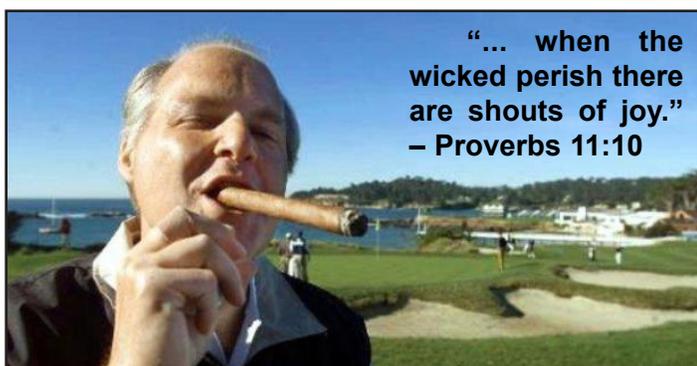


PIQUE

Newsletter of the Secular Humanist Society of New York

February 23, 2021

Science: science and religion, science and politics, and science and plagues — this is the Science Issue. But herein, too, we wonder if we are really “sapiens”, worry a little about Joe Biden and “faith”, and worry a lot about “anti-social media”, all while admonishing the *Times* and giving props to Madison Avenue. We say a fond farewell to one of our own and our best (page 5) ... and (below) wish there really were a biblical Hell for one of America’s all-time worst. — JR



“... when the wicked perish there are shouts of joy.”
— Proverbs 11:10

SCIENCE ALWAYS DEFEATS RELIGION

James A. Haught

(Excerpted from *FRFR.com*, 2/11/2021)

Something for all of us to remember during a pandemic: Science has won every encounter in history in its war with religion. This war began in ancient Greece, and it still roils more than two millennia later.

Classical Greece teemed with magical faith. Multitudes of animals were sacrificed to a bizarre array of invisible gods who supposedly lived atop Mount Olympus. Throngs gave money to oracles who supposedly conveyed messages from the gods. Even “sacred wars” were fought over wealth accumulated by oracle shrines. Amid all this mumbo-jumbo, a few wise thinkers began seeking natural explanations, not supernatural ones. It was the birth of science — but it was risky.

Anaxagoras (500-428 BCE) taught that the sun and moon are natural objects, not deities. He was sentenced to death for impiety, but escaped into exile. Protagoras (490-420 BCE) said he didn’t know whether gods exist — so he was banished from Athens. His writings were burned, and

he drowned while fleeing at sea. The most famous martyr was Socrates (470-399 BCE), who was forced to drink poison for offenses including “not worshipping the gods worshiped by the state”.

Through centuries, believers often killed scientific thinkers — but science always proved correct.

Hypatia (c. 360-415 CE), a brilliant woman who headed Alexandria’s famed library of knowledge, was beaten to death by Christian followers of St. Cyril.

Physician Michael Servetus (c. 1510-1553) — the first to learn that blood flows from the heart to the lungs and back — was burned in John Calvin’s puritanical Geneva for doubting the Trinity.

Giordano Bruno (1548-1600) was burned by the Holy Inquisition for teaching that the Earth circles the sun and that the universe is infinite. Science pioneer Galileo (1564-1642) narrowly escaped the same fate for somewhat the same reason, but was sentenced to house arrest for life.

By the time Charles Darwin (1809-1882) perceived evolution, Western religion mostly had lost the power to kill nonconformists. Darwin’s great breakthrough unleashed a religion-versus-science battle that rages today. It caused the notorious “Scopes Monkey Trial” in Tennessee in 1925, and still flares when fundamentalists try to ban evolution from public school science courses. They contend that a supernatural father-creator made all species in modern form about 6,000 years ago, while science proves that life goes back vastly further, and that new species have evolved from former ones. Evolution is the bedrock of modern biology.

Nowadays, nearly everyone realizes that science is a colossal boon to humanity, curing disease, eliminating drudgery, advancing knowledge, opening worldwide communications and generally making life better. Science has yet again come to the rescue with multiple Covid-19 vac-

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cines that have been developed in a remarkably short time. In contrast, religion gives the world little – and has no solutions to offer for the coronavirus.

Science has won every historical showdown, constantly undercutting religion's supernatural dogmas. World-renowned biologist Richard Dawkins says faith "subverts science and saps intellect". Luckily, it is still losing the war with science.

