



# Ethical Views

April 2004 Vol. 118, No. 8 Newsletter of the Philadelphia Ethical Society

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**Sunday, April 4**

**Platform:** Richard Kiniry, Leader, Philadelphia Ethical Society

*Darwinian Spirituality*

While spirituality is often a lot of hokey, there is no doubt that each of us has a personal inner life full of ideas, feelings and commitments. We humans are conscious nature. How does our inner life relate to the evolving experience of humankind?

**Sunday, April 11**

**Platform:** *Spring Festival.*

The long, cold winter is over, so let's celebrate warm days, new life, community, and the beauty of Nature together. Music, poetry, prose, and a bubbling fountain surrounded by flowers will fill us with joy. All are welcome.

**Sunday, April 18**

**Platform:** Chris Albertson, Broadcaster, Music Critic

*My 50 Years in Jazz*

Grammy award winner, and author of *Bessie*, a biography of Bessie Smith, Mr. Albertson will talk about his interest in jazz music and blues, which developed while he was still living in Denmark — how it changed his career path and brought him to the U.S. and, eventually (with \$10 to his name) to Philadelphia.

**Sunday, April 25**

**Platform:** Jone Johnson Lewis, Leader, No. Virginia Ethical Society

*10 Great Ideas from Felix Adler*

Felix Adler, the founder of Ethical Culture, created a comprehensive philosophy of life that he never expected Society members to embrace totally, but some of his ideas are central to our evolving religious approach.

*Leader's Message*

## Choices That Haunt Us

Richard Kiniry

Will we ever get over Vietnam? Not the actual war but the war about the rightness of the whole effort? The issue that continues to fester beneath our public life has again taken center stage. Of course, it is a generational obsession and with our new, ongoing war in Iraq and with Presidential candidates touting or running away from their Vietnam war record, it becomes clear that the Vietnam War is part of the conflicting myths and metaphors that divide us. That war of words and myths may go on forever but more important is its effect on the lives of actual people. Specifically I'm concerned for the young people who for less than free-choice reasons tie their lives to the military mind set and then become lifelong supporters of the old and outdated death game as a way of life.

How do we respect and care about people who willingly become small but essential cogs in the military machine? After all, it is the military machine that incarnates the belief in military power as a solution to world problems while if anything it is the cause of world problems, a military machine that would dissolve if all those young people would just say no. How to be honest about your belief that their choice is misguided and at the same time be caring?

The disrespect shown toward the returning soldiers during Vietnam continues to be part of the lore that the pro-military crowd

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Platforms at 11:00 AM.

All are Welcome!

Coffee Hour & Discussion  
follow the Platforms.

Piano Interludes performed  
by Tim Ribchester.

Childcare provided at no charge.

waves as a bloody shirt. We don't want that to happen again and not because it is bad politics but because we want better for the soldiers of today. They are our fellow human being and in general their motives are good, even noble. They may be

used for unjust, destructive purposes but their commitment and courage are genuine. Their loyalty to their group is admirable although the group is often the tool of darker forces.

The devotion of these young people, whether still fresh-faced or now old and weathered, becomes the justification for the next war. It is their naïveté that makes war possible. Certain pundits and politicians talk with pride of the lack of sophistication of "real" Americans. Not questioning authority becomes a virtue, questioning treason. Avoiding doubt with simple values becomes a source of national pride.

So, while it is justifiable to say, bring the troops home, pitying them when they return is not a solution to the evils of war. They are a reflection of the world we live in and we all have to take responsibility for what soldiers do in our name. Yes, we have diverse opinions on the justice of particular wars, but the glorification of the warrior and the military culture is the problem that must be addressed. Besides reminding people that the soldier is a pawn of unseen, morally questionable interests, we ought to question institutions such as our education system. These days it seems to be glorified job training (and doesn't even do that well) and generally doesn't encourage critical thinking. People have limited choices from the menu society offers and within those limitations they will grab what provides them both a living and a sense of meaning. Do we have better choices to offer that fill those needs? ◇

### *Education Committee Report*

# Love and War

Temma Fishman, Chair

Love in Ethical Culture is reasoned, not usually emotive or sensual, reflecting our beginnings at the end of the Victorian era. We think of love as a sense of connection characterized by yearning and appreciation. The love of what's right brings us together. So stated Bart Worden, leader of the Ethical Society of Westchester in his talk, *Making Love in Ethical Communities*. He described the biological and moral bases of love, but he best illustrated the miracle of love with the following story by psychologist Jack Kornfeld:

