



WASHline

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When fascism comes to America, it will come wrapped in the flag and carrying a cross.

— Anonymous

This quote is often attributed to the famous American author Sinclair Lewis; however, there is no known primary source that associates it with him.

It Can Happen Here!

By Mike Reid

“When fascism comes to America, it will come wrapped in the flag and carrying a cross.” This well-known quote has bounced around the Internet in various forms for years and is usually attributed to the early twentieth century, Nobel Prize winning, American author Sinclair Lewis. Anyone familiar with Lewis’ writings, especially his 1935 novel *It*

Can't Happen Here might imagine him saying it. However, it appears in none of his known writings and there is no other known primary source for it. Therefore, we must regard this attribution as spurious. We simply do not know who originally said it.

Lewis wrote *It Can't Happen Here* in the 1930s when fascism had taken hold in Italy and Germany and was ascendant in other countries as well, including the United States. Fortunately, the fascists never came to power here and with the outbreak of World War II, the movement largely dissolved.

Lewis' novel warned of a scenario where fascists could take power in the United States through the normal electoral process. In the novel, a demagogue Berzelius "Buzz" Windrip is elected President. He convinces Americans to vote for him on a platform of "patriotism" and a return to "traditional values." Sound familiar? Through a set of political maneuvers, eerily similar to what Adolf Hitler had done in Germany, Windrip manages to establish himself as a dictator. From then on, he censors the news media and suppresses all dissent. He creates concentration camps for political opponents and builds his own private paramilitary force called the "Minute Men" to enforce his rule. The Minute Men look a lot like Hitler's SS. This whole time a large group of fanatical followers lap up every bit of propaganda that he feeds them. They live inside their own bubble of reality where the leader is always right and opposing voices are all lies. Anyone who opposes their leader is the enemy. Windrip knows that he doesn't need to win over a majority of the public. He just needs to win over enough of it.

Authoritarians always look for a scapegoat to direct public ire onto, usually an ethnic or religious minority. They need an enemy to justify

their restrictions on civil liberties. A foreign war is also great for rallying the public around the flag and the leader. Religious zealotry is even better. If a demagogue can convince enough of their followers that they are doing God's work, they can be persuaded to commit any crime.

The dictator themselves, need not even be a true believer in the religion of their followers. They just need to convince their followers that they are. Performatory gestures and occasional church attendance can do that. This is nothing new. The eighteenth century English historian Edward Gibbon in his seminal tome *The History of the Decline and Fall of the Roman Empire* (1788) wrote, "The various modes of worship which prevailed in the Roman world were all considered by the people as equally true; by the philosopher as equally false; and by the magistrate as equally useful." This holds as true today as it did back then.

It Can't Happen Here is a work of fiction and the scenario it describes happily never came to pass in the United States — in Lewis' time that is. I read the novel years ago, so my memory of it is somewhat fuzzy, but I do recall thinking at the time that such a thing could indeed never happen here. Never the less, it unsettled me.

Here in the United States, right now, we see fascism creeping in fueled by jingoism and religious zealotry. We call it Christian Nationalism. I look at what is happening here in the United States today and I wonder if Lewis' novel just came out about ninety years too early. It really can happen here! Fascism is indeed arriving in America wrapped in the flag and carrying a cross.

Mike Reid is the editor of WASHline and a former president of WASH.



President's Message

By Heatherly Hodges

Happy Spring, folks! I am finally getting back to regular duties after dealing with a now 11 month migraine and a nasty spring cold. I'd like to start today's message with a whole-hearted thank you to Kari Lomano, who has unfortunately had to step down as Vice-President of WASH and Webmaster. Kari was a pleasure to work with, and WASH as a whole is sorry to see her go.

We are now looking for someone else willing to step up to the plate as WASH's VP, as well as a Webmaster for our website. The Webmaster we are searching for will have experience with WordPress and Content Resource Management systems.

