



## Sunday Platforms

**Sunday, Feb. 3, 11:00 AM**

### *Ethical Eating*

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



Discussions about the food we eat can be intense and divisive. The cruel treatment of animals used to provide humans with food, along

with environmental and social justice issues, can divide progressive groups that agree on many things. How do we work through differences about personal decisions about what we consume? How do changing social norms affect what we put in our bodies? Hugh Taft-Morales shares his unfinished personal journey into this ethical thicket.

**Sunday, Feb. 10, 11:00 AM**

### *If Iola Were a Man: The Sexual Politics of Ida B. Wells*

**Mia Bay, History Professor,  
University of Pennsylvania**

Born into slavery in Mississippi in 1862, Ida B. Wells overcame a difficult childhood to



become a prominent journalist and social reformer, who was as outspoken as any of her male contemporaries.

Speaking at a time when it was not customary for women

to talk about violence, sex or even politics, she condemned racial and sexual violence against black men

and women, and led a famous crusade against lynching. This talk will explore what she had to say and how it was shaped by the experience of growing up black and female in the Jim Crow era.

Mia Bay is the Roy F. and Jeanette P. Nichols Professor of American History, University of Pennsylvania. Her publications include *The White Image in the Black Mind: African-American Ideas about White People, 1830-1925*; *To Tell the Truth Freely: The Life of Ida B. Wells*; the edited work Ida B Wells, *The Light of Truth: The Writings of An Anti-Lynching Crusader*.

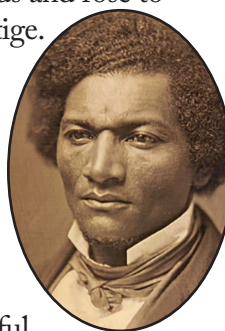
**Sunday, Feb. 17, 11:00 AM**

### *Learning from Frederick Douglass* **Hugh Taft-Morales, Leader, Philadelphia Ethical Society**

There are few historical figures that better epitomize resiliency, integrity, and strength of personality than Frederick Douglass. Few can match how he maintained his sense of self-worth against all odds and rose to the pinnacle of prestige.

If it is true that, as Douglass said, "We have to do with the past only as we can make it useful to the present and the future," how can we make his life useful

to us today? Hugh Taft-Morales honors Black History Month by exploring how Frederick Douglass can teach humanists principles and habits to enrich our lives today and contribute to a better world.



**Sunday, Feb. 24, 11:00 AM**

### *A Girl Stands at the Door: The Generation of Young Women who Desegregated America's Schools* **Rachel Devlin, History Professor, Rutgers University**

Rachel Devlin offers the first new history of the struggle for school desegregation in more than four decades, revealing it as a grassroots movement led by girls and young women. In the immediate aftermath of World War II, young African American women and girls, almost exclusively, attempted to register at white schools, met with local white administrators and school boards, testified in court and talked with reporters about why they wanted to attend schools with white students. After Brown vs The Board of Education in Topeka, girls would continue to lead the effort, by volunteering, in vastly disproportionate numbers, to desegregate all-white schools in every region of the country.

Devlin received her PhD from Yale. She is the recipient of fellowships from the American Council of Learned Societies, the Charles Warren Center for the Study of American History, Harvard University and the W.E.B. Du Bois Institute, Harvard University, and author of *Relative Intimacy: The Fathers, Adolescent Daughters and Postwar American Culture*, and *A Girl Stands at the Door*.

**Sunday Ethical Education for Kids (SEEK) will meet during platforms on February 3rd and 17th. Contact is Nick Sanders, [nick@phillyethics.org](mailto:nick@phillyethics.org)**

## LEADER'S COLUMN

### WORKING WITH THOSE WHO PRAY



#### *Reflections On My Interfaith Work*

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

In my work outside the walls of our Ethical Society, I have become very connected with people of faith. It is an important part of my work, and it has given me great joy. But it has also challenged me to clarify how and when I express my humanism, especially when it has the potential to be interpreted as intolerant or hostile.

One mundane question that I've asked myself on numerous occasions is this: "What do I do when the clergy group within POWER, our interfaith social justice coalition, ends our meetings with a closing prayer?" What do I do when I clasp hands with those on my left and right? Most others bow their heads or close their eyes, and a fellow clergy person begins with words such as, "God, we ask you for your support and guidance in these dark days..."?