Once on a train from Washington to Philadelphia, I found myself seated next to an African-American man who'd worked for the State Department in India, but had quit to run a rehabilitation program for juvenile offenders in the District of Columbia. Most of the youths he worked with were gang members who had committed homicide. One fourteen-year-old boy in his program had shot and killed an innocent teenager to prove himself to his gang. At the trial, the victim's mother sat impassively silent until the end, when the youth was convicted of the killing. After the verdict was announced, she stood up slowly and stared directly at him and stated, "I'm going to kill you." Then the youth was taken away to serve several years in the juvenile facility. After the first half year the mother of the slain child went to visit his killer. He had been living on the streets before the killing, and she was the only visitor he'd had. For a time they talked, and when she left, she gave him some money for cigarettes. Then she started to visit him more regularly, bringing food and small gifts. Near the end of his three-year sentence, she asked him what he would be doing when he got out. He was confused and very uncertain, so she offered to help him get a job at a friend's company. Then she inquired about where he would live, and since he had no family to return to, she offered him temporary use of the spare room in her home.

For eight months he lived there, ate her food, and worked at the job. Then one evening she called him into the living room to talk. She sat down opposite him and waited. Then she started, "Do you remember in the courtroom when I said I was going to kill you?" "I sure do," he replied. "I'll never forget that moment." "Well, I did," she went on. "I did not want the boy who could kill my son for no reason to remain alive on this earth. I wanted him to die. That's why I started to visit you and bring you things. That's why I got you the job and let you live here in my house. That's how I set about changing you. And that old boy, he's gone. So now I want to ask you, since my son is gone, and that killer is gone, if you'll stay here. I've got the room, and I'd like to adopt you, if you let me." And soon she became the mother of her son's killer, the mother he never had.

Such is the power of a love so sublimely ethical and imbued with the worth and dignity of human life that it can eliminate and redeem one's enemy at the same time.

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Dr. C. James Trotman, Professor of English and Founding Director of the Frederick Douglass Institute at West Chester University, gave his talk, *The Life of Matthew Anderson*, on the last day of Black History Month and one day before the start of Women's History Month. On this auspicious day, Dr. Trotman bade us, "Think about the peacemakers and bridge makers in our legacy and culture. Give voice to the voiceless." Matthew Anderson, Presbyterian minister, celebrated orator, leader, and pastoral figure prominent in Philadelphia, was born in Greencastle, PA in 1845. He worked to right the wrongs of slavery by fighting racism in America. Although he was a "millennialist" who talked about damnation and the coming of the Messiah, he was educated in Princeton's Theological Seminary and was the first person of color to live on its campus. He founded three Borean organizations in Philadelphia - a church, a bank, and a school. The name "Borean" has biblical sources and reflects Anderson's personal experiences in Borea, Ohio. The Borean Church, originally an Evangelical church, fell under Anderson's leadership in 1879. He declared, "The great mission of the Borean Church is to reveal the great possibility of the Negro for good and to cause men to act instead of being acted upon." With his wife, Dr. Caroline Stills, he emphasized spiritual and intellectual activity and constructed the Borean Enterprise, which had many programs, such as a kindergarten, a Young Women's Parlor, a dispensary to benefit women and children, a Literary Society, a Seaside Home, and a Trades Association. He lectured and sermonized on the Presbyterian faith while working for more inclusiveness in the church and hope for his people. Matthew and Caroline were ambitious in serving the downtrodden of their race in 19th century America. Looking at their lives "sheds light on the hole in history that ignores race and the influence of the African American," said Dr Trotman, who concluded with these words: "If one child doesn't have shelter, food, or is outside of franchise, that is a problem to each of us, who should find some way to respond." And with Dr. Martin Luther King, Jr.'s unifying message from a Birmingham jail: "We are caught in an inescapable network of mutuality - tied in a single garment of destiny."