Up here in Frederick, FRESH is working on its annual community service project, the Clothesline Project. The Clothesline Project is a public awareness event for survivors of sexual assault, intimate partner violence (domestic

violence), LGBTQ-related violence and human trafficking. Survivors write or draw the story of what happened to them on a t-shirt, which are then hung on a clothesline as a way of "airing our dirty laundry," or in other words, breaking the silence and taboos about sexual and intimate partner violence. We solicit shirts from all survivors of power-based violence, a term we use to encompass all forms of violence that use control and intimidation to harm someone. This broader term allows us to include forms of violence such as stalking (which may not include direct contact with the victim), sexual harassment, and intimate partner violence that is emotional, not physical.

The shirts will then be displayed for several weeks at our local college, Hood College. It's a really profoundly cathartic experience for survivors, and a really powerful reminder to the general public about how unfortunately common sexual violence is in our country (1 in 3 women and 1 in 6 men will experience some form of sexual violence in their lifetime). For more perspective of the scope of this issue, see my later article.

Heatherly Hodges is the President of WASH and coordinator of our Frederick, MD chapter.





Editor's Corner

By Mike Reid

I'm getting this out midway through the bi-monthly publication cycle rather than at the end of it. I'll work towards getting the next edition out at the beginning of the cycle in early May.

WASH president Heatherly Hodges is able to function again and has resumed her role as our prez and as chapter coordinator of FRESH. Our vice president, Kari L. has unfortunately found it necessary to step down from roles in WASH. We thank her for being there and stepping up when we needed help. The WASH board of directors will select a new VP at their next meeting. There are also vacancies on the WASH board, so if anyone would like to have a say in how this organization moves forward, please email Heatherly at heatherly@wash.org.

As always, we request material for this newsletter. Please send articles, letters, poems, cartoons, or pictures to me at editor@wash.org. We do require that all submissions be related to secularism, original material, and free of copyright restrictions.

Upcoming Events

April 26th-27th, Americans United for Separation of Church and State will hold their annual Summit for Religious Freedom (SRF) (pronounced "surf") in Alexandria, VA. SRF is always amazing.

On May 30th, American Atheists will hold a one-day, regional event in Philadelphia. Details will be available on their website atheists.org.

The annual Capital Pride festival will be held in Washington, DC on June 21st. WASH, American Atheists, the American Humanist Association, and the Washington Ethical Society will share a table at the event. Come by and say "Hi."

August 7th-9th Humanists International will hold their biannual World Humanist Congress (WHC) in Ottawa, Canada. The WHC is probably the largest secular conference in the world. Heatherly and I will be there. As of this writing, tickets are still available and may be purchased [here](#). We hope to see some of you there!

About WASH

The Washington Area Secular Humanists, Inc. is an independent 501(c)(3) non-profit organization incorporated in Maryland since 1989. It consists of multiple chapters which operate in Maryland, DC, and Virginia.

WASH is a chapter of the American Humanists Association and an affiliate of American Atheists.

Disclaimer: The opinions expressed in articles in *WASHline* are those of the authors and not necessarily those of WASH or its chapters.



Fabric of Night

By Heatherly Hodges

Sometimes numbers are overwhelming. And humans are just not very good when overwhelmed – we’re designed for smaller interactions, and we can’t always wrap our minds around immensity. Here are the numbers: 1 in 6 American women and 1 in 33 American men have been the victim of an attempted or completed rape. 1 in 4 women and 1 in 6 men were sexually abused before the age of 18.

It’s not difficult to let your mind tune out the faces and focus on the numbers; but unfortunately when that happens, we can allow ourselves to turn those faces into mathematics, and trick ourselves into believing that trauma can be reduced to actuarial science.

We have to instead remember that every number is a face, and my face is one of them – I was sexually abused and raped at age 3 and age 10. As a social worker, once I had moved past my own pain, I started picking up the pieces of other broken girls and broken boys. I started seeing each number as a face and each face as a thread, twisted and fraying, abuser and victim knotted together, each pulling the other apart, each pulled against the other threads they touch until the whole weaving is ratted and worn. I once traced abuse from an uncle to his nephew, nephew to classmate, classmate to cousin, cousin to neighbor, neighbor to brother, brother to brother – which is where I came in, trying to help “Cain forgive Abel,” and push a trail of dominoes to stand tall and strong again.

