

FRIENDS JOURNAL

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Poetry

*We shall steer safely
through every storm as long
as our heart is right, our in-
tention fervent, our courage
steadfast, and our trust fixed
on God. If at times we are
somewhat stunned by the
tempest, never fear. Let us
take breath, and go on afresh.*

—FRANCIS DE SALES

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Internationally Speaking

THERE are no grounds for alarm about the economic consequences of disarmament, says a recent economic survey by the Morgan Guaranty Bank, formed a few months ago by a merger of the Guaranty Trust Company of New York with J. P. Morgan and Company. In support of its conclusion the survey recalls that immediately after the Second World War the country easily adjusted to a decrease in military spending from \$89 billions a year to \$11 billions. A free economy can make such adjustments because its consumers use—for philanthropic purposes or for purchases of goods they desire—resources made available to them by tax reductions resulting from decreased military spending.

Production Increase: Howard C. Peterson, President of the Fidelity-Philadelphia Trust Company, is one of those who have given wise warning against precipitate efforts to increase artificially the rate of increase of production in the United States. This is being urged by many, including Allen W. Dulles, head of the Central Intelligence Agency. Behind their advocacy lurks the notion that any benefit to Russia is an injury to the United States. They also seem to overlook the fact that a country emerging from a condition of underdeveloped industry and very low living standards may well need a faster rate of increase of production than a country whose industry and living standards are better developed. Mr. Peterson points out that efforts to increase artificially the rate of increase of production in this country must involve a degree of government influence in economic life that would drastically change the nature of our free economy, be inconsistent with our values, and not make our methods more attractive to others.

Permanent U.N. Observers: Uncertainty about what is going on in Laos and Russian objections to the proposed visit to that country by the Secretary General of the United Nations emphasize the importance of arrangements whereby the United Nations can have adequate representation, before any dispute occurs, in places likely to be centers of disputes. For some reason nations that protest their innocence in any case of international tension also protest proposals to send there impartial investigators to discover the facts about the tension. Thus the United Nations has been handicapped by lack of adequate and accurate information. A system of U.N. representation in every nation as a regular practice might provide the needed information in case a dispute should arise, without having the implication of investigating wrongdoing, which seems to be the cause of opposition to U.N. investigating teams after a dispute has started.

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FRIENDS JOURNAL

Successor to *THE FRIEND* (1827-1955) and *FRIENDS INTELLIGENCER* (1844-1955)

ESTABLISHED 1955

PHILADELPHIA, NOVEMBER 28, 1959

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Editorial Comments

Conformity in Quakerism

WHEN we read of the sudden death at 34 of Gerard Hoffnung, our English Friend whose exotic musical compositions aroused the wild enthusiasm of London's overcrowded concert halls, we felt sorry for his family, for Friends, and for music lovers everywhere. Not that we are especially interested in the kind of music he composed and directed. We were raised on Haydn, Mozart, Tchaikovsky, and the three B's, and simply will not listen to a symphony in which whining rug cleaners, sharp police whistles, and alarming ambulance sirens contribute essential voices. Nowadays the doctors congratulate us who are of ancestral status upon our youthfulness. But we shall not be fooled: the love for cacophonic music and noise in general sets us off from the young as though they spoke a different language. Gerard Hoffnung was their man. We never saw him and take the liberty of picturing him as a middle-sized, chubby fellow, a little overweight and exuberant. He was most popular with prisoners, for whose welfare he had a sincere concern.

No, Gerard Hoffnung attracted our attention for a different reason: Friends have lost in him one of the few remaining rebels that can be found in our younger generation, another "last Mohican." He was, to be sure, no longer a Young Friend, but only a Friend. Yet he would always have remained young. We have invariably been impressed by English Young Friends as an independent lot long before some of them started to wear fuzzy beards or smoked pipes. And we admit we haven't been at an American Young Friends convention for some time. But we read their letters and articles and take a look at them socially. We assure them solemnly and sincerely that we couldn't wish for better-looking and behaving young men and women. Indeed, we are singularly blessed with cooperative, calm, and remarkably poised Young Friends. They inspire ever so much more confidence than the young folks in magazine advertisements who wear \$180 suits and look at us with that futile stare of aloof boredom. And our young men are ever so much more reliable than the exceedingly well-dressed young executive in the liquor ads who carries a huge bottle of firewater with an air of veiled purpose, as though we didn't know where he is headed.

We are, therefore, not speaking up to accuse our young men and women. But we do have one serious regret about them. Our regret is that they are not rebellious. Young John Wilhelm Rowntree caused new life to spring up everywhere. Reginald Reynolds was another British rebel, whose uncomfortable presence we miss. The rebel Quaker does some bold thinking and unerringly perceives our weaknesses. His language has the tang of salt that has not lost its savor, and he emphatically will not salt it with sugar. He is, as we can easily imagine, not good at writing Yearly Meeting Epistles, of which too many are bound to be monotonous because they often are routinely produced. But he is a distant relative of George Fox, in whose genius for rebellion we take such pride.

