



# ETHICAL VIEWS

December 2018 Vol. 133, No. 4 Newsletter of the Philadelphia Ethical Society



## Sunday Platforms

**Sunday, Dec. 2, 11:00 AM**

### ***Do You Listen to Your Conscience?***

**Hugh Taft-Morales, Leader, Philadelphia Ethical Society**



As children we often experience an inner voice – messages from our psyche reminding us to act ethically toward others. Most of our lives we try to have a clean

conscience. Politicians talk of “voting their conscience.” What is this thing we call conscience? Although it is clearly aroused when we witness injustice, can we nurture it so that it more consistently and smoothly guides our behavior? Can conscience be as effective at nurturing goodness as it is in identifying evil? In the words of Eleanor Roosevelt, “When will our consciences grow so tender that we will act to prevent human misery rather than avenge it?”

**Sunday, Dec. 9, 11:00 AM**

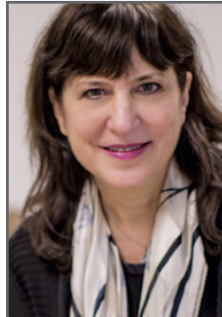
### ***The New Normal: Family Caregiving in the Context of an Aging Society***

**Laura N. Gitlin, PhD. Dean of Drexel University College of Nursing and Health Professions**

Although families have always cared for and supported older adults, the landscape of caregiving is dramatically changing due to unprecedented changes in population dynamics. More people are living longer; there's the rise of chronic diseases, and the absence

of a long-term care system. Families must assume more care responsibilities than ever before and juggle multiple demands including employment,

child rearing and their own health conditions as they too age. In addition, the number of families available to provide what in many cases is extraordinary care is shrinking. Dr. Gitlin explores the implications of the demographics of an aging society on family caregiving, roles that families assume and the challenges and consequences for health care.



**Sunday, Dec. 23, 11:00 AM**

### ***What to Make of Our Shadows?*** **Christian Hayden, Leader-in-Training**

Which parts of us do we hide? Which parts do we shield from light because of shame or fear? What can happen if we talk to them? In a multimedia art performance, Christian will explore what we keep hidden from ourselves using dance and poetry to see if from darkness we can find a new path to light.

**Sunday, Dec. 30, 11:00 AM**

### ***Ring in 2019 with the Ellipses Ensemble***

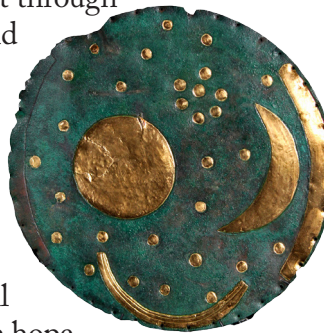
**Ellipses Co-founders Susanna Loewy and Gabriel Nathan**

The Ellipses Ensemble has its home at the Ethical Society. Through a series of public concerts in conjunction with original documentaries, the Ellipses Ensemble aims to increase awareness surrounding mental health. The Ellipses Ensemble - [www.ellipsesensemble.org](http://www.ellipsesensemble.org) - was named as such to infer, “There is more.” Concerts are curated according to that mantra, finding the intersection of music, storytelling, and mental health awareness. Together, music and documentary storytelling produce interdisciplinary and culturally-relevant programs. In this program, Ellipses Ensemble Susanna Loewy will perform flute solos, and with co-founder Gabriel Nathan will discuss the goals of the ensemble.

**Sunday, Dec. 16, 11:00 AM**

### ***Winter Solstice Celebration*** **Hugh Taft-Morales, Leader, Philadelphia Ethical Society**

All are welcome to our Winter Solstice program, PES's traditional celebration of warmth and light that helps us get through the cold and dark of winter months! Words of wisdom, music, and candles will help kindle hope and inspiration. Come gather to hope for a 2019 full of light!



*The Nebra Sky Disk, from Bronze Age Germany, about 1600 BC, depicts what is thought to be sun, stars, and lunar crescents showing the position of solstices.*

**Sunday Ethical Education for Kids (SEEK) will meet during platforms on December 2nd and 16th. Contact is Nick Sanders, [nick@phillyethics.org](mailto:nick@phillyethics.org)**

# LEADER'S COLUMN

## THINKING REVOLUTION

Hugh Taft-Morales, Leader,  
Philadelphia Ethical Society

While the 2018 midterm elections gave progressives some hope, we continue to struggle with the hate, fear, bigotry and xenophobia on display in U. S. politics. These dark forces have been rumbling openly for a few years. Why? Because hate, fear, bigotry and xenophobia are politically powerful tools.

A couple of days after the midterm, Ethical Culture Leader James Croft called our situation "a nightmare." Initially I resisted his characterization of a country that just elected more women and people of color to the House than ever before. I wanted to nurture the hope in my heart that our system can build a better future.