These questions come to me in the context of conversations I have had in the past where my atheism (which is outside of my Ethical Culture commitment and dedication to institutional non-theism) or my humanism has come off, ironically, as "more holier than thou." Sometimes I am lumped together with haughty rationalists who poke fun of theistic people. Since I care more about how people act than what they believe, I hasten to explain myself as more welcoming and tolerant than that. I know that people pray in all sorts of ways, but in a group setting I want to be both respectful and true to myself.

So in interfaith meetings when a prayer begins, I have decided, for a couple of reasons, not to bow my head. The first reason is that it would be disingenuous, and, I would add, disrespectful to my theistic colleagues. It would feel that I was "faking" participation in a most sacred expression of their faith. I want to respect their faith enough to be authentic when invited into it even for a short prayer.

Secondly, I don't bow my head because I want to be true to the Ethical Society members I represent. I could just go along with everyone else – personally it's a short and painless couple of minutes. Why make a scene as we are concluding our time of fellowship together?

I also don't bow my head because I have found a more authentic path, one that nurtures my own need for humanist spirituality. When others bow their heads, I look up and around the room. I look at each person in the circle, just for a moment. I contemplate all that they do to build justice in the world – the sacrifices they make, the late nights planning, the cold or rainy protests they attend. And I nurture appreciation for how their faith, whatever it is, feeds them in this work. What I mostly see is their commitment, courage, and hope for a better world. In seeing how they, as humans in this world, try to do good, I am replenished.

**I have decided,  
for a couple of  
reasons, not to  
bow my head . . .**

There are things I think are problematic about theism, but rarely do they emerge in egregious forms in my work with POWER. When my members are uncomfortable with the theism, I empathize with them and encourage them to grow in comfort and facility over expressing their humanism in interfaith groups. In fact, in conjunction with some other members, I have begun to collect various "humanist blessings" or "non-theist invocations" they can use in interfaith settings. If we are to join with churches, synagogues and mosques, along with freethinkers, I want to join with enthusiasm and spirit – humanist spirit, of course. This, for now, works for me. Does it work for you?

Please share with Hugh (at [LeaderHugh@phillyethics.org](mailto:LeaderHugh@phillyethics.org)) how you work in interfaith settings that challenge your life philosophy while being respectful and constructive. Together we can reinforce our humanism while working more effectively to build a more humane Philadelphia!



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

## **BLACK WOMENS' ROLE IN THE ME-TOO MOVEMENT**

*submitted by John Marshall*

In December I joined in a discussion of the book *Good and Mad* by Rebecca Traister, award-winning author who has written about women in politics, media, and entertainment from a feminist perspective.

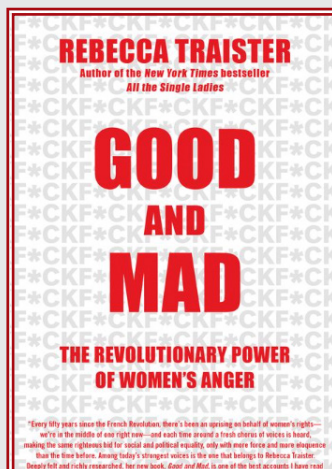
Attending were four women and four men. The women had read the book and three of the men had not. As can be imagined for those men it was an eye-opening learning experience.

*Good and Mad* has been described as “a vital, incisive exploration into the transformative power of female anger and its ability to transcend into a political movement. Since the discussion, I have read the book. I was eager to read it to understand the raw, angry energy that currently affects every aspect of our politics and daily lives. Rebecca Traister repeatedly demonstrates the interconnectedness of the rights of women, workers rights, minorities, and immigrants.

One of the things that struck me was that the author brought in a range of voices – especially those of Black women. I often found myself putting the book aside to deal with my feelings

about personal experiences. Traister writes about how much more difficult it is to navigate anger as a Black woman. She also expands out to investigate the racial divisions within mainstream feminism that many White feminists are only beginning to grasp.

Traister points out that as far as systemic oppression is concerned, there are a lot of similarities between racism and sexism. She makes continual reference to African American women and their contribution to the struggle. The author states that when a diverse group of women come together to discuss what must happen to create a more diverse leadership in government, White women remark that their non-White sisters have been angry about oppression for a long time.