We can trace mitochondria all the way back to Africa; sometimes I wonder if we could tease apart every thread, victim and abuser, pulling gently until we traced back to the first one to take what wasn’t theirs, the first violation, the first broken

thread. Could we start over then, and fix all the broken things?

It doesn’t work like that, of course. We have to fix what’s in front of us, with whatever few and insufficient tools that we have.

As a social worker working in the trauma field, we used to talk about resiliency – that children can adapt and survive more than we think. We studied the “thrivers:” the ones who didn’t commit suicide, didn’t end up homeless, didn’t end up in jail or institutionalized – perhaps it’s telling that those are some of the standards for success for survivors of rape, sexual assault or child sexual abuse. But that was before we knew more about neurodevelopment and the effects of trauma on the developing brain.

Now we know that trauma, even prenatally, can cause debilitating and permanent damage to the brain and body. We know, from the ACE (Adverse Childhood Experiences) study, that child abuse and neglect are significant contributors to suicide risk, mental illness, substance abuse, serious physical illness, sexually transmitted disease and risk for intimate partner violence. These findings have been repeated over and over in multiple types of studies, showing that the costs of abuse can be so pervasive and damaging that even the ‘success stories’ will show scars. And with new understanding in the field of epigenetics, we know that trauma can even impact how DNA is expressed.

Sometimes the numbers are overwhelming. So we must remember that each of those numbers are faces, and more than that, we know that more often than not the brokenness is not just in the victim, but in the abuser, or in the system of power and patriarchy that enables abusers to thrive. It’s not just one breaking point, one small tear -- it’s a thread that rips and then continues to fray, tearing

other parts of the weaving. We're not just talking about the damage that happens to a person who harms another, and we're not just talking about the damage caused to the victim: we're talking about the damage to the weaving as a whole. The girl who swallows her pain at 15, the boy who punches his anger into the walls of a prison, the victim who becomes an abuser, the victim who can never let go of their pain, and all the broken girls and boys who will never be what they could have been.

The numbers aren't what matters. We can't simply turn pain into percentages, because it's not just the one woman in three women who will be sexually assaulted that are affected. It's the rapist, and the twisted structure that created him, it's the sisters and mothers of the victim, the family of the rapist, the children the victim will never have because of her trauma, the police officer responding to the scene and the doctors at the hospital, the social worker on call and the pharmacist filling a prescription for Plan B.

Science tells us that every human being can be traced back, in some way or another, to a hot valley in Africa, or to a tiny mammal hiding from dinosaurs or a fish first pulling itself onto dry land. *Mitakuye oyasin*, as the Sioux say: we are all related--that doesn't just apply to our blood and bone, it's true for every human interaction and every human connection. The pain we inflict on one person will echo out like a ripple on the surface of the water, carrying destruction in its wake. The only way to stop it is to see each pain as unacceptable, each trauma as intolerable, each violation as unimaginable. The numbers aren't 1 in anything; they're one to one, and every single one matters.

Sometimes the numbers are overwhelming. And humans are just not very good when overwhelmed--we're designed for smaller

interactions, and we can't always wrap our minds around immensity. So break it down. One number is one face is one thread, and the only way to keep the world from ripping apart is to keep our small part of the weaving together, one person at a time, one thread at a time -- weaving together a fabric of light.

Heatherly Hodges is the President of WASH

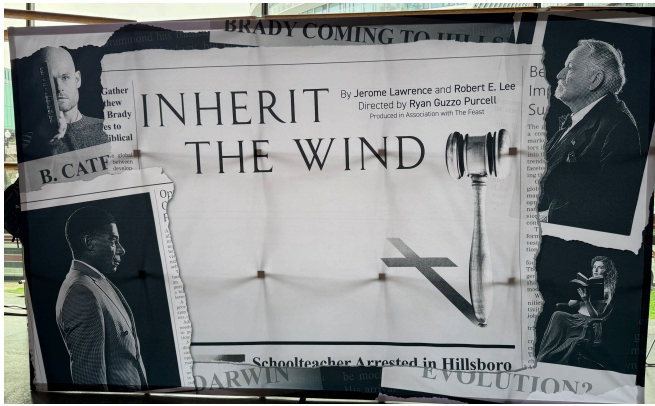
WASH Logo Merch

Get cool WASH logo apparel and other merchandise at our online Zazzle store. We have stuff with both WASH main and chapter logos. Check it out!

https://www.zazzle.com/store/wash_store

 **SAVE THE DATE!**

American Atheists will be hosting a one-day, regional event to be held on Saturday, May 30, 2026 in Philadelphia. Details will be posted on their website atheists.org.