What, then, is required for becoming a rebellious Young Friend? If he wants us to list some of the qualifications, he will thereby disqualify himself. He is expected to be caught up in some concern before he realizes it. Every Christian group has enough problems to occupy all its rebellious members usefully. Many of us keenly sense the absence of that lively, irritating, but indispensable factor X, without which a renewal of the spirit in our ranks cannot be expected. It can only be supplied by the young. When selecting our leaders, we seem to ignore them. To quote just one example from many others, our October 31 issue reported seven important appointments for chairing committees of Friends General Conference. (A few more were not listed.) Of these seven men and women, two are well over seventy years of age, three are closer to seventy than sixty, and two must be around fifty. We hasten to assure every one of them how much we admire and love them; they are, indeed, remarkable for their experience, wisdom, and counsel. But their exceptional qualities will not lie idle if younger persons had taken their place. Are you asking us whether the young are ready? Of course, they feel they are. We must, however, give them the chance to prove themselves in responsible positions, just as our present leaders underwent this kind of in-service training long ago. The young will always need the counsel of the old ones.

Monthly and Yearly Meetings ought to keep this concern in mind when making appointments. Even if we would at long last consider the young, Quakerism

will not suddenly become the youth movement it once was. But with people of younger age in positions of trust, our children and young people will find it again believable that Quakerism once was a youth movement. This particular chapter in our history now reads like a mythical tale from the legendary past.

Taking Thought

PRUDENT souls are often puzzled by the words of Jesus, "Take no thought for the morrow, for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof." "Consider the lilies of the field, how they grow: they toil not, neither do they spin, and yet I say unto you that Solomon in all his glory was not arrayed like unto one of these." This is obviously a protest against the overeager pursuit of material possessions. "Seek ye first the Kingdom of God and his righteousness, and all these things shall be added unto you." But shall one neglect Blue Cross, and life insurance, and provision for the rainy day?

Some modern translators have changed the phrase "Take no thought" to "Be not overanxious," and modern psychologists write whole treatises on the consequences of anxiety. They assert that specific preparation against specific dangers is very different from anxiety, which leads not to specific action but to a vague distress.

When St. Paul said, "I have learned in whatever state I am, therewith to be content," he was not accepting a permanent passivity, for he continued, "I know how to be abased and how to abound." Robert Browning wrote, "All that I aspired to be and was not, comforts me." Many of his modern readers would say, "All that I aspired to be and was not, *dis*comforts me." And again modern psychologists talk of the sense of shame resulting from unfulfilled aspirations as a source of anxiety, until it seems almost as if aspirations should be given up lest they lead only to shame and disappointment.

Jesus and St. Paul and Robert Browning were offering solace to generations before the phrase "age of anxiety" had been coined. When Jesus said, "Take no thought for the morrow," he was not recommending thoughtlessness. He was asking us to turn attention from ourselves to the kingdom of heaven, a vision of man's perfectibility. When St. Paul knew how to be abased and how to abound, it was because he had learned to think of himself as a bearer of a gospel which was much more important than his personal fortunes. And although we may feel that Robert Browning was merely

a congenital optimist, he was able to think of the quality of his aspirations as more important than his individual achievement.

And so we conclude that what may best lift us out of our anxiety is an identification with causes and purposes larger than ourselves. Preoccupation with the self leads to undue depression in periods of failure and to undue exaltation in moments of success. The selfless character who can preserve serenity in abasement or abundance does not need to abandon aspiration, or to renounce the world, or find his fulfilment in the rituals of a peculiar people. He can live his life to the full, as did Jesus, St. Paul, Robert Browning, and the many rebel saints of our Quaker heritage.

EVERETT HUNT

A Living Faith

By LYMAN W. B. JACKMAN

When thought, in which a creed is born,
No longer thrills and fires the soul,
That creed is worthless as faith's gauge.
New truth must fresh expression find
That gears with each advancing age.

Progress or death is nature's rule
For all things living, including man.
When growth is ended, life soon wanes;
No victory more for him who ran;
The race is ended; the record made.

In pilgrimage to truth and right,
To freedom for the soul from fear,
Jesus has shown the winning way.
With him our pattern now and here,
The pathway opens up to God.

They Speak by Silences

For Francis Thompson

By FRANK ANKENBRAND, JR.

"They speak by silences"
And weave their prayers
On the minds' silken looms,
The meek gray folk
Who gather to worship
In unpretentious rooms.
In quiet their silences
Take heavenly flight,
Haloed in the steady glow
Cast by the inner light.

THE COURIER

A Publication of the Friends Council on Education

Fall 1959

Number 15

The Editorial Staff comprises Howard G. Platt, Rachel K. Letchworth, Alexander M. MacColl, James A. Tempest, Mark F. Emerson, and Edwin W. Owrid.

Quaker Schools as Seen by the Exchange Student

By WALTER H. MOHR

THE student exchange program, a very significant part of the School Affiliation Service, has been in progress for over a decade in our schools. The exchange students have been valuable members of our student bodies and have made genuine contributions to the schools. A program of this nature requires periodic study to determine its success and how it can be improved so that it may contribute more effectively to international understanding. This report covers the exchange students in our Quaker schools during the year 1958-1959.

The following questionnaire was submitted to the visiting students, even though some of those who deal extensively with foreign students consider questionnaires a hampering rather than a helpful device. It was hoped that it would be suggestive and that the students would discuss in their essays those topics which seemed important to them.

Questionnaire

The answers you give to the following questionnaire will be of great assistance in helping to improve the Affiliation program. *You may return your answers unsigned.*

(1) If you have observed any differences between the educational program in a Quaker and a non-Quaker school, will you please comment on these differences?

(2) How can you use your experiences as an exchange student in furthering international relations?

(3) Were your opinions of the United States and its people verified or modified by your stay in this country?