While White women have suffered from the effects of sexism, Black women have suffered from both sexism and racism. The situation has been described as the “double whammy.” For too long, many Black women had to settle for caring for White children, cooking, or doing housekeeping. White women have a different situation that left room for White males to come in and manipulate them. Many White women have praised White men who protect them while stifling their anger at White male sexual harassment and other bad behavior.

On the Sunday before New Years Day I joined a well-attended gathering of friends and members of the interfaith group POWER. I was greatly moved by the wonderful jazz music and gospel singing. At the closing the speaker said that the joy and inspiration exhibited at the POWER event was connected to how many have endured the pain of the Black experience. He asked those present to carry those feelings out into the future to continue to fight for racial justice.

**PES  
MEMBERS**  
It's just  
around the  
corner!

Send your RSVP to  
[bbueding@phillyethics.org](mailto:bbueding@phillyethics.org)  
or  
[vincer333@aol.com](mailto:vincer333@aol.com)



FROM THE EDITOR'S DESK

## ***A SMALL VICTORY***

by Henry Pashkow

I recently made a decision to take control of a problem that had been bedeviling me for years. I'd gotten into a bad habit years ago: taking Ambien when I couldn't sleep. It started with a small dosage once every few days. Then the habit developed into a dependency. I found myself using a larger dosage every night. I couldn't get to sleep without it. The doctor was not averse to prescribing it. After all, it didn't stay in the body, so it wasn't considered an addiction. Seeing it that way was an excuse to continue.

**I had to play a trick on myself.**

I had to play a trick on myself. There was an internal dialogue that went like this: if I'm still up by 2:00 AM, I said to myself, I must really need it. If I *don't* take it, I'll be dead tired the next day. If I fall asleep before 2:00, then I must not need it. The result was, surprise, surprise, that I stayed up till 2:00 AM at which time I could relieve my anxiety by taking it. So much for the devious workings of my own mind. You can guess what happened over time. It lost its effectiveness. I found myself in my doctor's office talking about a substitute pharmaceutical that I could take in its place, and walking out with another prescription.

Hours later, I had a revelation. If I continued down this road I'd fall into the pit of pharmaceutical hell, where I'd be relying on one drug after the other to get to sleep. I made my decision then and there. I decided not to take that or any other drug to get me to sleep. December 17 was the last time I used it.

How I arrived at this point is of great interest to me.

**Hours later, I had a revelation.**

It didn't occur out of the blue. What triggered it was thinking about Kate's work with POWER to get the 21st Century Living Wage Legislation passed by City Council and signed by the Mayor. And Hugh's 400 Year Project, a declaration of intent to fight against racism in our country. They had and have the determination and perseverance to see their projects through.

**What triggered it was thinking about Kate's work with POWER**

They acted in the interest of a wide range of people, while I made a decision to take control over a personal problem. So I consider what they accomplished and are accomplishing wider ranging and of more significance than what I did. Still, I felt empowered by the decisions they had made, by how they acted on them. They opened the door to my visualizing the possibility of success with this one. I now saw opportunity and motivation. This suggests a movement from an interior reckoning or reflection to an exterior and visible action. I knew I could do it. My belief rested on the cumulative effect of my prior experience and my own determination to see other projects through. Encouraged in this way, I stepped up to the finish line, and then over it.

I call it a small victory, and it is. But little victories can add up to real change. We influence each other in various ways, not all of them immediately apparent. Maybe what I did will inspire one of you in a small way. We are after all a faith religion proclaiming that relationships bind us together and encourage us to be better ethical humanists. With that in mind, maybe you'd be interested in telling a story about one of your small victories by which we may continue to inspire one another.