EVOLUTION: GOOD NEWS AND NOT-SO

Rick Snedeker

(Excerpted from "God dogs evolution as U.S. eases away from faith, creationism", from godzooks at patheos.com, 2/11/2021)

I regularly read articles a few years old to see if their original projections panned out. Such an article was a Nov. 19, 2015, piece in *Slate* by Rachel E. Gross titled "Evolution Is Finally Winning Out Over Creationism: A majority of young people endorse the scientific explanation of how humans evolved".

The good news is that, in 2021, evolution is still winning over blind faith. Somewhat. The not-so-good news is that even a lot of people who believe in the scientific factuality of evolution still cling to God and the idea that He must at least have had something to do with the process.

As with the steep upward trend in increasing irreligiosity in the U.S. – led by the surge in numbers of so-named "nones" (people who claim no religious affiliation) – a primary driver is young people. The *Slate* article cited a then-recent Pew Research Center report asserting that 73 percent of American adults under the age of 30 "expressed some sort of belief in evolution". That was a jump from 61 percent in 2009, the first year Pew posed that question. ...

Although young people are in the vanguard of this de-faithing trend, they are not the whole story. By 2014, *Slate* reported, the overall fraction of Americans who in 1999 said they believed in wholly secular evolution had more than doubled – from 9 percent to 19 percent, according to a 2014 Gallup poll. Much of that change came from Americans who previously believed evolution was a divinely guided progressive process but had since come to an alternate secular conclusion. By 2014, only 31 percent of the evolution-but-with-God's-help group still retained a divine assumption about evolution. Initially, 40 percent did.

Fast forward to 2021: A Gallup Poll released in the summer of 2019 reported that 40 percent of adult Americans then ascribed to "a strictly creationist view of human origins, believing that God created them in their present form within roughly the past 10,000 years". However, the report continued:

"... more Americans continue to think that humans evolved over millions of years – either with God's guidance (33 percent) or, increasingly, without God's involvement at all (22 percent)."

Although the die-hard creationists have maintained a steady proportion of the population into 2021, recent surveys show more nuanced views are starting to predominate.

The divine-evolution crowd lost significant numbers to those who came to believe God was uninvolved, while the secular evolution group grew. ...

As Americans are increasingly earning post-secondary degrees and also shunning church affiliation and attendance, the handwriting seems to be on the wall.

While this is all good news for American secularists, indicating a continuing trendline away from religion, led by the young, there is a fly in the ointment:

Gallup found that even among college-educated adults –including among nones and believers– "more believe God had a role in evolution than say it occurred without God". So, this is no time to relax in the campaign to promote reality in American life.

Don't forget, there are still tens of millions of our countrymen – even after Donald Trump incited a riot at the U.S. Capitol that killed five, and his manifold other sins against God and crimes against humanity – who actually believe he was sent by God to save us.

Clearly, there's still a lot of work to do.

THE NEW YORK TIMES HAS GOT TO BE KIDDING

Jonathan Engel

On Friday, February 12 *The New York Times* published on its front page an article by Ruth Graham called "Christian Prophecy Movement Is Hit Hard By Trump's Defeat". The story talked about how Christian "prophets" who predicted that Trump would win the 2020 election are dealing with the fallout from the failure of their predictions. What follows is a story about the history of prophecies and commentary from some modern day Evangelical Christian prophets about the importance of using some discernment when choosing which modern day prophets to follow and believe.

Missing from the article? A single reasonable word about how this is all a load of nonsense. Did the *Times* ask any scientists about their views on prophecy? Nope. Did the article make any mention at all of the fact that there are thankfully many people who do not believe in supernatural mumbo jumbo? No indeed. But they did find the print space to talk about a guy who trusted a prophet who was wrong about the election. He did so because with the 2020 World Series tied 2-2, this prophet had correctly predicted that the favored Dodgers would prevail in the end. So I guess if the world champion Lakers are tied at halftime of a game with the not-so-good Knicks, and I correctly predict that the Lakers will win the game, that makes me a prophet too, at least to *The New York Times*.

That the so-called "paper of record" would report on the prophecy phenomenon is understandable, as we all need to know about the primitive beliefs that are holding our society back. That the *Times* would do so completely uncritically and without context is a disgrace. We are at a point in our history where we are in desperate need of rigorous scientific thinking in order to get us past challenges such as the Covid pandemic and climate change. Legitimizing cranks and charlatans will not get us where we need to go.