But perhaps my perspective is warped by my privilege. I am comfortable enough to want to hold on to hope. But, as James explains, when people say the system generally works, they usually really mean that the system generally works...for some of us. It works for me. It works for many people, including most members of Ethical Societies.

But for immigrants arriving on our

borders to try to build a new life for their family, for gender non-conforming people, for farmers in poor countries suffering the effects of climate change, the system is not working. Perhaps too many of us think that we can tinker around the edges and all will get better.

All indications are, however, that tinkering won't work. Power has a tendency to protect itself. Too many of us are too comfortable. James Croft points out that often those who really try to expose the ugliness and abuse of power in our system end up losing their power. They have their White House press passes revoked. They are called a traitor to

James is offering an existential call for courage. Embracing a sobering perspective on how bad things have become in our political world might be the first step toward meaningful change. James is saying that we are being taught some important lessons that we have to take to heart, as difficult as it may be. Some of these lessons are:

- People are worse than you think
- People will go to any lengths to win
- Politics is not about facts or policies, but about feelings and personalities.

I'll admit that I still resist these lessons. I want to see the best in

others. I want to think rules can keep power in check. I want to believe that enlightened leaders can explain our way to a better world. But perhaps I'm wrong. It depresses me.

Two messages James offers give me hope and direction. First he reminds me that we need to talk to others, especially on the opposite political side, with greater curiosity and openness. We need simply to, "learn to listen to other people."

Second, we need to be bolder in our call for change. We need to "think revolution, not reform." What that looks like will need to wait for another time. But revolution is not about tinkering around the edges. It's about rebuilding our system so that justice counts more than bigotry. It's about assuring that every American acquires real political power.



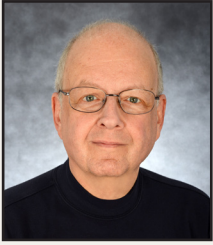
*American Revolutionaries symbolic act of "Pulling Down the Statue of King George, III." Painting by Johannes Oertel, 1853*

class and country. They are fired and sidelined because they took a knee during the national anthem.

So what do we do? Perhaps we more readily have to admit, as James put it, that this is a nightmare that is real. Maybe we have to get over our need for optimism so that we can do some radical reconstruction. Perhaps James was right in saying, "Accept the nightmare. You can still be of use."



## PRESIDENT'S COLUMN



*Bob Bueding,  
President,  
Philadelphia  
Ethical Society*

### WHAT'S NEXT?

The other day someone asked me where I thought the country was heading and I responded, "I'm a short-term pessimist and a long-term optimist."

Now that the mid-term election is over, let's look back and see where we are today. There were many disappointments, but a huge amount

of good news, including a House of Representatives that will be more open to progressive public policy. In addition, the US House will be more diverse, with over 100 women, including our first

Native American woman and several Muslims. A number of governor's mansions will see the more progressive inhabitants. Then there's Georgia and Florida. What's going on there?

As of this writing, Georgia's former Secretary of State (you know, the one who oversees their elections), has been credibly charged with voter suppression in a too close to call gubernatorial race against his female African American opponent. Talk about foxes and henhouses...

Not to be outdone, Florida is determined to cement its position as the state that cannot count its votes. No hanging chads this time – just funky ballot formats and tired voting machines. Again.

Here at home the Ethical Society continues its work for social justice. I'm proud of what we've done, but there's so much more to do, in fact, our work has just begun. In part because of our efforts the voter turnout in Philadelphia shot to record levels. Can this be repeated in 2020? Never stop thinking about tomorrow.

**LET'S DO OUR PART  
TO RESURRECT THE  
CONCEPT OF THE  
COMMON GOOD.  
AFTER ALL, THAT'S  
WHY WE ARE HERE.**

It's going to take years to undo the damage done to the rule of law, consumer protection, and environmental protections by the

current administration, but with commitment and determination we can rebuild our broken system. Now more than ever, in my golden years I see the importance of having a world where everyone can live in harmony and peace. It will take a lot of hard work, but every person can help. Let's do our part to resurrect the concept of the common good. After all, that's why we're here.

~ Bob

[bbueding@phillyethics.org](mailto:bbueding@phillyethics.org)

## GLIMPSE INTO PES PAST: A Piece of Our History by Eric Clausen

One of first activities undertaken by the Philadelphia Ethical Society after it was organized was the formation of an ethical class for children which met Sunday afternoons in the Society's rented rooms at Natatorium Hall (219 South Broad Street).

In the autumn of 1885 a number of the street boys living in the alleys near Natatorium Hall were attracted by the children coming to the Sunday afternoon Ethical Society classes and ventured up the stairs and opened the door to look in. They were invited to join the class and did so for one or two Sundays, when the proposition was made that they should be organized into a club of their own.