## **SPRING/SUMMER EVENTS OF THE AMERICAN ETHICAL UNION**

**AEU 104th Assembly in Tampa, Florida**  
Thursday, June 20, 7pm to Sunday, June 23, 3pm  
**Reclaiming Democracy for All**  
<https://aeu.org/event/aeu-104th-assembly/>

**Future of Ethical Societies Conference**  
Memorial Day Weekend, 2019  
**Baltimore, Maryland**  
[office@aeu.org](mailto:office@aeu.org) or [LeaderHugh@phillyethics.org](mailto:LeaderHugh@phillyethics.org)



# FROM THE AMERICAN ETHICAL UNION

## ETHICAL CULTURE JOURNAL - FEBRUARY 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 is an excerpt from the February 2018 issue of *Reflections*. The question presented for this issue is: *Since its founding, Ethical Culture has presented itself as a progressive organization. This is certainly true as much so today as throughout its history. Given the progressive orientation of Ethical Culture expressed through its platforms, social action, and the identification of the vast majority of its members, does Ethical Culture provide a place for people who identify themselves as conservatives? If so what is that place of conservatives in the Ethical Movement and what roles can conservatives play in our Societies?*

MICHAEL S. FRANCH, LEADER EMERITUS



Does Ethical Culture provide a place for people who identify themselves as conservatives? If by this we mean “are Ethical Societies welcoming environments for conservatives,” the answer is probably “no.” A more interesting question is, “should it be?”

Sociologically, the Ethical Movement is a liberal denomination. American denominations, and congregations within denominations, tend to uniformity in social as well as religious outlook. Our members and Leaders tend liberal in politics and in social attitudes. Most would probably describe themselves as liberal Democrats, and some are even farther left. Our bias is toward change if we think change will eliminate barriers and improve individual and social conditions. We are proud of our participation and sometimes leadership in reform movements. People of liberal disposition come to us because they feel at home, and membership likely reinforces and advances a liberal outlook and proclivity to take progressive action.

The above paragraph describes me, but I think it would be a good thing for Ethical Culture if conservatives could find a home in our Movement. Understand, though, that I’m not thinking about the political and social conservatism of the moment that, for shorthand purposes we can characterize as Trumpian conservatism. That conservative would not and should not find a place in an Ethical Society; their vision of a ‘good society’ and how to achieve it, and their approach to public discourse differs too greatly from the Ethical Culture vision.

But that is not the only kind of conservatism. Think in terms of classical conservatism or even people who are conservative by temperament but not opposed to any change. For example, think of David Brooks of *The New York Times* and National Public Radio. I sometimes grind my teeth when I read him

or talk back to him on the radio, but he’s thoughtful, he often champions values that I espouse, and I learn from him. Is there a place for such a conservative in the Ethical Movement? I certainly hope so.

It is important to make two distinctions about Ethical Culture as a liberal religion. As noted above, sociologically we are a liberal denomination. But Ethical Culture is a liberal religion in a very different, sense. Liberal religion means a religion without creed or dogma, in which beliefs flow from members rather than from authority. Liberal religion stresses inquiry and evolving understanding rather than received wisdom.

While there is a strong correlation between religious liberalism and liberalism in other spheres, a person who was conservative on other issues could be a religious liberal. One doesn’t have to be politically, economically, or socially liberal to be a non-theistic humanist, to adhere to a religion that is founded on the supremacy of ethics, and thus to believe that the true test of human behavior is in behavior toward other humans and (as has been lately added to classic humanism) the natural environment.

What is the place of conservatives in the Ethical Movement? It is the same as for those of us who describe themselves as liberals: to care about our fellow occupants of the earth, whether near or far; to respect the worth and dignity of everybody by treating even opponents with respect; to be open to new ideas; and willing to engage with the challenges of community. I tend to define these as liberal characteristics, but they are not exclusively “liberal.” We all probably know people—perhaps even in Ethical Societies—who share our humanism, who are in accord with our political and social outlook, but in their behavior do not respect others who hold different views. They might be defined as religious liberals because of their affiliation, but they behave illiberally. I can imagine a creative, effective Ethical Culture where people of divergent views come together in the spirit of eliciting the best in the other.

This, indeed, is classical Ethical Culture. Adler saw the spiritually creative interaction when people come together in all their individual uniqueness, enriching the interchange with their differentness. We already do this. Although generally liberal, our members are varied in their other characteristics. Some are capitalists and some socialists, some are pacifists and some are people who proudly served in the military. We are vegans and omnivores. These differences can be creative. Adding people of conservative tendency further enriches the mix. The challenge for Ethical Culture, as for the larger society, is to develop a community of diverse voices united by shared values of respect and community, thoughtfully and compassionately considering how to walk together and where their path should lead.