(4) Do you think that the people of the United States have a working philosophy of democracy?

(5) Write an essay summarizing your year's experience. Include in this essay what you liked about the students, the teachers, the academic standards, the social and religious life, and the administration of the school. Include criticisms of any or all of these areas. Please feel free to include other topics which you consider important.

As a result of the excellent responses received and the seriousness with which these students took their responsibility, writing this report was a most stimulating experience. All of the exchange students were objective, sincere, and constructive in their statements. The chief difficulty was to select from the wealth of material those topics which would be most useful to the schools.

All of the students agreed that the academic standards of Quaker schools were like those of other good independent schools. It was noted also that Quaker and independent schools catered to a selective clientele, a circumstance which might tend to limit somewhat opportunities for preparing for life in a democracy. In comparing Quaker schools with schools abroad, there was a general agreement that students worked as hard here as in their own schools. Some questioned the emphasis on just a few subjects each year, because it tended to narrow the students' knowledge when compared with the broader courses in European schools. Others suggested that a combination of the best features of both systems would make an ideal school. Some noted the rapid *tempo* in the daily life and in the schools here.

One of the visitors said that under no circumstance would he have preferred to spend a year in a public school, but he greatly appreciated the opportunity for visiting such schools, because it is in the public school that the exchange student can learn about Americans, rich, poor, intellectual, and nonintellectual. Some noted that the equipment of Quaker schools was not as modern as that of the public schools. One of the visitors made this interesting comment, "My experiences as a person

Walter H. Mohr, for many years teacher of history at George School, Pa., retired in 1958 and now lives in Briarcliff Manor, N. Y.

are as important as my experiences as an exchange student. I have never been far away from home before, and I think I am getting to be more mature by being independent."

The emphasis on service projects in some of the schools, the willingness of some of the students to spend time in weekend and weeklong work camps, the attempts to improve understanding of other peoples and religions seemed to the visitors to be a distinguishing characteristic of Quaker schools.

Although not all of the students mentioned meetings for worship, those who did spoke appreciatively of them. A few quotations are included to show this appreciation: "I think such meetings help teen-agers learn to think about their problems and to figure them out for themselves." "Meetings for worship are a fine experience of community togetherness." "I always look forward to these periods when we sit in silence, because it means for me, in the middle of a rushing day, a pause for quiet thinking and evaluating experiences, because those are the times when I feel very much a part of my school, because I am deeply impressed by the fact that individuals share their thoughts and thus create communication with the whole student body." I would doubt whether many of our own students are getting more out of the meetings for worship than are these exchange students.

Teacher-pupil relationships received much attention. The fact that the teachers were interested in the personal problems of the students, were friends to them, and acted as their advisers impressed all of those who reported. The following quotations are samples and express very clearly what the visiting students thought: "Teachers are special, because they are like friends, and I could talk to them and laugh with them about many things." "The relationship between faculty and students in this school is simply amazing, and I feel that I cannot commend them too highly." One very thoughtful student expressed the opinion that in the case of the less experienced teachers, however, informality could be carried to the point of inefficiency in class. One other interesting comment was that a few teachers thought of quantity rather than of quality in their assignments. All of the visitors agreed that the development of more friendly relationships between teachers and students abroad would greatly improve the educational process.

The democratic organization of the schools caused many favorable comments. Student participation in government, the activities of student committees, the organization of seminars and discussion groups, and, above all, the respect teachers had for student opinion were

a source of great satisfaction to all of those reporting.

Outside the School

Concerning the working of democracy outside the school, some of the visitors were impressed by the achievements of Americans with voluntary agencies and in community activities. The question was raised, however: Did not American democracy concern itself with being anticommunist instead of trying to establish a constructive program which would be the best defense against communism and which would also appeal to the newly evolving national states? One student who had helped to take a poll of voters in a middle-class community was astonished at the ignorance of important problems and also at the indifference of voters. Some raised the question whether segregation and restricted housing were consistent with real democracy.

All of the students were greatly interested in carrying on the work of affiliation. They saw it not only as a task to be done in the schools but also as a responsibility of interpreting their experiences in the United States to adults outside the schools. This interpretation is very necessary because of the wrong impressions received from American tourists, movies, and military personnel. The opinion generally expressed was that even though cultures differ, people are very much alike and that in the last analysis cultures have more common than different characteristics. As one student said, "We will never understand each other, if we go on saying difference is synonymous with wrong." Another thoughtful statement was, "In learning to know the U.S.A. I know my own country and myself better."

All of the students looked upon the establishment of international good will as a difficult task. Said one of them, "My own belief is that peace in the world can come only through understanding and resulting tolerance, maybe even love between peoples—and a very good way toward this high goal is the attempt to unite young people all over the world in friendship. I must not give up even if my contribution is a small one." Some of the group proposed making use of their exchange student experience by entering the diplomatic service. The interest of these young people in encouraging international understanding raises the question whether a study of the exchange student alumni should be made to determine what carry-over there has been from their experience in our schools.

Reactions to People

There was general agreement that the American students treated their guests with great kindness and

consideration. Said one of the visitors, "It is very hard for me to think of those to me dear individuals as Americans—they are my friends." It was pointed out that many of the American students were interested in other peoples and places, that they were always in a hurry, that they carried their student government responsibilities very successfully, that some of them were very thoughtful, but that some had a tendency to discuss problems regarding which they were not well-informed. One visitor made this interesting summary, "A typical American student wants to be independent, to earn money, to look much older than he is, to be popular, and to have a busy life with committees and hobbies."