OH, OH? John Rafferty

President Joe Biden signed an executive order on Feb 14 reestablishing the White House Office of Faith-Based and Neighborhood Partnerships, undoing the Former Oval Occupant's efforts to reshape an agency that went largely unstaffed for most of his tenure because he did everything half-assedly, just making pronouncements, not doing any real work — and in this case, Thank Thor.

In a statement accompanying the order, Biden echoed his recent remarks to the National Prayer Breakfast, bemoaning widespread physical and economic suffering due to the coronavirus pandemic, racism and climate change. He added that those struggling “are fellow Americans” and are deserving of the aid that the Office could offer.

Yeah, I'm sure, but “faith-based”? C'mon, Joe.

However ...

As CFI's The Morning Heresy pointed out ...

“Yesterday President Biden officially reestablished the White House Office of Faith-Based and Neighborhood Partnerships, which is not great, but he also reappointed Melissa Rogers to run it [as she did in former President Barack Obama's second term], which is pretty good.”

Even better, as noted by EJ Dionne: “Acknowledging the sharp rise of secular sentiments and religious disengagement, particularly among the young, the new office is set to stress the role of *non-religious* components of civil society, including *intentionally secular* groups, in building community and solving problems.” (*Italics added* — JR)

And ...

WE KNOW IT'S A GREAT APPOINTMENT BECAUSE BILL DONOHUE HATES IT

The reaction of William Donohue, head of the Catholic League for Religious And Civil Rights:

“Biden's decision to appoint Melissa Rogers to head the White House Office of Faith-Based and Neighborhood Partnerships is telling. ... He could not have chosen a more seasoned secularist to steer these faith-based entities. ...

“When Rogers worked in the Obama White House, her idea of reaching out to faith communities was to invite the Secular Coalition of America to the White House. She welcomed the professional atheists in the name of religious pluralism. As I previously said, this was 'akin to welcoming racists in the name of racial harmony'.”

Thanks to Dennis Middlebrooks for this. — JR

IRONY FOR BREAKFAST Zach Weinersmith

(From Saturday Morning Breakfast Cereal, 2/9/2021)

Little Boy: Why are humans called *homo sapiens sapiens*?

Father: When I was a kid it was just *homo sapiens*, which means “wise man”.

Little Boy: Why the second “sapiens”?

Father: To make it clear that the first one was ironic.

Little Boy: Ahh.

ANTISOCIAL MEDIA Alan Wirzbicki

(Reprinted from the Boston Globe, 1/22/2021)

Prediction: when the history books are written, coronavirus will get much of the credit — or maybe the blame — for ending the freewheeling first phase of the Internet in the United States.

Since it became widely accessible in the 1990s, the online world has been a Wild West when it comes to content. But the election lies spread by Donald Trump and his allies since November, along with a worldwide tide of coronavirus misinformation, have triggered crackdowns in Silicon Valley unthinkable just a few years ago.

The two are closely linked: for instance, one study found that Trump was the single biggest driver of coronavirus misinformation. But social media has also amplified misinformation in other countries (hundreds of Iranians died from a quack cure circulated on social media). The World Health Organization called the result a worldwide “infodemic”, and urged social media companies to “prevent the spread of misinformation and disinformation”.

They seem to be getting the message — and not just when it comes to the pandemic. Twitter shut down the account of the president of the United States. Amazon shut down an entire social media network. And after sitting on its hands as QAnon spread like wildfire, Facebook has finally been restricting the conspiracy theories that course across its platform faster than even the cutest cat videos.

For decades, resistance to just that kind of moderation and editing has been part of the ethos of web companies, which held themselves up as bastions of free speech, the town squares of the 21st century. Indeed, for refusing to comply with orders in countries like China to police content, companies reaped the praise of free-speech advocates.

Of course, there's obviously a difference between companies that help a dictatorial regime silence dissent and ones that voluntarily delete QAnon accounts. But Twitter, Facebook, Google, and the rest tended to lump all editing as censorship and tried to avoid it. They've rejected any suggestion that they are publishers who ought to take responsibility for what they unleash onto the world, portraying themselves merely as platforms.

But that position is no longer tenable — and the companies have only themselves to blame. It's their own algorithms that have set online speech apart from the proverbial town square. By actively amplifying disinformation, platforms can't honestly claim they're just passive conduits or neutral conveners of discussion. The old ideal — that the best response to bad speech is more speech — doesn't work when platforms only turbocharge the misinformation and hate speech, rewarding the most polarizing and inflammatory content with more clicks and more eyeballs.