Inherit The Wind

A review by Mike Reid

From February 27th to April 5th 2026, Arena Stage in Washington, DC performed my favorite play, *Inherit The Wind*. This 1955 play written by Jerome Lawrence and Robert E. Lee (No, not THAT Robert E. Lee!) dramatizes a highly fictionalized account of the famous “Scopes Monkey Trial” of 1925. This is timely, as last year marked the centennial of the trial. (I wrote about it in the [September/October 2025 edition of WASHline](#)) It is from this play and the subsequent films based on it that most people know the Scopes Trial. As a student of the trial, the play’s major deviations from the historical facts of the actual court case jump out at me, but I recognize that it does keep public memory of it alive.

The Scopes Trial tested the legality of Tennessee’s *Butler Act*, a law which prohibited the teaching of anything inconsistent with the Biblical account of Creation in the state’s public schools. This naturally included Darwinian evolution. The whole affair was instigated by the then nascent ACLU and some businessmen in the small, and economically depressed town of Dayton, Tennessee. The ACLU wanted a court case that they could use to challenge the constitutionality of the statute. They did not want to win the case. They wanted a conviction that they could then appeal all the way up to the U.S. Supreme Court

in hopes of establishing a nationwide legal precedent. The Dayton businessmen sought national notoriety for their town that they hoped would bring an economic boost to their struggling community. Agendas aside, the trial is best remembered as a monumental legal clash between two of the most prominent attorneys of the day, William Jennings Bryan and Clarence Darrow.

The main protagonists in the play are based on real figures from the trial. The character “Bertram Cates” is the local high school teacher John Scopes, who was the defendant in the 1925 trial. Scopes stood accused of violating the *Butler Act* by (gasp!) teaching evolution in a biology class. “Matthew Harrison Brady,” the eloquent and impassioned prosecutor, is William Jennings Bryan. Bryan was a famous lawyer and politician known for his oratory and as a three-time failed presidential candidate. Most importantly to the trial and play, he was an ardent Biblical Creationist who saw any science that challenged Biblical narratives as being inherently false and dangerous to public faith and spiritual health. The primary defense attorney, “Henry Drummond,” is Clarence Darrow. Darrow was possibly the most famous and controversial defense attorney in the country at the time. He was known for defending civil rights as it existed back then, for representing unpopular defendants, and for being an agnostic. The cynical and sardonic reporter covering the case in the play, “E. K. Hornbeck,” is H. L. Mencken. Mencken was a widely-read columnist for the *Baltimore Sun* and was known for his biting criticisms of religion, contemporary public figures, and well, society in general. Other characters in the play are mostly composites of real figures or are wholly fictitious.

The play focuses on two main plot threads. One is a battle of modernity as represented by Darwinian evolution pitted against outdated tradition as represented by Biblical creationism.

The other is the rhetorical clash between the two legal titans Brady (Bryan) and Drummond (Darrow). Although the dialog is almost entirely made up, the play does a good job of conveying the contest between science and religion that is still going on today and of the courtroom battle between the two legal goliaths. Although fiction, I think that it captures much of the feel of the trial and how it was received by the public, at least from what I can discern from my admittedly amateur studies of the actual event.

The play starts out with Cates in jail for teaching evolution. In reality, Scopes was never jailed and was never in any danger of being jailed. The play makes no mention of the fact that the whole affair was contrived by the ACLU and the local businessmen and that those businessmen had specifically recruited Scopes to be the defendant in their PR stunt – Uh, I mean “trial.” In my opinion, these are the two most important places where the play diverges from the actual history.

