sarah Repucci, Freedom House’s vice-president for research and analysis, told the *Guardian*. “It’s significant for Americans and it’s significant for the world, because the United States is such a prominent, visible democracy, one that is looked to for so many reasons.”

While Freedom House has long included the US in its global ranking of freedoms, it traditionally has not turned an eye inward and focused on US democracy. But this year, Repucci authored an extensive report doing just that, a move motivated by increasing concern over attacks on freedoms in the US.

The report details the inequities that minority groups, especially Black people and Native Americans face when it comes to the criminal justice system and voting. It also illustrates that public trust in government has been damaged by the way rich Americans can use their money to exert outsize influence on American politics.

And it points out that extreme partisan gerrymandering – the manipulation of electoral district lines to boost one party over the other – has contributed to dramatic polariza-

tion in the US, threatening its democratic foundations. Gerrymandering, the report says, “has the most corrosive and radicalizing effect on US politics”.

“We’re really concerned about these longer-term challenges that aren’t going to be addressed with quick fixes, that were kind of highlighted during the Trump administration and, in some cases, taken advantage of, by that administration.” Repucci said. “A change of president is not gonna make them go away.”

The report offers three recommendations for improving American democracy: removing barriers to voting, limiting the influence of money in politics, and establishing independent redistricting commissions. Democrats in Washington are pushing all three of those reforms as part of a sweeping voting package currently under consideration in the US Senate.

“Americans should see it as a wake-up call,” Repucci said. “American democracy is still strong and we still have a lot going for us, especially in the strength of our institutions and in the mobilization that is possible among the population. I do think that these problems can be solved and people should take heart in that.”

WATEREGATE IS CUTE IN COMPARISON

Rachel Maddow

(From the Rachel Maddow Show, MSNBC, 4/1/2021)

It is April First, which is always a kind of a special day here at the Rachel Maddow Show, because April First is, as you may know, the birthday of Paul Manafort, which, for our country is, or at least ought to be, a sort of solemn civic reminder that the immediate former president of our country had to pardon his campaign chairman [picture of Manafort on screen], and he had to pardon his campaign manager [Steve Bannon pic on screen], and he had to pardon his longest-standing political advisor [Roger Stone]. And he had to pardon his national security advisor [Michael Flynn], and he had to pardon the deputy chair of his inaugural [Elliott Broidy].

And his deputy campaign chairman [Rick Gates] went to prison, and his personal lawyer [Michael Cohen] went to prison. And his other personal lawyer [Rudy Giuliani] is under federal investigation. And he himself [Donald Trump] personally is named by prosecutors as an unindicted co-conspirator in multiple federal felonies. And he himself personally [Trump] is now today, as a former president, actively under criminal investigation in two different states.

We’ve never been in that kind of a situation before as a country – mazel tov.

You might have seen the obituary this week for G. Gordon Liddy, the Watergate conspirator and sort of legendary blowhard who went to prison for burglary and illegal wiretapping among lots of other things. One of the obituaries – because of his role in Watergate and because of how much time has passed since those events – a lot of the obituaries about him were sort of little mini history lessons. You could tell the obituary writers were sort of agog at the criminal behavior of Liddy and all these other clowns

around President Nixon during the Watergate scandal.

But honestly, I mean, come on, we ought to take a moment to appreciate – we ought to let our chests swell a little in knowing that we, our generation, we just lived through an administration that was so thoroughly criminal that it makes the Nixon Watergate scandals look adorable in retrospect.

I mean this is why we celebrate Paul Manafort’s birthday every year, at least on this show, April First, April Fools – we made it, America. ...

Watergate is cute in comparison.

CONGRESSMEN: JUST SAY “NO”

Alexandra Petri

(Excerpted from “This should not happen more than once”, on washingtonpost.com, 4/5/2021)

There are several details of the Matt Gaetz story that keep sticking in my head, but the one that sticks in it most is the report that the Florida Republican used to wander around and show his colleagues nude photos of people he had slept with. ...

I keep coming back to the detail in CNN’s report that this wasn’t something Matt Gaetz did a single time, but repeatedly. Because if it happened more than once – if it happened twice, even – that is because the first time went better than it should have.

To me, this is something you do, ideally, zero times. ... But if you can’t do it zero times, then ideally it happens only once. It happens only once, because the moment you do it, the person you show it to responds the way a person should respond. You produce your photograph to your colleague, and your colleague looks at you and says, “Never show that to anyone, ever again. Go home and rethink your life. I do not feel closer to you. If anything, I want to have you removed forcibly from my presence by strong gentlemen whose biceps are tattooed with ‘MOM’.” The fact that you thought this would make us closer makes me question every decision in my life that has led me to this point. Leave now and never come back.”