# ANNOUNCEMENTS

**Sunday, Feb. 3, 9:30 am**

**PES VISIT TO MOTHER BETHEL**

**AME CHURCH - 419 S. 6TH ST**

PES members are invited to attend a service at Mother Bethel African Methodist Episcopal Church, 6th & Lombard. The Rev. Dr. Mark Kelly Tyler will be preaching; PES Leader Hugh Taft-Morales and Bob Bueding will be going. Contact Bob if you wish to connect with a group who plan to attend. [bbueding@phillyethics.org](mailto:bbueding@phillyethics.org)



**Sunday, Feb. 3, 3:00 pm**

**INTRO TO ETHICAL HUMANISM -**

**In the PES Auditorium**

Join Hugh Taft-Morales for the first Introduction to Ethical Humanism of 2019! We'll share snacks and conversation about our non-theist alternative to traditional religion. In honor of the 400th year since the first Africans were brought against their will to the British colonies, Hugh will offer a section on Ethical Culture's historic and current relationship to systemic racism. (Note the special time - 3PM - to avoid Super Bowl conflicts!) Please RSVP to [leaderhugh@phillyethics.org](mailto:leaderhugh@phillyethics.org)

**Monday, Feb. 4, 7:00**

**SECOND DISCUSSION ON**

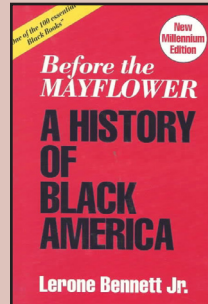
***BEFORE THE MAYFLOWER:***

***A HISTORY OF BLACK AMERICA,***

**by Lerone Bennett Jr.**

**- In the PES Auditorium**

For those who want to go into more depth on this text, and for those who missed our first discussion, come continue the discussion of *Before the Mayflower: A History of Black America* by Lerone Bennett Jr. Bennett. We'll focus most on the second half of the book this time.



**Sunday, Feb. 17, 9:30 am**

**ENDING RACISM TASK FORCE**

**MONTHLY MEETING -**

**In the PES Auditorium**

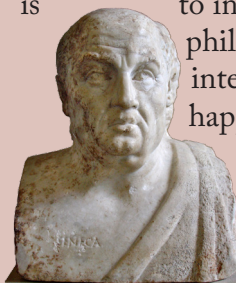
**Sunday, Feb. 17, 4:00 - 5:30 pm**

**PHILADELPHIA STOICS, *ANCIENT***

***PHILOSOPHY FOR MODERN TIMES***

**In the PES Auditorium**

Join Hugh Taft-Morales in learning about the local group of thoughtful folks known as Philadelphia Stoics. Their goal is "to introduce Stoic philosophy to anyone interested in living a happier and more fulfilling life and to help students of Stoicism practice the



philosophy in their daily lives. Stoicism is a practical philosophy for guiding people in living a good life through cultivating personal excellence, or virtue. Stoicism involves focusing on what we can control in life and not worrying about things we cannot control, enhancing healthy emotions through reasoned judgment, and treating all of humanity with compassion and respect. Come discuss how Ethical Culture overlaps and differs from this applied philosophy of life from ancient times!

**Monday, Feb. 18, 7:00 - 9:00 pm**

**DESIGNER GENES: ETHICAL IMPLICATIONS OF ALTERING THE HUMAN GENOME**

**The Greater Philadelphia Thinking Society, in the PES Auditorium**

In November, 2018 at the Second World Summit on Human Genome Editing, the birth of the first "CRISPR" babies (a pair of twins) was announced in Hong Kong. A "rogue" Chinese scientist, acting against guidelines created by national and international scientific societies, reported that he had used CRISPR-Cas9 technology to edit the DNA in human embryos and that the mother recently gave birth to two apparently healthy babies. The objective was to eliminate a gene that is believed to lead to HIV susceptibility. Scientists and politicians in many countries (including the



# ANNOUNCEMENTS continued

US and China) were surprised and outraged. Some of them are calling for increased regulation of human genetic research by government or scientific societies.

Realistically, there is no way to stop the editing of human genes.