The dating system was deplored because it narrowed the circle of student friendships. At least one of the visitors found it difficult to meet some of the members of his school, because their time was so fully occupied with their "dates." The general opinion of the visitors was that the dating students miss much of the real social life of the school. An explanation offered by the visitors for the interest in dating was that American teen-agers were insecure, because the family was less of a unit here than in Europe, and they therefore sought security both by conformity and by dating.

Great appreciation was expressed by the visiting students for the homes in which they lived. Many opinions regarding the United States were changed, and one of these concerned women. They found the mother of the

house to be an excellent manager both of her home and of her husband. She also did significant work in the community. "Living in families," said one of them, "enables us to know the true American life." The visitors did note that some of our teen-agers lack respect for their parents. These reports underscore the great importance of host parents in helping to round out the students' experiences for the year.

This is probably a sufficient number of topics to indicate what our exchange students think of their experiences in our schools. The real value of a study of this nature is the resulting self-evaluation made by each school. Questions like the following might be included in such an evaluation: Are our schools merely good independent schools, or do they exemplify the great traditions of Quakerism? Are our meetings for worship merely a form, or do they contribute to the spiritual life of the school community? Do we learn all that we can from these fine young people who so greatly appreciate their stay with us? To what extent are we training citizens who can make democracy a positive force? In this period of international tensions, should not efforts be made to include students from Asia, Africa, from Latin American states, and from countries behind the iron curtain in our exchange student program? Finally, should not a study be made of our exchange student alumni to evaluate the continuing effect of their experiences in our schools?

The Dynamic in Friends Education

By HOWARD G. PLATT

IT is a matter of perennial interest for Friends schools to seek to pinpoint areas in which they may hope to develop contributions unique to the American educational scene. As a result of this searching many thoughtful articles have been written, seeking to show what is particularly significant in Quaker education. A very comprehensive study, in fact, is under way at this time, centering around the title "What Is a Friends School?" By its very nature this is a continuing study, and the last word will never be said, as a changing society constantly presents new facets for exploration.

These studies are very necessary and helpful, with findings, in general, that coincide with the concerns of the Society of Friends itself. Such criteria for Quaker education seem to fall into two classes. The cornerstone of everything is a concern for the concept of "that of

God in every man." This finds expression in studies and practical experience, as much as possible, in areas including democracy, peace, race relations, and the social order.

It is interesting, too, that we are more remiss in areas where the efforts to affect social change are not so dramatic. For instance, in what some might consider grade-B criteria we could include simplicity in social life, a more modest approach to competition and the reward incentive in all of its aspects, and the introduction of such a philosophical concept that the means must always be worthy of the ends. It is obvious, of course, that many more criteria of both groups will appear after a little thought.

Now it is a fact that not every Friends school gives serious consideration to all of these areas. Some schools are particularly strong in certain emphases, while others are stronger elsewhere.

Howard G. Platt is Chairman of the Science Department, Germantown Friends School, Philadelphia, Pa.

We have recently been challenged to find our dynamic. What is, in short, the central hard core which makes all of these areas operative? These concerns are not of themselves the dynamic. A dynamic doesn't splinter in such a fashion. We must remember, above all, that an emphasis on the above philosophical and religious concepts simply adds up to good education as we see it and that many schools, indeed, with no Friendly connection lay urgent claim to much the same philosophy.

Our dynamic is the meeting for worship. This is essentially a service with mystical potential in which man makes the attempt to seek contact with something beyond and greater than himself. This is, of course, easier said than done for a variety of reasons. For one thing, the very nature of a particular meeting may hinder this attempt. Often there is too much speaking by adults; even worse, by the same adults. There may be too much speaking by the students. The speaking in either case may be too long and in the nature of an open forum. There may be no speaking at all, giving many the impression that, at best, we are simply taking a needed rest from the day's activities. This last point does have a certain virtue, and it is probably at this point that most of us start our meeting experience. The physical facilities may not be conducive to meditation. A meeting house, of course, offers the best background. This problem is something we can rise above. The poet, after all, has traditionally worked in a garret.

I should like to offer some suggestions for what may be done to make our meetings for worship more effective.

(1) The climate for the meeting must be right, and it is our duty as the faculty to enrich this climate. The task is not too hard. Either there is something in such an experience, or there isn't; and I have yet to find an adult who didn't find something.

(2) The same adult will readily admit there is a good deal more to be gained if he could only reach it. The meeting for worship is a growing process; it is cumulative and has the virtue of accretion. Perhaps the first thing that interests newcomers is the frequency with which a single idea will pervade a meeting long before

any speaking takes place. This is often commented on by the speakers. It is certainly true that many Quakers feel they are unmystical by nature and make no direct contact with the divinity, but all can agree that this time of meditation can lead to a deepening of sensitivity. Might these two things ultimately be the same?

(3) In many schools the majority of the teachers are not Friends. It is an interesting thing to note that this absence of membership in the Society in no way militates against their interest in Quaker practice and worship. It is sometimes hard to tell, in fact, just who are the Friends. This whole pattern of experience seems to complement the work of other denominations.