It was a few days before the first anniversary of the U.S. invasion of Iraq that Ken Estey, Executive Director of Peace Action of New York State, in his platform entitled *Tough Peace*, asked, "Can we do better? Are there viable, ethical, and political alternatives [to war]?" From his students at Brooklyn College and in his work as an activist, Ken hears that the world still says "No" to war. He described his journey from John Birch Society member, Evangelical, and conservative Republican to where he is today. In 1991, he entered a theological seminary, where he studied ethics and became a member of Peace Action. While holding up a copy of the U.S. Constitution he challenged us with, "Is it possible to build a new world - a realistic utopia working toward betterment? Is it possible to assess alternatives using science, politics, and morality? Look at the past and the mess we're in. We've declared war eight times and been involved in 230 undeclared wars. Where are we now with ten thousand Iraqi civilian deaths and tens of thousands injured in this multi-generational war?" He explained that the Monroe Doctrine and the idea of Manifest Destiny have provided justification for invasion and expansionism - accompanied by the belief that America is special, set apart, and chosen by God to be the nation of the future. More than five hundred U.S. soldiers are dead and three thousand injured. All who fought are changed forever. The war on Iraq has cost \$104 billion with more to come. Ken believes Bush's national security strategy can be summed up with the words, "My country will take over the world." To the question, "Where do we go from here?" he offered this answer: "Let's look ourselves in the eye and campaign for a new foreign policy. Support Peace Action. Ask, 'Whose country is this - mine, ours, someone else's? How are we going to do to take it back?' We're going to work hard, help each other, reaffirm each other". In closing, he recited the words inscribed over our stage: "The place where we meet to seek the highest is holy ground." As he encourages his students to get involved, so he induced us to go forward and join in the effort for peace because, "You cannot know what effort your work and witness have on others". <>

## **TEX - MEX : BIENVENIDOS YA'LL** **Friday, April 16 at 7 PM**

Get those taxes done so you can celebrate  
April 16th at the Tex-Mex party!

When the Spaniards sailed to Mexico, they  
discovered chocolate, peanuts, vanilla, squash,  
avocado, coconut, corn, tomatoes, and beans along  
with Montezuma's gold...  
(and Montezuma's revenge???)

Just put Tex-Mex into your browser and there's  
a wealth of information. We'll start out with  
Margaritas and Coronas and Richard's guacamole  
and go on from there - Chalupas, chimichangas,  
tacos, burritos, carnitas, empanadas, enchiladas,  
chili con queso, etc, etc. Carol Love has recipes for  
those who have no computers.

For desserts - pralines, lime pie, pecan pie or  
sopaipillas could appear. Sign up soon to bring your  
favorite - and if you bring a hat you can try  
the Mexican Hat Dance!!

\$10 - \$5 if you bring a Tex - Mex goody to share.

## Biography

**W. Wilson Goode** platform speaker at the Philadelphia Ethical Society, January 11, 2004  
by Nancy Freilich.

Dr. W. Wilson Goode, former mayor of Philadelphia, was born in Seaboard, NC in 1938, the next to youngest of four brothers and two sisters. His parents were sharecroppers, and he, like his sisters and brothers, worked in the fields between the ages of six and fifteen. When he was fourteen, Wilson came to Christ, and he believes that this enabled him to achieve success despite his stutter and a highly transient mode of living.

When he was fifteen, his father — who regularly beat members of the family — was incarcerated, and the family moved to Philadelphia to join Wilson's older, married sister. His mother worked at St. Vincent's Hospital as a laundry aide, and his brothers found work at the Louis Sherman Box Factory. Wilson was enrolled in the 10<sup>th</sup> grade at John Bartram High School, where the student body of 3000 was 85% white. Although he made the honor roll and was elected to student government, he was told by his guidance counselor that he was not "college material." So he took a job as busboy at the American Tobacco Company.

However, Muriel Lemon, wife of his pastor, told him that the First Baptist Church Paschall would give him the spiritual and financial assistance to go to college. He enrolled at Morgan State University, a historically black college in Baltimore. Intending to become a history teacher, Wilson majored in government and history and graduated ninth in a class of 226.

After serving two years in the army as a second and first lieutenant, he worked as a claims examiner at Allstate Insurance, until Mrs. Nettie Taylor, a trustee at First Baptist Paschall, obtained a position for him at the Philadelphia Council for Community Advancement (PCCA), a non-profit agency promoting low and moderate income housing. While there, he earned a Master of Government degree from the Wharton School of Business and eventually became Executive Director of PCCA. Governor Shapp noticed his performance and asked him to become Commissioner of the Public Utility Commission, where he decided on appropriate rates for telephone, gas, water, electricity, and taxi services.

As Commissioner, Goode captured Mayor William Greene's attention and was invited to serve as Philadelphia's Managing Director, in charge of a billion dollar budget and over 30,000 employees. When Greene declined to run for re-election, Goode felt qualified to enter the race, based on all of his experience. The voters agreed, and from 1984 to 1992, W. Wilson Goode served as mayor of Philadelphia.