But we can probably suppose that this is not what happened, because life is regrettably unstringy with moments like this, when a small awkward “no” seems too costly. Perhaps the person to whom this was shown emitted a sort of uncomfortable, nervous laugh, and this was viewed as acceptance enough. Or worse, he leered at it, encouraged it. Or, still worse (a scenario alleged to have existed during Gaetz’s time in the Florida state House), he joined a fun little club with Gaetz and others to assign themselves conquest points.

The moments when people make up their secret minds about what is normal and what is acceptable are never big. They are always in private, when no one can see that you have failed the test, when all you were doing was trying to avoid any discomfort, be cool, play along. But there is a price. The price is that the Matt Gaetzes out there will leave the interaction thinking they have understood the world correctly. That what they are doing is working. That this is

how the world is. But it is the accumulation of these little assents that make the world this way.

So I am not writing this for Matt Gaetz. I am talking to the person who was on the receiving end. The person who was presented with this behavior and had a choice of how to respond. I am talking to the person without whose chuckle or back-slap this situation would, perhaps, have been just a little less bad.

This is a plea for those small awkward no's.

ARE WE IN A SIMULATION?

Sabine Hossenfelder

(A partial transcript of a video by physicist Hossenfelder on Big Think Weekly, 4/8/2021)

I quite like the idea that we live in a computer simulation. It gives me hope that things will be better on the next level. Unfortunately, the idea is unscientific. But why do some people believe in the simulation hypothesis? And just exactly what's the problem with it? That's what we'll talk about today. According to the simulation hypothesis, everything we experience was coded by an intelligent being, and we are part of that computer code. That we live in some kind of computation in and by itself is not unscientific. For all we currently know, the laws of nature are mathematical, so you could say the universe is really just computing those laws.

You may find this terminology a little weird, and I would agree, but it's not controversial. The controversial bit about the simulation hypothesis is that it assumes there is another level of reality where someone or some thing controls what we believe are the laws of nature, or even interferes with those laws.

The belief in an omniscient being that can interfere with the laws of nature, but for some reason remains hidden from us, is a common element of monotheistic religions. But those who believe in the simulation hypothesis argue they arrived at their belief by reason. The philosopher Nick Boström, for example, claims it's likely that we live in a computer simulation based on an argument that, in a nutshell, goes like this. If there are a) many civilizations, and these civilizations b) build computers that run simulations of conscious beings, then c) there are many more simulated conscious beings than real ones, so you are likely to live in a simulation. Elon Musk is among those who have bought into it. He too has said "it's most likely we're in a simulation".

And even Neil DeGrasse Tyson gave the simulation hypothesis "better than 50-50 odds" of being correct. Maybe you're now rolling your eyes because, come on, let the nerds have some fun, right? And, sure, some part of this conversation is just intellectual entertainment. But I don't think popularizing the simulation hypothesis is entirely innocent fun. It's mixing science with religion, which is generally a bad idea, and, really, I think we have better things to worry about than that someone might pull the plug on us.

Comment: Wait, wait, I thought we all lived in a yellow submarine. – JR

READERS RESPOND

To the Editor: In AJ Dellinger's article ("The Milky Way Is Probably Full of Dead Alien Civilizations", April 6 PIQUE), he states that "The Earth occupies a space that is about 25,000 light-years from that central point and didn't crop up until about 13.5 billion years after the Milky Way formed."

Actually, the Earth and the rest of the Solar System "didn't crop up" until about nine billion years after the Milky Way was formed 13.5 billion years ago. I suspect in the context of the article that Dellinger may have meant that intelligent (i.e., humanoid) life on Earth didn't "crop up" until several hundred thousand years ago, or 13.5 billion years after the Milky Way was formed. However, if that were the case, he failed to make it clear.

– Dennis Middlebrooks

LIFE IS ...

John Rafferty

In a review of a new book by Carl Zimmer, *Life's Edge: The Search for What It Means to Be Alive*, in the *New York Times Book Review* of April 4, reviewer Siddhartha Mukherjee wrote,

"The 'new' biology, Zimmer points out, was no longer about the descriptive (how life is), but about the mechanistic (how life works). [Nobelist discoverer of DNA Francis] Crick wrote his own book, a sort-of answer to [Nobelist physicist Erwin] Schrödinger's, named Of Molecules and Men – which, while criticized for oversimplifying biology, was also praised for laying out a new manifesto. Life, according to Crick, was an epiphenomenon of physics and chemistry – complex, yes, but still explicable in molecular terms.

At a NASA meeting in 1992, scientists captured this new big picture in a sentence:

'Life is a self-sustained chemical reaction capable of undergoing Darwinian evolution.'

Mukherjee, in conclusion, muses that the book is:

"... not just about life, but ... also about wonder and the reach of science. And it is bookended with the ultimate question: How do we define the thing that defines us?"