It's worth wondering: if the pandemic had broken out 20 years ago, would resistance to mask-wearing have spread so fast? Imagine if social media companies hadn't designed algorithms that poured gasoline on political polarization — would so many Americans have been so

primed to perceive medical advice as a liberal conspiracy?

The storming of the Capitol appears to have been a watershed moment for Silicon Valley. They cannot keep thinking of themselves as town squares with no responsibility for their content.

POLITICS, PROTESTS, AND PANDEMICS

Adam Gopnik

(Reprinted from *Newyorker.com*, 2/17/2021)

It's odd to know, as a citizen of your own time, what future historians will argue about it, but not to know what they will say about it—and, even odder, what they ought to say about it. We should, after all, be experts on our own experience; yet we aren't. In a way, this isn't surprising. Someone who fought in blue at Antietam would, presumably, be able to tell Civil War historians a thing or two about the face of battle. But, overwhelmed by smoke and noise, a soldier would more likely emerge from the battle simultaneously cursing his time and blessing his luck for surviving the fight, but having no more insight into the course—or the meaning—of it than anyone else. Veterans read histories of the battles that they fought in more voraciously than do people who weren't there. They, too, need the God's-eye view in order to see their own experience.

Most of us living through the coronavirus pandemic are a little like those veterans—what we see is limited by the noise and the smoke of our immediate surroundings. We know that there's a relation between our pandemic fears and our political anxieties, but articulating it is hard. Not long ago, the historian Niall Ferguson offered a succinct summary of the ways in which pandemics have historically infected politics, stretching back to the Plague of Athens—which induced, or oversaw, the Peloponnesian War—and to ways that the 1918 flu may have triggered the rise of both Bolshevism and Fascism.

We could hold the 1918 flu ultimately responsible for crises that occurred twenty years later, but it would have first had to tumble its way, domino by domino, through the excesses of the Jazz Age. Too many other causes came along the way to single out any. Similar efforts to moralize on this pandemic have so far proved slippery in certainty. Last summer, the admirable Canadian anthropologist Wade Davis tried writing a summary of the political lessons of the pandemic. Beginning with the idea that vaccines were unlikely to arrive any time soon—an idea now consigned to the hospital dustbin of history—he went on to the notion that Canada had done much better in handling the pandemic than the United States. As much as Canadians (myself included), proud of our long history of national health care, might want this to be true, the reality is more complicated. Montreal and Toronto recently have been under tighter restrictions than New York City, and the vaccine rollout is seen as inefficient. The larger, scary truth is that the mortality rate in the pandemic is remarkably labile from country to country; nations with strong national medical systems, such as France and Spain, haven't always done much better than those with anarchic systems, such as

the United States. Open democracy doesn't seem to help as much as we might have hoped, either. Australia and South Korea have done extraordinarily well, but so, if the numbers are to be believed, has China. According to the Lowy Institute's Covid Performance Index, "despite initial differences, the performance of all regime types in managing the coronavirus converged over time."

Turn to the past, and what you find are not neat historical vectors but the same indeterminacy. The historian Samuel K. Cohn, Jr., an expert on the relationship between plagues and people, has, story by story, exploded the neat, cartoon versions of history in which diseases point to unidirectional political vectors. In his extensive scholarship, including the book *Epidemics: Hate and Compassion from the Plague of Athens to AIDS*, a staggeringly exhaustive study of the correlations between pandemics and political violence—taking in everything from the Black Death in fourteenth-century Florence to cholera in nineteenth-century London, syphilis in Impressionist Paris, and tuberculosis in early-twentieth-century New York—Cohn has shown that, although pandemics and infectious diseases do sometimes lead us to blame some "other" group, they just as often create new kinds of social solidarity. "Pandemics did not inevitably give rise to violence and hatred," Cohn writes. "In striking cases they in fact did the opposite, as witnessed with epidemics of unknown causes in antiquity, the Great Influenza of 1918–19 and yellow fever across numerous cities and regions. These epidemic crises unified communities, healing wounds cut deep by previous social, political, religious, racial and ethnic tensions and anxieties."