Meetings were arranged for their new club on Sunday afternoons and for two evenings each week. Gradually other similar clubs were organized and a room was rented where they could meet every evening in the week.

Dr. Stanton Coit was organizing similar clubs in the Lower East Side of New York, where he had taken up residence as the first settlement worker in the country (a settlement worker is someone who resides in the district where social work is being done).

When Coit visited the new Philadelphia Ethical Society to lecture he and S. Burns Weston

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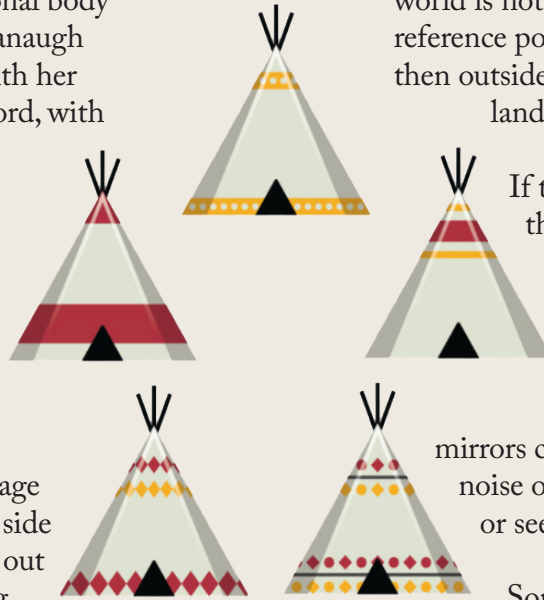
## FROM THE EDITOR'S DESK

***WHY I NEED ETHICAL HUMANISM MORE THAN EVER****by Henry Pashkow*

It comes from both sides. The vitriol in the public sphere, the raging narratives that divide us; these narratives that grasp onto facts which, in good part, are dredged up purely for the purpose of besmirching the other side: it comes from both sides. You may disagree. But I do not see how all this aligns with our Ethical Humanist principles.

Just to tell you where I stand: I am appalled by Susan Collins' having to hire personal body guards due to her vote on the Kavanaugh confirmation, though I disagree with her position. As to Christine Blasey Ford, with whom my deeper sympathies lie, who still has not been able to resume her work and live normally due to the continual threats made against her life: that is simply deplorable. Reprehensible. There are few other words for it.

But the way I see it, the more we rage out the more stubbornly the other side digs in its heels. The more we rage out the more we elicit their smoldering grievances. The more we shore up the divisiveness, the more we get trapped in our positions. Sometimes I'm loathe to say anything in support of what anyone from the other side might opine. It's more important first to state which side you support.



And to me, social media is giving a platform to the wackos who post their gripes disguised as legitimate issues, giving their prejudices the shine of ideals. That's not good.

Well, I like to believe that each individual is a complex mix of emotions and beliefs, and if we choose to go along with this tumult we are reducing that individual to no more than a sound bite. I like to believe that our world is not a valueless chaos without any moral reference points; but when we see it that way, then outside our tribal tents, there's no-man's land.

If there's no standard of behavior and there's only representation then we are led down the path to where the power you ally yourself with struggles to win the day regardless of ethics. Might makes right. There's just smoke and mirrors clouding the landscape and so much noise on the periphery that it's hard to hear or see the humanity in others.

Sorry, but I can't accept that. I like to believe that our democracy, under threat though it may be, is well worth saving. I like to believe that the human being on the other side is worth listening to. I will embrace the principles of Ethical Humanism, or at least try to, though I don't believe they will ever reign supreme. They are still worth fighting for.

*Continued from page 3*

were guests at the home of Enoch Lewis, who suggested the name of "Neighborhood Guild" for the club work being done in both cities. The Philadelphia Ethical Society's Neighborhood Guild was soon expanded to include girls' clubs in addition to the boys' clubs and in 1886 relocated to 1630 Arch St., in the basement of building the Society

had rented for its newly established Ethical School.

To garner financial support, a Neighborhood Guild was organized comprised of both prominent Philadelphians and Ethical Society members. A house was then rented at the corner of 22nd and Vine Streets, under the name of Family

Neighborhood Guild, with Dr. Morrison I. Swift, a Johns Hopkins University graduate, as head worker. In 1890 S. Burns Weston resigned as the Philadelphia Ethical Society Leader and succeeded Dr. Swift as the head worker.

**From the PES  
Ending Racism Task Force:**

**EDUCATION BARRIER**

*submitted by Linda Richardson*

In his book, *The Conspiracy to Destroy Black Boys*, Author Jawanza Kinjufu explores the legacy of using race to discriminate against Black children in the education system. He uses experiences and statistics to show how Black boys are marginalized and criminalized at an early age. My own experience with my son and his cousin whom I raised began when they were young, and I was advocating for special education for one and high academic placement for the other in the suburbs we had moved to.