(4) Many adults look askance at religious practices which apparently appeal to the emotions. We are, after all, college-trained people, and we look to reason and the intellect for guidance. What has been propounded, however, calls forth the whole person. We may approach this problem from where we are. In this connection it is significant that some of our greatest minds—and some from very diverse fields—will synthesize their long experience in books which, at least in part, bear directly on spiritual values. Such names as Homer Smith, Hoyle, Krutch, Muller, Julian Huxley, G. G. Simpson, N. J. Berrill, Jacquetta Hawkes come to mind. There is no softening here but simply an inevitable impulse to find meaning in what they see on every hand. Their work is a synthesis of the highest order.

(5) The Friends meeting for business, which is essentially a meeting for worship, speaks further to the tremendous possibilities of creative synthesis. The fact that two diverse opinions may meet and join on higher ground without a vote being taken has to be seen to be believed. It is democracy without the troubled minority.

(6) In the final analysis our chief interest, of course, centers on the student. But we the faculty are in this picture, too; and to help the student in his relationship to our dynamic we often have first to seek our own growth, for, in essence, our best teaching here is by example. Above everything we should be honest. If we do not support all of the ideas commented on here, that is no irreparable lack. We can at least warmly endorse those which do speak to our condition and not hesitate to let that fact be known. We can also support the thesis that we are all growing and evolving personalities and that there is nothing static or fixed in our thinking. We take this attitude in our subject-matter work. Why not here? Somehow, with this merging of ages, evolution within our dynamic will proceed apace and will give us the growth and vitality we seek.

In Respect to News Items

The next issue of The Courier will feature an article describing new areas in which Friends schools and colleges are contributing to the current educational scene. These will range from explorations in the curriculum to a concern for the larger community.

Internationally Speaking

(Continued from page 646)

Such a system would be expensive but more economical than continuing risk of war. A serious difficulty might be to find competent personnel for a job which at first, except in emergencies, might seem to be chiefly pleasant routine.

The Rights of Opponents: Secretary of State Herter's reluctance, at a recent press conference, to express an opinion about the rights and wrongs of the present border dispute between India and China is another result of the difficulty of obtaining adequate information. It is, also, encouraging evidence of willingness to act as if Communist countries had rights which ought to be respected. It is very important, in the present rivalry for the support of world opinion, that we take pains to make it clear that we respect the rights of our opponents; otherwise we are giving them an unnecessary advantage in the propaganda contest.

November 16, 1959

RICHARD R. WOOD

About Our Authors

Richard R. Wood, who writes "Internationally Speaking" for the FRIENDS JOURNAL, was for many years Editor of *The Friend*, Philadelphia.

Everett Hunt is Dean Emeritus and Professor of English at Swarthmore College and a member of Swarthmore Meeting, Pa.

The title of the poem "They Speak by Silences" by Frank Ankenbrand, Jr. is taken from line 98 of Francis Thompson's "The Hound of Heaven." The year 1959 is the centenary of the birth of Francis Thompson.

Friends and Their Friends

Elwood Cronk, Executive Secretary of the Young Friends Movement, Philadelphia Yearly Movement, has been chosen to present the 1960 William Penn Lecture. His subject will be "Accent on Youth." The announcement comes through Sally Zimmerman, Chairman of the William Penn Lecture Committee.

On November 18 a group of five who had entertained the Hiroshima Maidens while they were in this country flew from Seattle to Tokyo for a month's stay in Japan. They were Delbert E. and Ruth H. Replogle of Ridgewood Meeting, N. J., Anna Rhoads Perera and Ruth Brinton Perera of Scarsdale Meeting, N. Y., and Dorothy Rick of Peekskill, N. Y. They went on a chartered flight as guests of Mr. Albert Gins of New York, impresario, who was taking back to Japan the

"Japanese Opera Girls" who had been singing in the United States. The group of five will visit Hiroshima Maidens in Tokyo and the new dress shop opened by Toyo Minowa, and then go on to Osaka and Hiroshima.

Ruth Perera is an emissary from the Scarsdale Girl Scouts as a follow-up of the Fourth of July Project. She will go from Japan to spend a week in Seoul, Korea. Returning at different times, all will come by way of Hawaii and hope to visit with Friends in Honolulu.

The Quaker-sponsored drama *Which Way the Wind?* is now completing its nation-wide tour. Labeled DocuDrama by its creator, Philip C. Lewis, the play has as a recurring theme man's struggle for survival in the nuclear age. The cast has Albert Bigelow as narrator and three professional actors, Lorraine Ell, Tom Klunis, and Ed Stevlingson.

During the latter part of November the drama has been shown in Atlanta, Ga.; Chapel Hill and Greensboro, N. C.; Westport, Conn.; Boston; Peterboro, N. H.; Washington, D. C.; Baltimore and Easton, Md. The play will be presented in New York City at International House, 500 Riverside Drive, on November 27 and on November 28 at Adelphi College, Garden City, L. I.

During its national tour the drama has won favorable attention from critics. Clark Larrabee, a drama critic of *The Philadelphia Inquirer*, said the play "is guaranteed to jolt any viewer who is complacent about the way in which the world is heading." A writer of the *Seattle Post-Intelligencer* proposed that "someone should sponsor *Which Way the Wind?* at a summit meeting—or on TV as a special."

The Advancement Committee of Friends General Conference has published a leaflet, *The First Motion: Quaker Testimony on Race Relations* by Frank S. Loescher. This is the first leaflet in a series on Quaker testimonies. Frank Loescher, a member of Radnor Monthly Meeting, Pa., is Director of the United States-South Africa Leader Exchange Program, and has had extensive experience in the field of race relations both in the United States and in South Africa. The leaflet is available in quantity at two cents each (single copies free) from the Conference office, 1515 Cherry Street, Philadelphia 2, Pa.