After leaving office, Goode was appointed by President Carter to serve as Deputy Assistant Secretary of the Department of Education. While serving in this position, Goode earned a Doctor of Ministry degree at Eastern University. He not only served as a minister, but also became associate professor of political science and urban studies at Eastern College in St. Davids, PA, and founded Goode Cause, a program to mentor black African males, and Amachi, a program to help children of the incarcerated.



W. Wilson Goode  
talking to members

## President's Message

# Belonging

by Arnold Fishman

We all belong to groups. We join them for various reasons with different expectations. What should we do when those expectations are not met? There are, of course, many options open to us. We could quit. And, if the reasons for joining in the first place are no longer applicable, this is, perhaps, the best course of action. Lives change and with that, needs change. Circumstances change. "Does she have a pretty girl friend?" is no longer the important question. The world changes. "Better dead than red" seems far away. But if you joined a group as a response to some perceived need and that need remains unchanged, then the act of joining is, I submit, a signal of some sort of commitment to the group. That commitment is that you will do your share to fashion the group to fulfill its destiny and thereby meet your expectations.

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Belonging permits the organization to have its own reciprocal expectations. Each member has a right to expect your cooperation in the advancement of the group's aims and should be confident in anticipating your willingness to do your share in bringing about its success. Quitting is not an ethical option until you can honestly say that, as seen through the eyes of the other members, you have fulfilled the reasonable expectations of the group. This is especially true with respect to commitments you have made. Certainly you must do what you have agreed to do. You cannot walk away owing anything and consider yourself to have behaved honorably. If organizations do not succeed, it is because their members failed to make them work. If joining and quitting is the pattern, and if needs remain unsatisfied, perhaps some introspection is in order.

Even if you quit, it is not ethical to try to destroy the group because of your disappointment. You can walk away having completely discharged your commitments and the group's reasonable expectations, but you may not do it in a way that injures the remainder of the group. The price of admission must be at least that high. It must be as important to act ethically toward the organizations you abandon as it is with respect to those you continue to support. Ethically, therefore, when you have concluded that the group can ask no more of you and you must leave in spite of not realizing your goal, you are obligated to do so in such a way as to not interfere with the possibility of the group's success in your absence. Those are the obligations of belonging.






What is true for the relationship of the individual and the group is equally true for group to group situations. When an organization has groups as its constituent members, those groups are required to behave ethically. The American Ethical Union, the federation of the twenty-three societies and fellowships across the country, relies upon the support of each of them. They must act to bring out our best. <>

The appearance of the world at any moment - the very colors and tastes and sounds of immediate surroundings - depends upon nothing so much as our relations with people. If they are unproductive, parasitical, spiteful, depressing, then neither the skies of night nor the light of day will be found anywhere a cheering glow. However, if these relationships are of mutual respect, and are affectionate, if they include fruitful and sustained give and take in purposive enterprise toward a common goal, then the surroundings are seen as anything but bleak and glaring sandbanks. The seasons and the rivers and the winds and the stars become adornments of a heaven that lies about us.

Lester Mondale, Leader,  
Philadelphia Ethical Society, 1953 to 1958



# April at the Philadelphia Ethical Society - Celebrate Nature

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
				1	2	3 3 PM - at 1 <sup>ST</sup> Uni. Criminal Justice System
4 10:40 AM <b>Singing Practice</b> 11 AM <u>Platform</u> <b><i>Darwinian Spirituality</i></b> 1:30 PM <u>Class</u> Introduction to Ethical Humanism	5	6	7 <u>Class</u> 7:30 PM Defining the Good Life	8 <u>Meeting</u> 630 PM Community Committee	9	10  10 AM - meet at the Society for a <b>Work Day at Camp Linden</b>
11 11 AM <u>Platform</u> <b><i>Spring Festival</i></b>  12:30 PM Annual Pledge Luncheon	12  <b>&lt; Jeanette Kohler on the 11<sup>TH</sup></b>	13  <b>Aissia &gt; Richardson on the 14<sup>TH</sup></b>	14 <u>Meetings</u> 6:30 PM Ethical Action Committee 7:30 PM Education Committee	15 <u>Class</u> 7:30 PM The History of Ethics	16 7 PM <u>Social</u> <b>Tex - Mex</b>	17
18  11 AM <u>Platform</u> <b><i>My 50 Years in Jazz</i></b>	19	20	21 <u>Meetings</u> 6:30 PM Executive Committee 7:30 PM Board of	22  <b>Kate Esposito</b>	23	24
25 11 AM <u>Platform</u> <b><i>10 Great Ideas from Felix Adler</i></b>  March for Women's Lives	26  <b>&lt; Chuck Hinson</b>	27 <u>Class</u> 7:30 PM Social Analysis: Economic Justice	28 <u>Meeting</u> 730 PM Camp Linden Board of Trustees at the Society	29	30	 <b>Birthdays</b>

## Camp Linden - Saturday, April 10 at 10 AM

Join us for a day of fellowship, a satisfying lunch and the knowledge that you are doing something good for deserving and thankful children. Meet at the Society if you need or can offer a ride.