A high percentage of Black children are placed in special education because of perceived behavior issues. In our case, my nephew whom I raised from age 13 to 18 was not sent to school because of

negligence by his mother. We practiced informal adoption and had him evaluated after calling the Pennsylvania Department of Education to have him tested. He had been socially promoted each year and by the time he came to live with us, he was in 5th grade, but had not attended school for most of his school years. He tested normal intelligence and from 6th to 10th grades, our goal was to get him out of special education.

Many obstacles were put in place to keep him in special ed, but due to my tenacity, I was able to get him into the mainstream. This took a stigma away from him. He thought he was retarded, to use a politically incorrect term. On the other hand, my son was intellectually gifted and in gifted programs all through elementary and middle school. By the time we moved to the suburbs, he was placed in a low functioning class because the school district officials felt that he could not be gifted, he was just put into those programs because of the way

the Philadelphia school system worked. I asked to have him tested intellectually but was initially rejected. For months he was in a classroom that did not challenge him.

Finally, after calling and writing the school district, he was tested. Afterward, the psychologist called me and said, "Ms. Richardson, at 12, he tested at 2nd year college level! He will be put in the gifted program immediately." The work in getting these young men placed appropriately was exhausting and only because I was armed with the research from the above book, had parents who supported me and a husband who was culturally a Black Militant, I succeeded. Both my Black guys are doing well. They are fathers, leaders in their families and contribute to the broader society. They are BMW's, Black Men Working, and are managers in their workplaces. The idea that you have to fight for your Black children as a professional is not something average parents have time, resources and access to.

**READING LIST**

Book recommendations for  
ending racism in our society  
from Erik Young

Books:

*Uprooting Racism* - Paul Kivel

*White Rage* - Carol Anderson

*White Fragility* - Robin Di Angelo

*One Person, No vote* - Carol Anderson

DVDs:

*Home of the Brave*

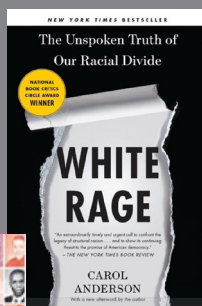
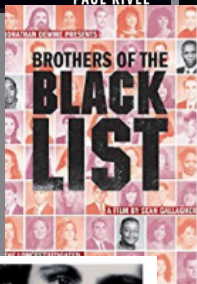
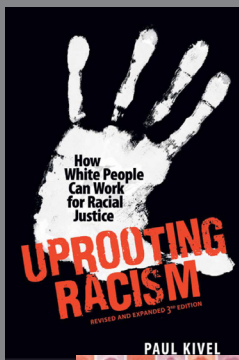
(on the murder of civil rights activist Viola Liuzzo)

*Brothers of the Black List*

(about the longest litigated civil rights case in USA history)

*Whose Streets?*

(on the death of Michael Brown and the Ferguson uprising)



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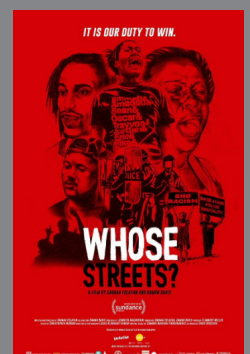
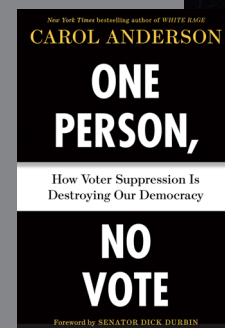
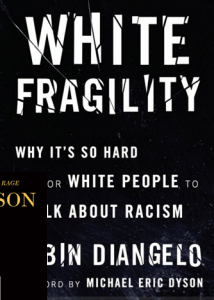
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# FROM THE AMERICAN ETHICAL UNION

## ETHICAL CULTURE JOURNAL - OCTOBER 2018

### REFLECTIONS: A JOURNAL ON ETHICAL CULTURE IDEAS AND COMMUNITY LIFE

EDITED BY JOE CHUMAN, BERGEN COUNTY AND NEW YORK SOCIETY FOR ETHICAL CULTURE

The following are excerpts from the October 2018 issue of *Reflections*. The question presented for this issue is: *When Ethical Culture was founded in the nineteenth century, it introduced something new, perhaps radical, to the world of religion. Ethical Culture was also then on the cutting edge of progressive social change. We are now in a different time politically and religiously. What is there that is distinctive about Ethical Culture in the current era? With many diverse expressions of both liberal religion and humanism, what distinguishes Ethical Culture in matters of belief? How does Ethical Culture differ from generic liberalism?*