Pretty much every generalization we might attempt in pandemic politics turns out to be unpersuasive. The Black Death destroyed Siena's governmental system and increased violence there, but, just fifty miles away, in Florence, the same plague led to a marked decrease in civil disorder—the "tenor of life" there became less, not more, violent. In some places and moments, Cohn writes, in *The Black Death: End of a Paradigm*, fear of the plague "may have initiated a new intensity in the history of Jewish persecutions", but in other, not-too-distant places and times, reactions to the plague inspired a new proto-scientific skepticism of authority, so that "the new plague doctors relied on their own 'experience' " in battling illness. Looking in detail at the history of cholera, syphilis, and other diseases, it seems that, in each case, for every anti-Semitic riot you get (and you get them), you also get social solidarity around threatened groups. No unidirectional pattern, just contingent acts.

The same truth holds today, as the research group ACLED's covid-19 Disorder Tracker shows: social disorder in the pandemic year has been planetwide, and it has been polarized in purpose. In some places—Hong Kong is an obvious example—the pandemic has provided cover for political repression. In others—the U.S. among them—it has been a catalyst for both legitimate social demonstrations and scaremongering protests. The only pattern that emerges is the absence of one.

Yet, within all that fluid movement, something solid

surely can be seen; the uncertainty of outcomes—the wild oscillations between reform and reaction, between productive protest and riot—rests on the inherent ambivalence of pandemic psychology. Pandemics make people feel precarious, and feeling precarious can either focus our minds or fry our circuits.

If the entangled mysteries of plague and politics do point to a moral, it may lie in a novel that seems to be all about a pandemic but is actually primarily about politics. This is, of course, Albert Camus's *The Plague*. Despite the novel's omnipresence during the past year, its point is often missed. Long rightly understood as an inspired allegory of the German occupation of France, Camus's novel is about how unprecedented pressures challenge and change ordinary people. Change happens in all kinds of vivid and unpredictable ways. Brave people panic, small people rise to the occasion. Some minister to the ill, others try to flee. Some of the characters who do flee have understandable reasons for doing so, such as to reunite with a loved one; some who stay have dubious motives. The pressures of a pandemic push us all to similar moments of moral choice: to march or not; to turn inward or outward; to become, like those Renaissance Florentines, skeptical of authority or furious at the outsider. None of it is fixed in advance.

Plagues don't have plans. People do. What the unreasonable pressures of an inexplicable, universal medical crisis do is enlarge human possibility in all its variety, place it on the stage, and make it vivid. The basic existential choices that make meaning become inescapable then. The only moral a plague dictates is that nothing is dictated, and everything can alter, sometimes overnight. That pluralism of human possibilities is what we are still trying to enact as democratic politics.

To the Editor: The "big lie" is a term made popular during the Trump presidency, but most people do not know exactly what it means. It is a concept put forth in Adolf Hitler's, *Mein Kampf*. Hitler observed that whereas most people will occasionally tell insignificant, inconsequential lies, they are too fearful to tell a big lie, the idea being that nobody would believe them. Therefore, if a politician tells a "whopper", the masses—not thinking anyone would have the gall to put forth such a lie—will assume it must be true. Repeating the big lie only serves to reinforce its validity to them. When Trump repeatedly insisted with no evidence that if not for the perfidy of election officials, he would have won the 2020 election, his partisan followers accepted it as truth. How do you fight the big lie? In the short run you can't, only time exposes the big lie. — *Lawrence Shaw*

IF YOU MISSED ...

... David Orenstein's "Speaking of Humanism" Darwin Day Zoom presentation to the AHA on February 11, don't fret, you can now see it anytime. Just go to YouTube, type "David Orenstein" into the search box, click on the magnifying-glass icon, and "Darwin As Apical Freethought Ancestor" will be the first video to pop up. Enjoy.

MARIA GRABER

1951 – 2021



"A freethinker since childhood," Maria wrote of herself as a candidate in the 2014 SHSNY Board election, "the secular mind-set has been a mainstay in my life." And she was a mainstay of SHSNY for years, stepping down from the Board only when the illness that would eventually take her life prevented her from continuing to serve. She will be missed by all who knew her for her dry wit and unfailing good

humor – none more so than the lucky few dozen humanists and other freethinkers who celebrated Maria and Harry's joyous, raucous wedding at The Players in 2011.

Hail and farewell, Maria.

JOE BIDEN STOLE MY STORY

John Rafferty

I spent a good part of my working life in the minor leagues of the advertising business, and I watch television commercials with a practiced and critical eye. I (usually) know what works, which often has nothing to do with how interesting or entertaining a commercial is (one of the best-loved spots ever was the "Mikey likes it!" ad for Life cereal – did you ever *buy* Life cereal?). More important, I can (usually) tell why a given commercial is running at particular times on particular programming, e.g., senior Tom Selleck hawking reverse mortgages to the opinion-junkie seniors who watch early prime-time Fox and MSNBC.