## Annual Pledge Luncheon Sunday, April 11 following the Spring Festival

Dessert and light refreshments will be served.

## Sunday Morning Volunteers

### Ushers

Rick Zorger, Richard Kiniry, Saul Machles, Joe Monte, Lew Wilkinson & Arnold Fishman

### Flower Dedications

Ken Greiff, Chair

April 4 Bertha Waters, in honor of the birthdays of her daughter Sheila, granddaughter Aissia, and great granddaughters Yasmina and Quanisha

April 11 In memory of her daughter Alic Conquest Bulgin from Alicia Bulgin and her family.

April 18 In memory of Morton Freilich, brother, chief council for the NAACP and the Papagos Indians, and Assistant US attorney. From Nancy Freilich.

April 25 From Barbara Beeler, in honor of Margaret Sanger and all the women who have died because they were denied reproductive freedom.

### Greeters

Saul Machles, Chair

April 4 John Hall

April 11 Bertha Waters

April 18 Saul Machles

April 25 Harry Thorn

### Coffee Hour Hosts

Harry Thorn, Chair

April 4 Temma Fishman

April 11 Harry Thorn

April 18 Pat Leopold

April 25 Nick Sanders

### Coffee Hour Lunch

April 4 Doris Leicher and Howard Peer

April 11 Mary Wasserman

April 18 Jean Bradley

April 25 Ken Greiff

## The Criminal Justice System

Delaware Valley Area Council of Unitarian Universalist Congregations

First Unitarian Church on 22<sup>nd</sup> and Chestnut Streets

Saturday, April 3 from 3 PM to 5 PM

## March for Women's Lives

Sunday, April 25 in Washington, DC

beginning at noon from the Lincoln Memorial

Rally from 1 to 4 P.M. on the National Mall.

For the first time ever this pro-choice march is a collaborative effort of national women's rights groups - The Feminist Majority, NARAL Pro-Choice America, National Organization for Women and Planned Parenthood Federation of America.

The time is right for a public demonstration of historic size in support of abortion rights and reproductive freedom. Our rights are under attack as they haven't been in over a decade, and Roe v. Wade hangs by a thread in the Supreme Court. You can help build the momentum we need!

**Contact the Society at (215)735 - 3456 to be part of our group.**

Buses will be leaving from the Wachovia Center in South Philadelphia, Progress Plaza, the Media Courthouse, and the Norristown Courthouse. \$35 per ticket. Checks to: "March for Women's Lives-Philadelphia Coalition"

Mail it to: March for Women's Lives - Philadelphia Coalition  
c/o Planned Parenthood, 1144 Locust St., Philadelphia, PA 19107

Bus information from Tammy Gavitt (215) 735 - 2850 or (215) 906 - 2987

## The National Service Conference of The American Ethical Union

invites you to join us in the celebration of its 75th anniversary with a luncheon, from 1:00pm-4:00pm on Saturday, May 29.

at The New York Society for Ethical Culture

guest speakers

Jeffrey Huffines, Co-Chair,

Faith/Ethics Based Caucus for The International Criminal Court, Diane Williams, Founder,

UN CONGO Committee on Spirituality, Values.

Ethics and Global Concerns

We will pay special tribute to Rose L Walker.



# Camp Linden 2004

by Jean Bradley, Executive Director

As the person responsible for layout, I am, on occasion, stuck with the question of what to do with extra space, like having only 5 ½ or, in this case, 7 pages of text. Well, being the Director of Camp Linden makes that an easy problem to solve. The Camp is a year - round project and right now we are planning spring work projects and recruiting volunteers. Caretaker Lew Buckingham has compiled the first list and it reads as follows:

## Grounds Clearing and Maintenance

1. leaf raking and hauling
2. clearing trails and other sites using loppers, and weed whacker
3. ground prep for grass seeding
4. mowing
5. redesign (cover with soil and seed) steps to pool.