Representatives of the College Entrance Examination Board, convened in New York for their annual meeting on October 28, voted to admit a group of 50 secondary schools to full membership in the Board. Included in this group of fifty was George School, Bucks County, Pennsylvania. This is the first time in the Board's 60-year history that individual secondary schools have been included as members.

The College Board is a membership organization of colleges, universities, secondary schools, and educational associations. Its services include a variety of tests for college counseling, admissions, and placement which are developed by College Board committees of school and college teachers in cooperation with the Educational Testing Service.

Those who feel they have met Gerard Hoffnung too late in life, that finding him was but to lose him, will appreciate the paragraph of comment on him in the *Saturday Review* for October 31, page 54. The page is also illustrated with a self-portrait of Hoffnung. The paragraph opens a feature from London entitled "The Other Side," written by Thomas Heinitz, and reads: "In one respect, also, the coming month will prove less festive than many had hoped: the promised two-night stand at the Festival Hall of the 'Hoffnung Vintage Musical Festival' has had to be abandoned following the sudden death, at the age of only thirty-four, of the maestro himself, Gerard Hoffnung. Genuine eccentrics are rare enough nowadays and, despite the more serious side to his character (which led him to join the Quakers, to become a prison visitor, and to lend active support to the Campaign for Nuclear Disarmament), Hoffnung was a born eccentric whose quaint drawings and bizarre musical activities endeared him to countless music-lovers and, in the space of only a few years, almost turned this German-born artist into one of Britain's national institutions. He will be greatly missed, not least as a corrective influence in an age when so many are inclined to take their musical pleasures far too solemnly."

Ernestine Cookson Milner, wife of the President of Guilford College and Head of the Department of Psychology, is serving as President-Elect of Altrusa International for this year and next, prior to taking over the leadership of this important women's service organization.

When Marion S. Cole's retirement from Lincoln School, Providence, R. I., was announced last October, the Trustees also announced the appointment of Mary Louise Schaffner as her successor. On October 6 of this year about 600 students, faculty, alumnae, and friends of the school gathered to witness the dignified but simple ceremony in which the School Committee of the New England Yearly Meeting of Friends and the Board of Trustees formally charged Mary Louise Schaffner with the responsibility for the school. Speaking for both governing bodies, Willard H. Ware, Clerk of the School Committee, referred to education in a Friends school as an interpretation of the best in modern education, with particular emphasis on what is best for the individual. Mary Louise Schaffner, in her response, spoke of the fine relationships between students and faculty and the friendly spirit of cooperation she had observed throughout the school.

John Berry, a young Californian who has lived in India, is the author of *Krishna Fluting*, a novel which was awarded the first annual \$7,500 Macmillan Fiction Award. The book, published on October 26, is the story of Peter Arjuua Bruff, "half Hindu, half Philadelphia Quaker, who is fighting to reconcile the opposing forces in his nature. Peter's problems are multiplied by three women and a man-killing python. His story is acted out against a vivid, vibrant Himalayan background. The unusual title refers to an Indian god often pictured playing the flute."

Walter Keighton, Jr., Chairman of the Chemistry Department at Swarthmore College and a member of Swarthmore Meeting, Pa., was honored recently by the U.S. Geological Survey for his research work with the water resources division. He was recognized for his "superior performance" in his work on a report entitled "Water Resources of the Delaware River Basin."

Our Friend Frits Philipp, Scheveningen, The Netherlands, writes us as follows about the new quarters of the Ommen Friends School:

The school has moved into new quarters and will open its gates for the pupils on September 12 at the Castle Beverweerd. Living quarters will be ready by then. The hall to be used for musical and theater performances and to include a gymnasium is still in the process of being built; so are two homes for the staff, which will be completed at a later date. Owing to lack of labor, the preparation of a sports field can start only this fall. The official opening will, therefore, be much later. We hope to unveil a bronze plaque of Horace Eaton, made by the well-known sculptor Titus Leeser, in October, when one of his daughters will be present. It will have a place in the Main Hall.

Horace Eaton, for many years Head of the English Department at Syracuse University, gave much of his time and effort to the Ommen Friends School. He died on September 6, 1958.

Friends School, Baltimore

The Educational Committee of Friends School, Baltimore, has announced the retirement of Bliss Forbush as Headmaster in June, 1960. In 1923, while Executive Secretary of Baltimore Monthly Meeting, Bliss Forbush began to teach Bible and Religion in the school. He became Headmaster in 1943. W. Byron Forbush, II, Acting Headmaster of Friends Academy, Locust Valley, Long Island, N. Y., has been appointed to succeed his father. Byron Forbush is a graduate of Baltimore Friends School and of the Johns Hopkins University. He received his Master of Arts degree in teaching from Harvard University and expects to receive his doctorate in educational administration from Columbia University in the near future.

Mr. Frank Shivers, Chairman of the English Department, is spending a year with his family at the affiliated school in Godalming, Surrey, England. His place is being taken by Mr. David Turner, a graduate of London and Oxford Universities. Cathy Felter is back from spending her Junior year at Godalming, and Louisa Buckner has returned from a summer in Turkey under the American Field Service. This year we have as a guest Lis Hohberg from Odense, Denmark.