**ARTHUR DOBRIN, LEADER EMERITUS**

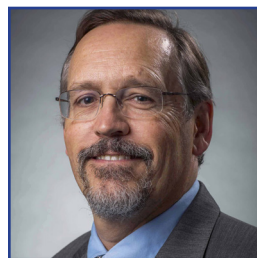
In academic circles, ethics is often defined as moral philosophy. Ethical Culture, literally the cultivation of ethics, is, in part, that, a philosophy about moral living. We espouse not any morality, of course, but a particular way of looking at the world. But Ethical Culture

has always gone beyond philosophy. Its history is mostly written in terms of the action it has taken in the world, from its inception to the present, from settlement houses to settling refugees. What made Ethical Culture distinctive in 1876 was bringing together activists for social justice that cut across sectarian lines to create new institutions that met the challenges to the integrity of humanity by the Industrial Revolution and *laissez-faire* capitalism. Ethical Culture, therefore, played a vital role in making the world more humane and just through new institutions and organizations.

Ethical Culture, as it most often defines itself, is a victim of its own success. Social action and liberal values no longer are ours exclusively. So what is left when we can't mount large and sustained social justice institutions, when others can and often do better at addressing social inequities than we can, when our efforts are one amongst many other worthy endeavors? What's left of us that is unique? I don't think much. If our primary emphasis remains social justice, the

half-century decline of Ethical Culture won't be reversed. It's time to reclaim our stake in the entire person, where taking responsibility for the larger world is but one part. On the philosophical level, this means challenging the prevailing notion of individualism. Human beings are first and foremost social creatures. Our goal is human flourishing, not individual success. As Benjamin Franklin said, we either all hang together or we hang separately. Felix Adler worked out such a relational philosophy. While his metaphysics leaves much to be desired, his basic point that we are embedded in society and that individuals and societies need to flourish together is the lodestar of our approach.

Ethical Humanism has few adages, but one is, 'bring out the best in others and thereby in oneself.' This needs to be placed front and center, not 'deed before creed.' The focus needs to be on how one goes about living this life. How do I relate to my family, my neighbors, and my nation? Where do I get the strength to go on in the face of tragedy? What does it mean to live a life of integrity? These are personal questions, intimate ones. If addressed adequately, people will find their lives enhanced and enriched. Handled badly, it is reduced to self-enhancement. What distinguishes us is what many early Ethical Culture Leaders sought: to live this life in such a way that each encounter leaves all better people. Compare early Ethical Culture addresses with most today and the shift from the whole person to the public person is evident. A piece has been cut away. It's time to retrieve it.



**HUGH TAFT-MORALES, PES LEADER**

Regarding exploring politics and religion, few have ever been freer than citizens of the United States today. You can join many parties—Democratic, Republican, Green, Libertarian, Working Families, Socialist, and more. You can learn about and advocate for just about

anything. Few countries offer as many religious and humanist options. So, what makes Ethical Culture stand out? What makes us unique? Regarding the uniqueness of beliefs in Ethical Culture let me start by saying that they are bracketed by a conviction about beliefs—that beliefs are less important

*Continued on page 7*

*REFLECTIONS is an online journal to be found on the American Ethical Union website - [aeu.org](http://aeu.org). Its purpose is to provide essays of opinion on the ideas animating Ethical Culture and the enrichment of its cultural life. Published quarterly, each issue invites responses on a common theme. Writers are drawn from the National Leaders' Council of Ethical Culture and contributors from the wider Ethical Movement. The Editor hopes you enjoy reading REFLECTIONS and that it will inspire discussion about the issues it raises. Past issues, further reading, and options for comments are available [online](http://aeu.org).*

## REFLECTIONS

### ETHICAL CULTURE JOURNAL - OCTOBER 2018,

CONTINUED FROM PAGE 6

than our behavior. Almost all Ethical Culturists proudly proclaim “deed before creed.” In other words, how you live your life and treat others is more important than the *reasons* behind your actions. As Thomas Jefferson said, “It is in our lives and not in our words that our religion must be read.” I’ll have to admit, however, that this pragmatism is not as unique as we’d like to think. “Deed not creed” appeared in Unitarian and skeptic circles of the 1830’s. Today, people affiliated with liberal religions—such as UU, Congregationalism, and Buddhism—emphasize behavior over belief. Many secular humanist groups, like the Foundation Beyond Belief and the American Humanist Association, also emphasize less talking the talk, and more walking the walk.

A second belief that makes Ethical Culture somewhat unique in liberal religious, humanist, and naturalist circles is our institutional *non-theism*. As a tradition and as a federation we take no position on the existence or non-existence of god. This removes one of the greatest distractions to doing good deeds: endless metaphysical debate. To be clear, people who join Ethical Societies can be atheist or theist—it’s just that this part of their belief system is not a part of their association with Ethical Culture. Our members may feel more comfortable because Ethical Society are full of atheists, but that is a convenient result of our commitment to naturalism.