At this event, co-sponsored by the Philadelphia Ethical Society, we will discuss ethical, social and economic implications of human genetic alteration, and the potential benefits of curing diseases and correcting or eliminating birth defects. We will also consider the potential for creating custom-designed babies with enhanced physical or mental abilities, and how these presumed benefits might be prioritized.

Sandy Catz and Hugh Taft-Morales will be co-hosts. After a brief introduction to gene editing technology we will break into small discussion groups. Refreshments will be served. For more details and to RSVP, please visit either the PES Meetup website (<https://www.meetup.com/phillyethics/>) or the Thinking Society Meetup website (<https://www.meetup.com/thinkingsociety/>).



## Tuesday, Feb. 19, 7:00PM - BOOK DISCUSSION ON *LIFE AND TIMES OF FREDERICK DOUGLASS*

Join Hugh Taft-Morales as we delve into one of the most impressive historical figures of our country's history. All invited, but try to read the book first!

## FROM THE AEU February 28-March 3, 2019

**YES - YOUTH OF ETHICAL SOCIETIES TAKE ON PRISON REFORM IN ST. LOUIS, MISSOURI.** Each year the teens of the Ethical Culture Movement, known as the Youth of Ethical Societies (YES), gather for an intense weekend of deep thinking, fun group exercises,



and discussions on how to improve the world in which we live. All teens in 9-12th grades are welcome to attend, whether or not they're affiliated with an Ethical Society. YES officers and reps decided to explore Prison Reform for the conference, which will take place in St. Louis, February 28 - March 3, 2019.

More details will be available at <https://aeu.org/event/yes-teens-in-stlouis-2019>. For questions, contact Trish Cowan, AEU YES Advisor, at 314-680-3348 or [trishhotze@sbcglobal.net](mailto:trishhotze@sbcglobal.net). To help make sure all interested teens are able to attend, please donate on [AEU website](#).

## Looking ahead . . .

**March 31, 2019, 3:00 pm**

**FINE ART MUSIC**

**WAR OF THE ROMANTICS, PART 2  
in the PES Auditorium**

This season's focus on the foundational dispute over the meaning of classical music, to listeners and musicians alike, will reach its apex in this March performance. Storyteller Gerhard Denhoff, played by PES member Robert Edwin Steinfert will lead the audience through this compelling story that bridged the music world of the 18th century to the 20th. This concert will feature *Brahms Piano Quintet in F minor for string quartet* and piano music by Liszt, Wagner, Mahler, Strauss, Berlioz, von Bulow, and Wolf.





# PAST EVENTS

## December: Solstice, Shadows, and Sharing



The Winter Solstice tradition of lighting candles was celebrated by many, including Nick Sanders (upper left)



Above: Ellipses co-founders Susanna Loewy and Gabriel Nathan just leaving the Society after "Ringing In 2019" on Dec 30 with Susanna's amazing and beautiful flute solos and Gabe's entertaining and informative talk about the Ensemble's goals to bring together music and documentary storytelling to produce culturally relevant programs to promote mental health awareness.

*Photo by Betsy Lightbourn*



Left: The SEEK kids, along with Nick Sanders celebrated Winter Solstice in their own way, before the main celebration.



# PAST EVENTS

## CONTINTUED

### Other activities at PES and around town.



A good time being had by all at Carol Love's holiday party, including, on the left, Harry Thorn, Marta Guttenberg, Sparkles, and John McCormick. And on the right, Stan Horwitz, Sylvia Metzler, and Richard Kiniry.



In December, Leader-in-Training Christian Hayden (right) took a multi-media approach to conducting a platform on *What to Make of our Shadows*.

Bringing in performance artists, he used dance, music, and poetry to explore paths from shadow to light. 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?

The platform used the PES auditorium in a unique way, allowing the center of the room to be a place of action rather than sitting. To the right, chairs are piled in the center of the floor, moving everyone out of their habitual seating.



Above, Christian Hayden films while Koof Ibi performs on flugelhorn.



# THIS BLACK HISTORY MONTH REMEMBER 400 YEARS OF RACISM

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

This Black History Month marks the 400th year since the first people were brought against their will to the North American mainland from Africa. To motivate me, and perhaps some others, to ramp up our anti-racism effort, every week this year I am distributing 400 word blogs about the evolution of forms of racism and white supremacy. If you would like to read these words, subscribe at Mailchimp at <http://eepurl.com/gdeHJb>.