After an elapse of some years, French is again being introduced into the Lower School. In addition to the course in Russian which Claire Walker has taught the past four years at the school, she is teaching a course in Russian on Wednesday evenings with an enthusiastic group covering a wide range of ages. The enrollment of the school has reached a peak of 664.

The traditional Quaker expression, "to center down," became a living spiritual experience for all Friends who met on October 17 at Shrewsbury, N. J., Meeting to meditate upon "A Psalm for Friends Today." Friends sitting in unity of hearts, searching within for light and guidance, and "waiting upon the Lord," as they center their thoughts on the spiritual essence and power of God's truth can experience the blessings of deep and moving revelations.

What is it that Friends can share with their neighbors here and around the world? Shall we compose more psalms with praise that may sound empty and proud? Shall we sing of our sorrows or our joys and so seem to be looking only at ourselves? Shall we boast of how the Lord has saved us and shown the way to us, rather than to our enemies? Or shall we proclaim the power of humility, meekness, justice, and love, and so bring our message of peace to the world?

Friends came away from Shrewsbury feeling that they had experienced in the weekend meeting something like the spiritual feasts that the Apostles of old or the early Quakers so often witnessed. Everyone was warmed within and reassured in the efficacy of a spiritual centering down. Everyone also hoped that the Shrewsbury experience would "kindle the fires" in many other Meetings and bring more Friends together more often to "center down," with hearts and minds focused on something of weighty concern to all.

HENRY T. WILT

Letters to the Editor

Letters are subject to editorial revision if too long. Anonymous communications cannot be accepted.

The letter by Tom Taylor, Jr., in the November 14 issue prompts me to express concurrence with the article by J. Kennedy Sinclair, "Look Inward, Friends," in the October 31 issue.

Kennedy Sinclair has presented a challenge to all Friends to re-examine their attitudes, both favorable and unfavorable, towards actions and statements of those outside the Society (and, perhaps, of those within it, too, on occasion).

That some Friends have supported Norman Cousins for calling Edward Teller "a liar and a murderer" is regrettable, for he is neither, but just someone with whom Norman Cousins disagrees. The latter has done many admirable and worthy acts, but his unfortunate remarks at the Cape May Conference are not one of them. Friends are, of course, not responsible for what he said, but they are for supporting such a regrettable statement.

Newtown, Pa.

ROBERT A. HENTZ

In reference to some remarks made at the recent annual meeting of the Friends Journal Associates (see page 619 of the issue for November 14, 1959), I should like to make a few comments.

It would be a mistake to think that the *Friends Intelligencer* was begun in a spirit of controversy. The magazine's

first editorial was a moving plea for religious tolerance. Similar editorials followed throughout the years. In 1943, the year of the centennial of the *Friends Intelligencer*, I read through all the preceding issues. In the 100 volumes I found no word of religious or sectarian controversy.

The first editors announced as their purpose "the strengthening of the bond of union" between the scattered membership. What better purpose?

Philadelphia, Pa.

KATHARINE L. SMYTH

One of the interesting concepts suggested by John Sykes in his recent book *The Quakers* is his explanation of the puzzled respect which governments have manifested for the Quakers as pacifists. ". . . they are recognised," the author says, "as a useful outlet for that part of the collective psyche that, even at the most murderous moments, wants to construct something better; and they assuage a little the guilt that accompanies all evil commitments. So they are tolerated, used, even awarded the Nobel Peace Prize; but in the final analysis are thought to be misguided." After developing this thought a little further, Sykes concludes: "Perhaps today, the world drifting wide-eyed to self-destruction, even the toughest politician may be glad that such a faith exists, quixotic though he calls it: because suddenly he may need to turn to it, as offering the last chance."

Toward the end of the book he asks, "To what degree can American or English Friends, indeed any Friends, seek unity with their fellows, in Africa or China, say, if they still show themselves as allied to social privilege and property interests that require force for survival?"

Sykes' comments on Friends schools are forthright: "They are outstanding of their kind, but enormously expensive, and they further social privilege. Would it not be much healthier if all children went to the one national school system, as day pupils, in most parts of the world? If this were accepted for Friends' children (quite apart from the saving in subsidies) the Quaker influence would still be maintained for them in the home . . . and through the local Quaker Social Centres, which could then offer activities for all age groups."

Haverford, Pa.

ADA C. ROSE

Coming Events

(Calendar events for the date of issue will not be included if they have been listed in a previous issue.)

NOVEMBER

29—At Abington Meeting, Jenkintown, Pa., brief program concerning the Library, sponsored by the Advancement Committee, 10:30 a.m. Time will be allowed for browsing and learning library procedures.

29—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: Richmond P. Miller, "Faith and Other Religious Terms . . ." (Romans 1-3).

29—Frankford Meeting, Unity and Waln Streets, Philadelphia, Conference Class, 10 a.m.: G. Richard Bacon, Executive Secretary of Pennsylvania Prison Society, "Should Capital Punishment Be Abolished in Pennsylvania?"

29—Homecoming Meeting for Worship at Wrightstown Meeting House, Pa., 11 a.m.

29—Friends Forum at the Reading, Pa., Meeting House, 108

North 6th Street, 8 p.m.: Rambir Singh, "Nehru's India Today."

30—Annual Meeting of the Friends Historical Association at the Race Street Meeting House, Philadelphia, 8 p.m., in honor of the 75th birthday of Howard H. Brinton, who will speak on "Friends for Seventy-five Years."