While there are non-theist religion philosophies—like Zen Buddhism and Confucianism—Ethical Culture’s non-theism shapes our use of the term “religion.” Felix Adler insisted that Ethical Culture is religious to those who are religiously minded and merely ethical for those who are not religiously minded. It is not the metaphysics that matters, but the *conscious choice* to honor the worth of others, nurture ethical relations, and build justice that are paramount. Our dedication to a *congregational format*—meeting regularly, marking the seasons, honoring life passages, and developing deep interpersonal relationships—marks us off as the most consistent example of “congregational humanism.” Recent efforts by the AHA, the Humanist Hub, and the Sunday Assembly to nurture meaningful community, however, might indicate that this is no longer as unique to Ethical Culture.

A belief related to our congregational structure is our emphasis on *relationships*. This emphasis distinguishes us from many other groups that protect the dignity of the individual. Ethical Culture appreciates that relationships actually enhance the uniqueness of the individual. Adler understood that the individual is not prior to the group, but arises along with the web of relationships in which it lives. Ethical Culture honors both the relational and autonomous nature of each individual. That affects the political environment in Ethical Culture.

As it is with general beliefs in Ethical Culture, so too regarding politics—philosophically we defend diversity of thought, which helps some Libertarians and Republicans feel at home at Ethical Societies. But, in most Societies, liberal tendencies are strong. Recent polarization has made it harder for those leaning right to feel fully welcome. Most members support moderate to liberal policies, such as those of the New Deal—social security, home loan insurance, government regulation of utilities, and so on.

There is, however, a difference between traditional liberalism, which rests on the sanctity of the individual, and more collectivist approaches in Ethical Culture. I believe this is due to our *emphasis on relationships* and appreciation for the broad scope of history. Adler displayed a Hegelian affinity for seeing “the whole” and appreciating the network of relationships from which individuals arise. For Adler, ethical community grows from personal to local to national to international. By learning democratic behavior in smaller groups—like in an Ethical Society—how to draw out the best in personality, we become ethical participants of more complex organizations. This is, for Adler, the “collective task of mankind.” (*An Ethical Philosophy of Life*, Felix Adler, p. 241)

I will conclude with two manifestations of this characteristic. *The Encampment for Citizenship*, an educational Ethical Culture youth camp founded in 1944 with a mission to prepare “young people to be informed, responsible and effective global citizens through experiential learning and through living in a diverse, democratic community.” It puts relationships first, personal agendas second. Putting relationships first is also central to “*community capacity building*,” a method for building consensus that includes everyone, not just the powerful. Jane Addams created settlement houses based on “reciprocity of relationships” where everyone is involved in the reconstruction of civilization. Agendas are created cooperatively. Those with resources are on the same level as those in need. This is not *noblesse oblige*, or as one young historian, Esther Lifshitz, put it so well, “not a condescending or a manipulative activity, but the demands of a democracy.” When we engage cooperatively “those of radically different experiences, poor and wealthy alike experienced moral growth.” (Lifshitz, 102) Ethical Culture Leader Alfred W. Martin said that Ethical Culture strives for “the formation of right relations between personalities.” He wrote that, “...the creating of right relations is valued above all else because such spiritual activity is the very highest kind in which a human being can engage. The supreme good of life is to be found in the act of creating harmonious relations.” (From essay by Alfred W. Martin in *Distinctive Features of the Ethical Movement* edited by Horace J. Bridges)

Perhaps I am romanticizing Ethical Culture by calling on sages of the past. Perhaps today our politics is typical of the center left. At its best, however, the politics of Ethical Culture is grounded in a spirituality of relationships, one that takes patience, dialogue, humility and reverence towards others. At this moment in time, when social divisions are hostile and deep, if our politics is not first and foremost about relationships, it ought to be.



# PAST EVENTS

## PES hosts “Imagining Philly Without Cash Bail.”



On Thursday, November 8, the Ethical Society hosted a POWER educational and social justice event, “Imagining Philly Without Cash Bail.” After Hugh welcomed an audience of about forty people, Elder Melanie DuBose, a Clergy Leader in POWER, shared powerful words about the need for good people to demand a more humane criminal justice system.



Above:  
Elder Melanie DuBose of POWER offered inspirational framing comments before the panel was introduced.



Above, left to right:  
**Kier Bradford-Grey**, Chief of the Defender Association of Philadelphia  
**Curt Watkins**, Adult Social Services unit, Defender Association  
**Cara Tratner**, Philadelphia Community Bail Fund  
**Rusty Bently**, client of Philadelphia Community Bail Fund  
**Bill Cobb**, former Director of the ACLU Campaign for Smart Justice

Cara Tratner of the Philadelphia Community Bail Fund pointed out that ending cash bail is just one step in what needs to be a complete overhaul of the system. With nearly 75% of people in Philadelphia’s jails being held in harsh conditions without support for extended periods before their trial, it doesn’t seem like we are honoring the commitment of “innocent until proven guilty.”