And that is this week's question, fellow humanists and rationalists and skeptics: How do *you* define "the thing that defines us"? How do *you* define "life"?

The NASA scientists defined life in one 12-word sentence. The editorial staff of PIQUE (all 1 of us) will allow you 25 words (or less, or more) to answer "the ultimate question". Address your submission to editor@shsny.org, please.

ONE LAST THOUGHT FROM BIRTHDAY BOY CHRISTOPHER HITCHENS

My own opinion is enough for me, and I claim the right to have it defended against any consensus, any majority, anywhere, any place, any time. And anyone who disagrees with this can pick a number, get in line, and kiss my ass.

SHSNY CALENDAR: APRIL – JULY 2021

FICTION BOOK CLUB ONLINE

The SHSNY Fiction Book Club meets online via Zoom for the duration of our enforced isolation. Join the Zoom Meeting at <https://zoom.us/j/97467470190?pwd=dGdEbTkwV0pSRmZRWHYvbj-FoTXIrZz09>
Meeting ID: 974 6747 0190
Passcode: Read

TUES, APRIL 13, 7:30 pm **THE ISLAND OF SEA WOMEN** Lisa See

The *NYTimes* best-seller takes place over many decades in Korea, from Japanese colonialism in the 1930s and 1940s through the era of cell phones and wet suits for the women divers of their village's all-female diving collective. A "mesmerizing new historical novel" about female friendship and family secrets on a small Korean island. – *Paperback & Kindle*

TUES, MAY 11, 7:30 pm **THE GOOD LORD BIRD** James McBride

The story of a young boy born a slave who joins John Brown's antislavery crusade, right up to the Harper's Ferry Raid – and who must pass as a girl to survive. A rousing adventure and a moving exploration of identity and survival. – *Paperback & Kindle*

TUES, JUNE 8, 7:30 pm **SNAP** Belinda Bauer

Jack is only 15 years old, but he supports his sisters as "the Goldilocks Burglar" and hunts for his mother's killer in this Man Booker Prize-listed novel by "the true heir to Ruth Rendell".

HUMANIST BOOK CLUB

Harry French invites you to Hour monthly Zoom meeting. Zoom in to the waiting room at: <https://us02web.zoom.us/j/82413289962>
Meeting ID: 824 1328 9962

THURSDAY, MAY 6, 7:00 pm **THE LONELY CENTURY** Noreena Hertz

A bold, hopeful, and thought-provoking account by "one of the world's leading thinkers" (*The Observer*) of how we built a lonely world, how the pandemic accelerated the problem, and what we must do to come together again

– *Hardcover & Kindle*

THURSDAY, JUNE 3, 7:00 pm **HEAVEN AND HELL: A History of the Afterlife** Bart D. Ehrman

Heaven? Hell? Where did these ideas come from? They are nowhere in the Old Testament and are not what Jesus or his disciples taught. A best-selling historian tours the long, fascinating history of the afterlife. – *Paperback & Kindle*

THURSDAY, JULY 1, 7:00 pm **COGNITIVE NEUROSCIENCE: A Very Short Introduction** Richard Passingham

An exciting account of this relatively new field that cuts across psychology and neuroscience, with connections to philosophy of mind. – *Paperback & Kindle*

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HUMANIST HAPPY HOUR ONLINE

SUNDAY, APRIL 11, 5:00 pm
Pour something, grab a snack, and join 15 or more humanists and rationalists for lively conversation in our SHSNY Happy Hour!

Zoom in at <https://us02web.zoom.us/j/9806344432?pwd=c0NrNUoweDVGWWho2ditvYmJlVjVGdz09>
Meeting ID: 980 634 4432
Passcode: SHSNy
Join by Skype for Business <https://us02web.zoom.us/j/9806344432>

MONDAY MOVIES

Let's introduce each other to movies we love, screen them ourselves and discuss them together. Rent 'em (many on Amazon @\$3.99), watch, then Zoom in at ... <https://zoom.us/j/92351454127?pwd=OVg5NnBaUFc4NWtLbHJJNW1vZ1Y1Zz09>

Meeting ID: 923 5145 4127
Passcode: watch

MON, APRIL 12, 8:00 pm **SCHOOL DAZE**

Drawn from his own undergraduate experience, here's Spike Lee's 1988 comedy of manners, politics, and even Black-on-Black prejudice. With Larry Fishburne, Giancarlo Esposito, Tisha Campbell, and Lee himself.

MON, APRIL 26, 8:00 pm **HEARTS OF DARKNESS: A Filmmaker's Apocalypse**

A 1991 Emmy-winning documentary on the "insane" making of Francis Ford Coppola's brilliant 1979 Vietnam War epic, "Apocalypse Now", by his filmmaker wife, Eleanor.