The play also contains a sweet little Romeo & Juliet-type subplot where Cates is romantically involved with a young, local woman named Rachel. Rachel is the beloved daughter of the widowed fundamentalist preacher Rev. Jeremiah Brown. Rev. Brown abhors evolutionary theory and strongly supports the prosecution of Cates. Rachel, fearing for her boyfriend’s reputation and indeed his freedom, visits him in jail and passionately, but unsuccessfully pleads with him to retract his teaching and ask for forgiveness. After the trial, Rachel reluctantly accepts that the scientists might be right, defies her father, and leaves town with Cates. It’s so endearing that I rather wish their romance were based on something real, but alas, Rachel and Rev. Brown are entirely fictitious. The play, as with the real trial, ends with Cates (Scopes) being convicted, but it’s clear to the audience that this is far from the end of the greater matter.

Although Lawrence and Lee based their 1955 play on the famous Scopes trial, which had then taken place some thirty years earlier, their agenda was more contemporary. When they wrote the play in the mid 1950s, the country had just painfully lived through the infamous McCarthy era. Their play was more of a critical commentary on that than it was a dramatization of the Scopes Trial. They subtly imply this in their recondite title of the play which they took from the Biblical passage, “Those who trouble their households will *inherit the wind.*” (*Proverbs 11:29*) This is generally lost on modern audiences. Inevitably, we interpret any creative work within the context of our own time.

Arena Stage did a wonderful performance of *Inherit The Wind*. In its performance, Brady and Drummond are dressed for the 1920s. Drummond even sports Darrow’s trademark suspenders. However, the other characters are costumed in mostly modern attire. The cast is of mixed gender and race. The prominent figures in the real 1925 trial were all white men. Their Cates has a sort of contemporary any-guy-on-the-street visage to him unlike the bespectacled and rather nerdy-looking John Scopes. As one of the actors said in a discussion after the performance, they wanted their drama to fit into any time period, not specifically the 1920s. I think that their anachronistic mix of costumes and hairstyles did this effectively and caused the audience to focus on the ideas behind the play and to not be distracted by historical specifics.

For me, the most poignant moment came near the end. Brady has won the case. Cates has been convicted. Savoring his victory, Brady attempts to deliver a religion-soaked soliloquy to the large public gathering outside the courthouse. As he speaks, he watches in dismay as his audience loses interest and steadily melts away. Finding himself standing alone, Brady realizes that he is now

yesterday's man and that he has won the battle, but lost the war. Modern science will ultimately prevail. This realization brings upon him a despair so grievous that he dies immediately thereafter. Hornbeck acerbically quips, "He died of a busted belly" probably alluding to Brady's perceived vanity or dogmatism rather than Bryon's known hearty appetite. Arena depicts this by placing Brady in the center of the stage while other actors representing the jaded crowd circle around and exit one by one. The actor portraying Brady conveys his distress wonderfully and Arena effectively engineers this within their limited stage space.

Like all theatrical or film performances, the production company and the actors color their performance with the look and themes of their own time, place, and dramatic style. This keeps the play fresh and relevant. I thoroughly enjoyed Arena Stage's performance of *Inherit The Wind* even though I have seen it performed elsewhere and on film. Yes, it deviates from the real event upon which it is based, but the writers back in 1955 were not seeking historical accuracy. They changed the names of all of the characters. They were making a social comment as much relating to their own time and perhaps unintentionally, one that speaks to us decades later.

Mike Reid is the editor of WASHline and a former WASH president.

American Atheists' Virginia Secular Advocacy Team

By Aiden Barnes

In partnership with American Atheists, Virginia's Secular Advocacy Team (VA SAT) put in a lot of work during the General Assembly session this year, drafting and submitting testimony on several bills, often on very short notice, as even though this was an 8-week "long session," the VA legislature still moves at break-neck speeds. With session officially adjourned, I'd especially like to highlight how we've helped to protect and expand access to reproductive healthcare:

- Passed the Right to Contraception Act (HB6/SB596) and sent it to Governor Spanberger for signature;
- Passed the Contraceptive Equity Act (HB1182/SB361) and sent it to Governor Spanberger for signature;
- Passed the Abortion Clinic Access Protection Act (SB137), got the strongest possible version out of Conference Committee, and sent it to Governor Spanberger for signature.
- Passed the Constitutional Amendment for Reproductive Freedom resolution the required second time - it will go to the voters in November;
- Passed ballot language outlining the Constitutional Amendment for Reproductive Freedom; the Governor has already signed it and voters will see this language when they vote on the amendment in November;
- Blocked 7 anti-reproductive freedom bills in committee that will not see the light of day again this year!