## Flower and Vegetable Gardens

1. tilling
2. planting
3. mulching
4. watering
5. harvesting
6. create new flower bed by entrance
7. weed, plant & maintain pool periphery

## Maintenance - Pool

1. remove & store pool cover

2. drain, pressure & acid wash, paint
3. open - pool house, filters
4. clean & paint interior of pool house
5. fill pool & chemically balance water

## Main Cabin

1. install new gutters front of building
2. powerwash decks & steps
3. install new fire alarms

## Bathroom

1. start systems
2. clean
3. install new hot water heater
4. install sensor light
5. install floor light

## New Overnight Cabin

1. build from the ground up

This list does not include picnics, fund raising, shopping and the planning and organizing needed to keep the entire operation going. And, there is plenty of work to keep Saul Machles busy as our new Director of the Children's Program.

As for me, over the last few weeks our apartment has become home to hundreds of seedlings - tomato, pepper, lobelia, calendula and butterfly weed to name a few. I'm not sure there will be enough room for Saul and me to stay here once they're transplanted to individual pots. Before that, I spent weeks studying seed and garden catalogs.

Our first official workday is April 3. Lew, with members of the Camp Linden Board, will prepare for the following Saturday when we will welcome a crew of mostly first-time volunteers. There will be no reason to bring lunch, every-thing you need will be provided.

Chuck Hinson, Lew, Saul and I will be at Camp this Saturday to determine what materials will be needed for upcoming projects. Last year Chuck and his brother built brick patios for the side and back doors of the main cabin. And with Lew he rebuilt the pool house. Go Chuck!

We love the Camp, its beauty and the joy that beauty has brought to hundreds of children and adults. We believe the future will be even better. The Camp will grow more beautiful. Evermore children will experience the simple wonders of nature and the camaraderie of sharing that experience with other children. Our program will grow and gain wider support from the community.

If you think every child deserves a summer camping experience - fresh air, room to run, flowers, swimming lessons and vegetables fresh from the garden - please join us. We need your help. <



Richard Kiniry, Jessie Zelnick and Temma Fishman at a Board of Trustees Meeting



# Money in the Bank

by Jean Bradley, Society Administrator

Revenue from rentals is up. We also raised \$1,500 from your gifts to defray the cost of our auditorium chairs. Some of this money is being used to reduce our debt. That loan - for the roof and the chairs - exceeded \$25,000 at the end of 2001, is now about \$17,000, and by the end of the year will be less than \$15,000.

So far we have raised nearly \$10,000 to make the building handicap accessible and we are adding about \$200 a month to that fund. And the Annual Service Auction made over \$1,500, a significant increase from recent years. Thanks to Joe Monte and all who are contributing their valuable time and talent.

Congratulations are due to our Education and Ethical Action Committees for two recent forums led by member Nick Sanders and *United for a Fair Economy*. Judith Will is assuming responsibility for finding volunteers to serve or make dinner once a month at the Men's Winter Shelter. Thank you Judith.

Other good news includes an increase in membership from 50 in January 2003 to 59 this January. A Sunday School is about to take shape. Monica Peer has been helping out for the past several weeks and we are on the verge of hiring a teacher. At long last, can it be true? Pianist Tim Ribchester will be returning to our stage next year. We welcome him back!. Jill Leeds Rivera has joined the Camp Linden Board and we feel privileged to have her. She has just completed step one in her effort to organize Society records from 1931. It took nearly two years so she's hoping step two will be less demanding.

I'll end with Board appreciation to Lyle Murley, Lew Buckingham and all who helped make the many improvements you can find throughout the building. <>

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## School for Ethics

### Defining the Good Life

An opportunity to examine your values as you confront real situations  
in the news or in your personal life - using an article  
or reading for each class.

Wednesdays, April 7 and May 5 at 7:30 PM

### Introduction to Ethical Humanism

The Philadelphia Ethical Society is part of a 127 year old humanist  
religious tradition. All are invited to examine the basic ideas of Ethical  
Culture. Do they make sense and can they make your life better?

Sunday, April 4 at 1:30 PM

### The History of Ethics

We are discussing John Dewey's philosophy.  
Readings are available in the office.

Thursdays, April 15 and May 20 at 7:30 PM

### Social Analysis: Economic Justice

This ongoing discussion group has been examining significant economic  
theories, seeking explanations of poverty and economic inequality.

Tuesdays, April 27 and May 25 at 7:30 PM.