About a month ago I became aware that I was seeing more commercials featuring bi-racial couples and families, and it soon became clear that in the marketers' never-ending pursuit of the most desirable demographic – 18-35 year-old young marrieds/growing families – Madison Avenue was betting hundreds of millions of their clients' dollars that today those most desirables were more liberal, more progressive, more woke than any previous generation.

Follow the money. And, I thought, I ought to write something about this for PIQUE. But Joe Biden beat me to it.

During his town hall meeting last week, President Biden made some observations on how far America has come in racial terms since the 1960s, then illustrated what he meant with this:

"I'm going to say something that's going to get me in trouble, which – I couldn't go through a whole show without doing that. And that is that – think about it: If you want to know where the American public is, look at the money being spent in advertising. Did you ever five years ago think every second or third ad out of five or six you would turn on would be biracial couples?" (*hesitant applause begins*) "No, no, I'm not being fac ... the reason I'm so hopeful is this new generation – they're not like us. They're thinking differently, they're open. And we've got to take advantage of it." (*real applause*).

Hopeful? Don't do that to me, Joe – I OD-ed on Obama hope. But ... what the hell, I hope you're right.

SHSNY CALENDAR: FEBRUARY – MAY 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=dGdEbTkwV0pSRmZRWHYvajFoTXlrZz09>
Meeting ID: 974 6747 0190
Passcode: Read

TUES, MARCH 9, 7:30 pm
MR. BRIDGE
and/or
MRS. BRIDGE
Evan S. Connell

Mr. Bridge is a classic portrait of a man, a marriage, and the manners and mores of a particular social class in the first half of twentieth-century America.

Mrs. Bridge completes the group portrait of a family divided by loneliness, boredom, isolation, and sexual longing. – *Paperback & Kindle*

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." – *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 – and who must pass as a girl to survive. – *Paperback & Kindle*

HUMANIST BOOK CLUB

Harry French will send the linking codes for the Zoom meetings. Send your address to: htfrench46@gmail.com
Meanwhile, do the reading ...

THURS, MARCH 4, 7:00 pm
A LOT OF PEOPLE
ARE SAYING:

The New Conspiracism and the Assault on Democracy
Nancy L. Rosenblum and Russell Muirhead

Conspiracy theories are as old as politics. But conspiracists have introduced something new: conspiracy without theory. And the new conspiracism has moved from the fringes to the heart of government with Donald Trump. What is to be done about it?
– *Paperback & Kindle*

THURS, APRIL 1, 7:00 pm
ON TYRANNY:
Twenty Lessons from the Twentieth Century
Timothy Snyder

A historian of fascism offers a guide for surviving and resisting America's turn towards authoritarianism.

We are no wiser than the Europeans who saw democracy yield to fascism, Nazism, or communism. Our one advantage is that we might learn from their experience. *On Tyranny* is a call to arms and a guide to resistance. – *Paperback & Kindle*

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HUMANIST HAPPY HOUR ONLINE

SUNDAY, FEB 21, 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=c0NrNUoweDVGWWho2ditvYmJlEVjVGdz09>
Meeting ID: 980 634 4432
Passcode: SHSNy
Join by Skype for Business
<https://us02web.zoom.us/j/9806344432>

MONDAY MOVIES: MUSICALS!

Let's have some fun, screening, talking about, and simply enjoying the best "all-singing, all-dancing" Hollywood (and other) classics. Rent 'em on Amazon (\$3.99), watch, then Zoom in at ...
<https://zoom.us/j/92351454127?pwd=OVg5NnBaUFc4NWtLbHJJNW1vZ1Y1Zz09>
Meeting ID: 923 5145 4127
Passcode: watch

MONDAY, MARCH 1, 8:00 pm
MY FAIR LADY

Maybe the best musical – stage and/or screen – ever made. Rex Harrison, Audrey Hepburn, Stanley Holloway, that Lerner & Loewe score, and *eight* Oscars, including Best Picture.

MON, MARCH 15, 8:00 pm
TOO MANY GIRLS

Lucille Ball stars – before she was "Lucy!" – in this 1940 bit of froth and fun. With Eddie Bracken, Ann Miller, Frances Langford, Richard Carlson, and some Cuban bandleader.