Although the 2026 legislative session is officially done, the Virginia Secular Advocacy Team is already prepping for 2027, as we're still working on getting Medical Aid In Dying passed, along with other priorities like comprehensive sex education, healthcare transparency, and our latest push for a bill we're calling Promoting Liberty & Upholding the Rights of All Learners (PLURAL) Act. Effectively, PLURAL will act as a secular students' bill of rights.

So if issues like are important to you, please consider joining our Secular Advocacy Team, or volunteer as an Assistant State Director for American Atheists. Our movement is built on resilience — and with your advocacy, we will keep pushing forward until Virginia is a state where everyone can access the care they need, free from barriers, fear, or discrimination.

Reach out to Virginia State Director and SAT co-chair Aiden Barnes via email at abarnes@atheists.org for more info.

American Atheists' Maryland Secular Advocacy Team

By Mike Reid

Working closely with American Atheists staff, the Maryland Secular Advocacy Team (MD SAT) actively opposed legislation introduced into the Maryland state legislature that would infringe on church/state separation. Christian nationalists have less influence in Maryland than they do in some other states, but they are here, they are active, and they need to be opposed.

MD SAT members submitted written testimony and testified in-person at the state capital in Annapolis against two bad bills introduced in the House of Delegates. One would place a Ten

Commandments monument on the grounds of the state house. The sponsor of this bill testified that our legal systems are based on the the Ten Commandments, therefore a monument to them would be appropriate. We pointed out in our opposing testimony that this is ahistorical malarkey. Our legal system is based on English Common Law, which developed over centuries of court rulings. The Ten Commandments were not part of it.

The other is a Religious Freedom Restoration Act (RFRA) bill. RFRA bills have been introduced in state legislatures all over the country. They purport to protect the free exercise of religion by prohibiting any government interference. At first, this might sound all well and good; however, they also create a gaping loophole that allows religious organizations that receive government support to avoid complying with civil rights laws and to practice religious discrimination. Religious freedom is not currently at risk in Maryland. This bill is not needed and could be dangerous.

Conservative legislators also introduced several antiabortion bills. Reproductive rights are protected in the Maryland constitution and have widespread public support. We knew that these were never going anywhere, so we monitored them, but did not see a need to take action.

Happily, none of these bad bills advanced out of committee. They almost certainly would have died anyway without our efforts, but it's still important to actively oppose them.

The Maryland legislative session ends on April 13th, but we will be back next year. If you are a Maryland resident and would like to get involved in protecting our cherished separation of church and state, please contact MD SAT co-chair Mike Reid via email at Mike.Reid@atheists.org.



Announcements

From the [AHA Organizer Digest](#). These are not WASH events. WASH relays these announcements on behalf of our friends at the American Humanist Association.

Monthly Organizer Connect Afternoon

Consider this your standing invitation to our monthly connect for humanist organizers. It's an hour to pause, take a breath, and confirm we're all still paddling in the same rational direction.

Get the Dispatch: Hear the latest from the AHA.

Forge New Tools: Learn from fellow organizing what's succeeding and what's a 'learning opportunity'.

Catch the Spark: Leave re-armed with purpose and tethered to a nationwide conspiracy of kindness and logic.

- Every 3rd Tuesday of the month at 4 pm ET.
 - Register [HERE](#).
- Every 1st Wednesday of the month at 7 pm ET.
 - Register [HERE](#).

Leave connected, fired up, and ready to make some good trouble.

Monthly Action Network Training

Learn how to use the Action Network web-based tool for non-profit organizations. Action Network provides tools for fundraising, email, event organizing, and more. Jake Via, Organizing Director for the AHA, will teach remote classes every second Wednesday of the month. Register [HERE](#).

American Humanists Launch “How to Humanist” Podcast

It's really good, y'all! Listen to the podcast [here](#) or follow on your favorite podcast app!