Everyone is welcome to subscribe. But if you, like me, (1) identify as white, (2) accept that racism gives you privilege, and (3) want to confront systemic racism more consistently and constructively, please join me in examining different aspects of our history. This project focuses on only a small part of the web of oppressions – oppressions of other races, colors, genders, identities, orientations, religion, classes and more. My contribution is more limited and flows from 25 years of teaching about slavery and its legacy. I wanted to go deeper. Understanding the omnipresent and nefarious nature of white supremacy may help us get more serious about anti-racism work. I offer you here one of the blogs.

I'll start with Lerone Bennett Jr.'s, *Before the Mayflower: A History of Black America* that chronicles evolving forms of racial oppression. Many might feel overwhelmed by the book. It's a study of how brutal white supremacy grew from indentured servitude to chattel slavery, re-emerging after the Civil War as Jim Crow, the KKK, lynching, political and economic marginalization, segregation, redlining and, more recently, criminalization of poverty and dark skin. It would seem odd to discover such horror and not be overwhelmed.

I use the term "horror" intentionally, particularly in the context of American slavery. The horror arises when intense brutality mixes with a sense of surprise. The brutality is inherent in the system, but the surprise is rooted in the innocence and nativity of those privileged enough to avoid racism much of our lives.

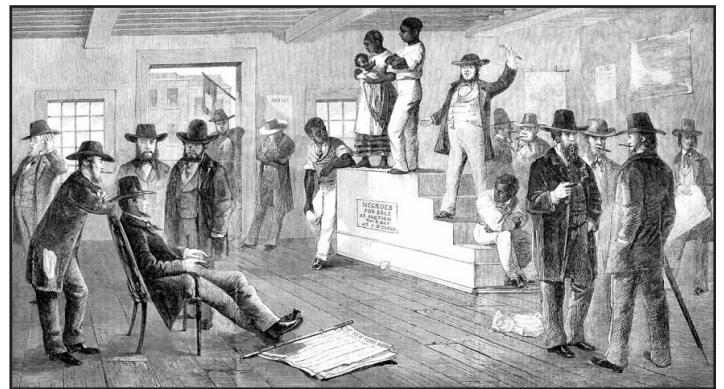
Millions of other Americans of darker hues, however,

are not so fortunate. Little seems to surprise them. This grim legacy lives on in impoverished neighborhoods, incarcerated family members, resurging white nationalism, and a history only recently confronted and far from processed. How can you process slave traders who broke the teeth of their cargo so they could force-feed them in preparation for sale? How do you process tossing the diseased to sharks that regularly followed slave ships?

How do you process the story of Antoney, Isabella, Pedro, and 17 other Africans disembarking in Jamestown in August of 1619? When names replace numbers, do victims become real? Bennett writes, "The slave trade was not a statistic, however astronomical. The slave trade was people living, lying, stealing, murdering, dying."

When slavery ended methods changed, but oppression remained. Fredrick Douglass wondered, "...what new forms this old monster will assume, in what new skin this old snake will come forth next." Did he anticipate the grotesque lynching of a pregnant Mary Turner 55 years after the Emancipation Proclamation? Reading about it in the 11th chapter of *Before the Mayflower*, I had to put the book down.

But my 400 Years project implores us to pick the book up again, to reject the solution of avoidance. My intention is not to overwhelm, but to generate a determination to confront what most whites are privileged enough to avoid. The weight of our history is great, but I hope we can bear it and grow strong enough to begin to deconstruct systemic racism.



*The Great Slave Auction, the largest such auction in United States history was conducted in Virginia in 1859 to sell 429 Black slaves "owned" by Philadelphian Pierce Butler so he could pay debts incurred through reckless financial decisions. Butler was one of the wealthiest and most powerful slave owners in the United States. The oldest slave to be sold was 58, the youngest three months. It was so heartbreakingly horrific that enslaved ancestors called it "The Weeping Time."*