Rusty Bently, recently released from prison, spoke of her struggles to work and support a family and how grateful she was to the Philadelphia Community Bail Fund for their emotional, financial, and legal support.

Bill Cobb, former Director of the ACLU Campaign for Smart Justice, stressed the need for building coalitions between government, business, celebrities, and the general public so Philadelphia can model for other jurisdictions a way to handle crime more sensibly and humanely.

Right: Kier Bradford-Grey of the Defender Association of Philadelphia spoke about how many people who get caught up in the criminal justice system have little or no support for navigating an elaborate, bureaucratic system that does little to keep us safe or treat those accused of crime.



*Photos by Hugh Taft-Morales*



# PAST EVENTS

## CONTINTUED

### Other activities at PES and around town.

Hugh Taft Morales joined protesters on November 8th at Philadelphia's City Hall calling for protections of special counsel Robert Mueller's Russia probe in the wake of Attorney General Jeff Sessions' firing by President Trump.  
*Photo by Hugh Taft-Morales*



Left: A side- conference in Council Chambers between City Councilman Squilla and PES member Kate Esposito and others at the hearing for the revised 21st Century Living Wage Bill, which was passed unanimously by the Labor and Civil Service Committee of Philadelphia City Council, and finally by the entire City Council!  
*Photo by Bob Bueding*



Left: Actors from the play reading, "The Cave at Hope's End, A dramatic reading," performed at the November 11th platform. Above, PES Member Pat McGeever acknowledging playwright Keith Eckert.  
*Photos by Betsy Lightbourn*

# ANNOUNCEMENTS

**Sunday, Dec. 2, 12 Noon**

## TREE OF KNOWLEDGE AND SHOE AND JEAN COLLECTION

Join our friends from the Freethought Society in decorating

the Tree of Knowledge. On Dec. 2, bring with you two copies of the front cover of a favorite book that is in some way a story of conscience. Come a little early and give them to Margaret Downey before the Platform; she will

laminate your "book" to make an ornament for hanging on our Tree of Knowledge.

In addition, the Ethical Society is supporting the Freethought Society's Helping Hands Committee by accepting donations of both gently worn sports shoes and jeans to be delivered to Safe Harbor of Chester County, an independent, nonprofit organization providing food, shelter, clothing and

much more to homeless men and women in Chester County very close to Camp Linden. The actual names for the FS Helping Hands collection drives are "Sole Searching" for shoes and "Jump Into the Jean Pool" for blue jeans. Large festive boxes will be in the lobby next to the Tree of Knowledge until 2:00 PM on December 16th. FS president and founder Margaret Downey will deliver the boxes to Safe Harbor on Monday, December 3. Tax deductible donation letters are available upon request.

**Sunday, Dec. 2, 7:00-8:30 pm**

## INTRO TO ETHICAL HUMANISM

Join Hugh Taft-Morales for our last Introduction to Ethical Humanism of 2018. We'll share some snacks and conversation for anyone wanting to know more about our non-theist alternative to traditional religion. Our discussion will include a section on the nature of winter solstice time holidays, from traditional holidays of theistic religions to Ethical Culture's *Winter Solstice to Human Light*, a recently created humanist celebration. Please RSVP to [leaderhugh@phillyethics.org](mailto:leaderhugh@phillyethics.org)

**Monday, Dec. 3, 7:00**

## PERSONAL ETHICAL EVOLUTION WORKSHOP, PES Leader

**Hugh Taft-Morales**

As part of Hugh's 2018-2019 focus on personal growth, he is offering a "Personal Ethical Evolution Workshop" on Monday, December 3rd at 7:00PM in the Weston Room. Get a jump on New Year's Resolutions in a fun, interactive workshop where you will work on your own, in pairs,

and as a group to plan how you can live closer to your ethical ideals in 2019! Please RSVP to [leaderhugh@phillyethics.org](mailto:leaderhugh@phillyethics.org)



**Monday, Dec. 17, 7:00 pm**

## FAVORITE WINTER OR HOLIDAY WRITING AND DESSERT SHARING!

Hugh Taft-Morales is hosting a "mainly social" gathering where all may read to the group a 1-3 minute passage, poem, or reflection about winter or the holiday season. Bring a desert or beverage to share. RSVP, to [leaderhugh@phillyethics.org](mailto:leaderhugh@phillyethics.org)

## QUOTABLE

Everything in nature is lyrical  
in its ideal essence; tragic  
in its fate, and comic in its  
existence.