Advocacy Training

Open to any humanists who want to learn how to do more advocacy, join us for an hour of learning with Rachel Deitch, AHA Policy Director.

- Thursday, May 14th Lunch & Learn Advocacy at 12 ET.
 - Register [HERE](#).
- Thursday, May 14th Evening Advocacy 8 pm ET.
 - Register [HERE](#)

New Request from AHA's Legal Team

The AHA's legal department is looking to speak with pregnant humanists or humanists thinking of having kids that live in the American South or Midwest. Please contact us at legal@americanhumanist.org if you would be willing to have a conversation - no commitment beyond that!

Bringing Humanism Home:

The AHA Center for Education is excited to offer *Bringing Humanism Home* — a free, flexible curriculum designed to help families explore humanist values together, right where it matters most.

[Check it out](#) and please share it with your community!

Action HQ

Bookmark, Take Action & Share & Check for Updates! <https://americanhumanist.org/actionhq/>

Chapter Reports

Baltimore Secular Humanists (BSH)

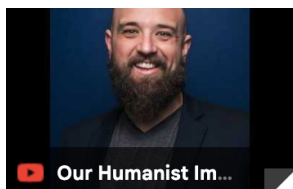
BSH has meetings a various times and places around Baltimore, Baltimore County, and Harford County. Watch the meetup site for the latest events: <https://www.meetup.com/bsh-wash/>.

There are also several other non-WASH meetup groups in the Baltimore area, including Human Values Network Meetup (<https://www.meetup.com/the-human-values-network-hvn/>) and Baltimore Atheists, that hold monthly discussion groups. BSH also posts notices of university lectures that are held in person or on Zoom. These are posted with about a week's notice. We have posted events that are sponsored by Profs & Pints (<https://www.meetup.com/profs-and-pints-baltimore/>) with lectures from university professors. They charge an admission fee. Some of their past lectures can be found online: <https://www.profsandpints.com/online-talks>.

Maryland-DC Chapter (MDC)

Recent Past Events

Our Humanist Imperative to Fight Racism was Sunday, March 15 2:00PM EDT. Although I am a black person, I don't know everything about racism. I learned from Jake's talk to us. You can watch it here:



<https://youtu.be/WXLT8wBctt4?si=xjEtOyi5x1cIOFDL>

Upcoming MDC Events

Saturday, April 18th 1:00 PM EDT at UPSIDE on Moorer1700 N Moore St Arlington, VA 22209

MDC events are posted at <https://www.meetup.com/wash-202/>.

Frederick Secular Humanists (FRESH)

FRESH meets twice monthly in Frederick, MD. Our regular meetings are held on either the third or fourth Sunday of each month (based upon library availability) at the C. Burr Artz Public Library at 110 E. Patrick St., Frederick, MD 21701. Occasionally, if that venue is not available, we will meet at the Urbana Regional Library at 9020 Amelung St., Frederick, MD 21704.

FRESH is close to finishing its third annual Clothesline Project, a public awareness event for survivors of power-based violence.

Kicking off the summer:

WASH's own Mike Reid will be doing a talk on human evolution with replica hominin skulls on June 28th a 1:30 pm at the C. Burr Artz Public Library in Frederick.

Mike will give a tour of the Human Origin exhibit at the Smithsonian National Museum of Natural History where he has been a volunteer for many years on July 26th, time to be announced.

Rob Boston, recently retired from Americans United for Separation of Church and State, will talk to us about church-state separation on August 23rd 1:30 pm at the C. Burr Artz Public Library in Frederick.

Our annual picnic will be held on September 30th at Noon at Pine Cliff Park in Frederick. Hope to see you!

Additionally, FRESH meets on the second Sunday of each month at 6 pm for an informal social hour at the Brewer's Alley restaurant at 124 N. Market St., Frederick, MD 21701. Our events are announced on our Meetup Page.

For more information, please visit our webpage at <http://wash.org/fresh>

For event details please visit our Meetup Page: <https://www.meetup.com/fresh-wash/>

All are welcome to attend our events, but an RSVP on Meetup is appreciated.