Constance Baker Motley, first Black woman to become a Federal judge, 1966



# FEBRUARY 2019



Bessie Coleman  
First Black civilian  
to become a  
licensed pilot,  
1921

11

Sun	Mon	Tues	Wed	Thurs	Fri	Sat
					1	2
3 9:30 AM <i>Visit to Mother Bethel A.M.E. Church</i> 11:00 AM <i>Ethical Easting</i> Hugh Taft-Morales 3:00 p.m.: <i>Intro to Ethical Humanism</i>	4 7:00 PM Second Book Discussion <i>Before the Mayflower: A History of Black America</i>	5	6 PES MEETINGS: 5:30 PM Long-Range Planning Committee 6:30 PM Education Committee	7	8	9
10 11:00 AM <i>If Iola Were a Man</i> Mia Bay	11	12	13 PES MEETINGS 5:30 PM Finance Committee 6:30 PM Ethical Action Committee	14	15	16
17 9:30 AM: End Racism TF <a href="mailto:Sylmetz2@gmail.com">Sylmetz2@gmail.com</a> 11:00 AM <i>Learning from Frederick Douglass</i> Hugh Taft-Morales 4:00 -5:30 PM Philadelphia Stoics Hugh Taft-Morales	18 7:00 -9:00 PM Designer Genes Greater Philadelphia Thinking Society	19 7:00 PM Book Discussion <i>Life and Times of Frederick Douglass</i> Hugh Taft-Morales	20 6:30 PM PES Board of Trustees	21	22	23
24 11:00 AM <i>A Girl Stands at the Door</i> Rachel Devlin	25	26	27 PES MEETING 5:30 PM Building Committee PES MEETING 6:30 PM Camp Linden Committee	28 7:00 PM Amnesty International Meeting <a href="http://amnestyeastpa.org">amnestyeastpa.org</a>		

## QUOTABLE

Anyone who has ever struggled with poverty knows how extremely expensive it is to be poor.

James Baldwin

## FEBRUARY BIRTHDAYS

- 2 Sally Redlener
- 3 Arnold Fishman
- 18 Vince Russo
- 18 Lauren Strong



Having some fun on MLK Day of Service, Hugh Taft -Morales and Christian Hayden cheer on Winnie Musoni, who is crocheting her contribution to the cause.



## 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

**Philadelphia Ethical Society**  
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Hugh Taft-Morales, Leader  
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## Coffee Hour Coordinators



February 3 - Kate Esposito.  
Last names: A-E  
February 10 - Ken Greiff  
Last names: F-K  
February 17 - Garry O'Rourke  
Last names: L-Q  
February 24 - 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.

# TALK ABOUT THE 400 YEARS PROJECT

## Flowers Coordinated by Sally Redlener



February 3 - from Pat McGeever -  
"Dedicated to my loving mother  
Kathleen Hughes."

February 10 - from Ken Greiff -  
"With thoughts & best wishes for  
Arnold & Temma"

February 17 - from Nina Diamond  
- "Dedication: in honor of the 400  
years - and in continuing to moving  
forward."

February 24 - To Javad - "Best  
Wishes for a speedy recovery from  
your friends and enemies at the  
Ethical Society."

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 February

- **Dance Medicine Philly Presents: Ecstatic and Free Form Dancing Event**  
Returning Sunday, February 10 at 6 pm. Admission charge, for tickets and info:  
<https://www.facebook.com/pg/DanceMedicinePhilly/events/>

### • Realization Through Inquiry

Diamond Approach introductory offerings. Each class includes meditation, talks, inquiry practices and  
discussion. Friday evening, February 8, and Saturday, February 9. More info and registration at  
[www.diamondapproachphiladelphia.com](http://www.diamondapproachphiladelphia.com)

### • A Romantic Jazz Soirée.

Hosted by [The Primavera Fund](#), Sunday, February 17, 2019 at 4 PM – 7 PM. Contributions made at the event  
will go toward supporting young musicians with instruments from The Norman Holland-Hull Instrument  
Library, professional music lessons, music ensemble programs, and more. More info and tickets at  
<https://www.facebook.com/events/974187346115706/>

### • Winter Love Fest Concert and Workshop with David Newman & Yvette Om

An Evening of Kirtan and Sacred Song at 8PM, and afternoon pre-concert Bhakti workshop, 3 to 5PM,  
Saturday February 23. More info and tickets at  
<http://www.davidnewmanmusic.com/events-calendar/2017-08-11-omega-loeb>