George Santayana

## DECEMBER BIRTHDAYS

- 1 Bill Goffey
- 10 Ron Goburn
- 14 Richard Kiniry
- 23 Bob Moore
- 25 Susan Brotherton



# DECEMBER 2018

Sun	Mon	Tues	Wed	Thurs	Fri	Sat
<b>2</b> 11:00 AM <i>Do You Listen to Your Conscience?</i> Hugh Taft-Morales <b>12 Noon. Tree of Knowledge</b> 7:00 p.m.: <i>Intro to Ethical Humanism</i>	<b>3</b> 7:00 PM <i>Personal Ethical Evolution Workshop</i> Hugh Taft-Morales	<b>4</b>	<b>5</b> PES MEETING: 5:30 PM Long-Range Planning Committee PES MEETING: 6:30 PM Education Committee	<b>6</b>	<b>7</b>	<b>8</b>
<b>9</b> 11:00 AM <i>The New Normal: Family Caregiving in the Context of an Aging Society</i> Laura Gitlin	<b>10</b>	<b>11</b>	<b>12</b> PES MEETINGS 5:30 PM Finance Committee 6:30 PM Ethical Action Committee	<b>13</b>	<b>14</b>	<b>15</b>
<b>16</b> 11:00 AM <i>Winter Solstice Celebration</i> Hugh Taft-Morales	<b>17</b> 7:00 PM <i>Favorite winter or holiday writing and dessert sharing!</i> Hugh Taft-Morales	<b>18</b>	<b>19</b> 6:30 PM PES Board of Trustees	<b>20</b>	<b>21</b>	<b>22</b>
<b>23</b> 11:00 AM <i>What to Make of Our Shadows?</i> Christian Hayden	<b>24</b>	<b>25</b> <i>Merry Christmas!</i>	<b>26</b>	<b>27</b>  7:00 PM Amnesty International Meeting amnestyeastpa.org	<b>28</b>	<b>29</b>
<b>30</b> 11:00 AM <i>Ring in 2019 with the Ellipses Ensemble</i>	<b>31</b>	<b>JANUARY 1</b> <i>Happy New Year</i>				

## Do you enjoy *Ethical Views*?

As a reader of *Ethical Views*, you know that the Ethical Society produces many excellent programs, platforms, and other activities—including this newsletter. But did you know we rely on membership and public support to fund all of our outreach activity? As 2018 draws to a close, won't you consider making an annual giving contribution to support this work?

For email and online readers, the donate button takes you directly to the PES link where you may donate securely through your by credit card or Paypal.

Or if you prefer, mail your donation to PES  
 1906 Rittenhouse Square, Philadelphia, PA 19103

**Thank you for your support.**

**DONATE NOW**





## SUNDAY SERVICES

11:00 A.M.

*Ethical Views* is published monthly  
except July and August.

*Executive Editor*, Henry Pashkow  
*Copy Editor*, Betsy Lightbourn  
*Web Master, Copy Editor*, Nick Sanders  
*Layout*, Celeste Hardester  
*Production*, Cheryl Desmond

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## Coffee Hour Coordinators



December 2 - Kate Esposito.  
Last names: A-E  
December 9 - Ken Greiff  
Last names: F-K  
December 16 - Garry O'Rourke  
Last names: L-Q  
December 23 - Harry Thorn  
Last names: R-Z

## Hosts Coordinated by John Marshall

Sunday hosts greet and orient  
members and visitors and make  
a valuable contribution to the  
community. If you'd like to help out,  
please contact John Marshall.



## Flowers Coordinated by Sally Redlener



December 2 - From Lelah Marie "In  
honor of dear friend Paige Boles."

December 9- from Betsy  
Lightbourn, "In loving memory of  
Dale Drews, my life partner and co-  
conspirator."

December 16 - "The Winter  
Solstice- The turning point to a  
brighter year." Dedication from  
young Philly Humanist thinkers

December 23 - from Leigh Buchanan,  
"Happy Birthday to my husband  
Daniel, who is not a joiner."

For suggestions regarding this  
newsletter, contact Henry Pashkow  
[hpashkow@gmail.com](mailto:hpashkow@gmail.com)

## Wider Community

What other presenters are doing at the  
Ethical Society Building in December

### • Dance Medicine Philly - Ecstatic Dance

*returns on December 2, and a special solstice dance on December 21.*

*Dances at 6 pm, tickets available at the door, more information at*

<https://www.facebook.com/events/1783077091817768/>

### • For My People: A Game of Stereotypes & Monoliths

with comic facilitator Kat Mosley. Divided into two groups of  
marginalized peoples, participants will spontaneously respond to  
Kat's prompts in a competition to see who will win the chance to  
face off with The White Dudes. The game will take us out of our usual  
comfort zones. Hosted by Gestalt Therapy Institute of Philadelphia,  
admission charge, more info at

<http://gestaltphila.org/events/kat.html>

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