Shenandoah Area Secular Humanists (SASH)

SASH meets twice each month by Zoom to accommodate our attendees from all over the USA. Our meeting on the second Sunday morning of each month is a discussion on a humanist topic. An upcoming topic is "Living a Humanist Life."

On the last Sunday morning of each month our book club meets. Our monthly (second Sunday morning of each month) Zoom-based meetings always have interesting discussions on such things as Free Will. In addition, we have a vibrant book club on the last Sunday morning of each month. In March and April, we'll discuss Sarah Bakewell's *Humanly Possible*.

SASH will announce the winner of its annual high school seniors' essay contest in the next edition of *WASHline*.

Please email sash@wash.org for more information or check our meetup page:

<https://www.meetup.com/shenandoah-area->

Southeast Virginia Atheists, Skeptics & Humanists (SEVASH)

The SEVASH calendar remains pretty active with all of our regularly scheduled social events across the Greater Hampton Roads area, from Virginia Beach to Williamsburg, which has included gaming socials, weekly team trivia, brunches, dinners, coffee get-togethers, etc. We recently introduced a monthly sober meetup event specifically for folks who are in recovery or just don't want to be around alcohol. We've also had a lot going on with our activist efforts as well, with 6 different NO KINGS rallies happening in our area on March 28th!

SEVASH volunteers continue our mutual aid efforts stocking and maintaining our Free Food Pantries in both Norfolk and Newport News, as well as working with the LGBT Life Center's Pride Pantry. We've been awarded with grants from affiliates like American Atheists to help keep our pantries stocked.

Our first Free Little Humanist Library in Norfolk continues to be actively used, and we're still working to secure a location on the peninsula for the installation of our second library.

All of this of course is in addition to our regular schedule of dinners, brunches, team trivia and other social / gaming events.

SEVASH events are announced on

<https://www.meetup.com/sevash/>

Northern Virginia Chapter (NVC)

NVC announces its events on the main WASH Meetup page. For upcoming events, please check

<https://www.meetup.com/humanism-218/>

DC Region Atheists (DCRA)

We host a Secular Zoom Community meeting on the second Thursday of each month at 7 pm. We nourish our connections with like-minded secular people and discuss a broad range of topics on religion, science and secularism. Please RSVP for a monthly meeting at: <https://www.meetup.com/dc-atheists>

DC Atheists, Humanists & Agnostics (DC-AHA)

DC-Atheists, Humanists, and Agnostics group (DC-AHA) meets at Madhatter (1319 Connecticut Ave NW, DuPont Circle) for happy hour the first Wednesday of the month at 6-8pm.

<https://www.meetup.com/DC-Atheists-Humanists-Agnostics/>

Atheists, Agnostics, and Secular Humanists of Richmond (AASHR)

We serve the greater Richmond, VA area. Our events are announced on

<https://www.meetup.com/aashr-wash>

<https://www.facebook.com/groups/atheistsandagnosticsrichmond/>

Other Chapters

For information on WASH's other chapters, please see the Chapter Contact Information on the the chapter pages at wash.org.



WASH Contact Information

Web: www.wash.org

US Mail:
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P.O. Box 352
Frederick, MD 21705
 email address: inquire@wash.org

WASH Volunteers

Heatherly Hodges, *President*
 Bill Creasy, *Secretary*
 Matt DeGrave, *Treasurer*

Mike Reid, *WASHline Editor*

Chapter Contact Information

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2. Baltimore Secular Humanists (BSH)

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3. Hartford County Secular Humanists (HCSH)

(A Subgroup of BSH)
Bel Air, MD
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4. Charlottesville Atheists and Secular Humanists (CASH)

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5. DC American Humanists (DC-AHA)

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6. DC Region Atheists (DCRA)

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7. Frederick Secular Humanists (FRESH)

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8. Fredericksburg Secular Humanists (FSH)

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9. Atheists, Agnostics, and Secular Humanists of Richmond (AASHR)

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10. Lynchburg Area Secular Humanists (LASH) Lynchburg, VA

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12. Shenandoah Area Secular Humanists (SASH)

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13. Southeastern Virginia Atheists, Skeptics & Humanists (SEVASH)

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15. Southern Maryland Secular Humanists (SMASH)

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