DECEMBER

1—Women's Problems Group at the Race Street Meeting House, Philadelphia, 10:45 a.m.: Elizabeth W. Furnas and Frances G. Conrow, a report on the meeting of the United Society of Friends Women held at High Point, N. C., May 2 to 6, 1959. Bring sandwiches and stay for the fellowship afterwards; coffee and tea will be served.

1—Philadelphia Quarterly Meeting at Race Street, west of 15th Street, 4 p.m.

2—DocuDrama, "Which Way the Wind?" at the Media, Pa., High School, 8:30 p.m. Admission, adults, \$1.50; students, \$1.00. The event is sponsored by the Joint Peace Committee of Media and Providence Meetings, Pa.

5—Nottingham Quarterly Meeting at Penn Hill Meeting House, Wakefield, Pa. Ministry and Counsel, 10 a.m.; meeting for worship, 11 a.m.; lunch; business, 1:30 p.m. At 2:15 p.m., conference addressed by Norman J. Whitney of the American Friends Service Committee.

5—Conference on "Latin America" at Friends Select School, 17th Street and the Parkway, Philadelphia, for senior high school and college students, 9 a.m. to 4:30 p.m., sponsored by the Young Friends Movement and the Peace Committee of Philadelphia Yearly Meeting. Fee, \$2.25 for registration, lunch, literature. Send \$1 with registration by November 30 to Bruce Busching, Friends Peace Committee, 1520 Race Street, Philadelphia 2, Pa.

5—Haverford Quarterly Meeting at Radnor Meeting House, Conestoga and Sproul Roads, Ithan, Pa. Clerks of Meeting on Worship and Ministry, 2 p.m.; Quarterly Meeting on Worship and Ministry, 2 p.m.; meeting for worship, 4 p.m., followed by meet-

ing for business; supper, 5:45 p.m., served by Meeting; at 7:15 p.m., panel of college-age Friends, "The Most Pressing Questions in the Minds of Younger Friends Today."

6—Millville-Muncy Quarterly Meeting at Millville, Pa., 10 a.m.

6—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: Henry J. Cadbury, "Paul's Philosophy of History" (Romans 9-11).

6—Frankford Meeting, Unity and Waln Streets, Philadelphia, Conference Class, 10 a.m.: James Wolfe, Administrator of Medical Foundation of Bellaire Clinic in Ohio, "New Concepts in Medical Care Organization."

6—Frankford Friends Forum, Unity and Waln Streets, Philadelphia, 3 p.m.: panel discussion, "Can Cooperative Enterprise Really Meet Our Needs Today?" Moderator, Samuel L. Evans; panel, Werner E. Muller, Lois Bye, James Wolfe, Robert P. Marshall, Henry J. Post, William H. French, Tim Lizzi.

7, 8, 9—Quaker Businessman's United Nations Seminar, to broaden understanding of the United Nations in the field of finance and to become acquainted with the Quaker Program at the United Nations. Sponsored by the Friends World Committee. Send registrations to Marshall Sinton, Friends World Committee, Wilmington College, Wilmington, Ohio. Cost will vary with mode of transportation used.

12—Haddonfield Quarterly Meeting at Moorestown, N. J., 3 p.m.

12—Salem Quarterly Meeting at Woodstown, N. J., 10:30 a.m. Frank Laubach will speak in the morning.

Coming: Conference for Meeting Clerks of Friends Meetings in New England and eastern New York, January 22 to 24, 1960, at Woolman Hill, Deerfield, Mass. Cost, \$11, plus an additional 99 cents if reservation is made for supper on January 22. For recommended reading list and further details, write Woolman Hill or the convenor of the conference, Edward A. Manice, 380 Yale Station, New Haven, Conn.

MEETING ADVERTISEMENTS

ARIZONA

PHOENIX—Meeting for worship, 10 a.m., 17th Street and Glendale Avenue. James Dewees, Clerk, 1928 West Mitchell.

TUCSON—Friends Meeting, 129 North Warren Avenue. Worship, First-days at 11 a.m. Clerk, Julia S. Jenks, 2146 East Fourth Street; Tucson MA 3-5305.

ARKANSAS

LITTLE ROCK—Meeting, First-day, 9:30 a.m., Clerk, R. L. Wixom, MO 6-9248.

CALIFORNIA

CLAREMONT—Friends meeting, 9:30 a.m. on Scripps campus, 10th and Columbia. Edward Balls, Clerk, 439 W. 6th Street.

LA JOLLA—Meeting, 11 a.m., 7380 Eads Avenue. Visitors call GL 4-7459.

LOS ANGELES—Meeting, 11 a.m., Univ. Meth. Church, 4th floor, 817 W. 34th Street.

PALO ALTO—Meeting for worship, 10 a.m., First-day school for children and adults at 11:15. 957 Colorado Avenue.

PASADENA—526 E. Orange Grove (at Oakland). Meeting for worship, Sunday, 11 a.m.

SAN FRANCISCO—Meetings for worship, First-days, 11 a.m., 1830 Sutter Street.

COLORADO

DENVER—Mountain View Meeting, 10:45 a.m., 2026 S. Williams. Clerk, SU 9-1790.

CONNECTICUT

HARTFORD—Meeting, 11 a.m., First-day school, 11 a.m., 144 South Quaker Lane, West Hartford.

DISTRICT OF COLUMBIA

WASHINGTON—Meeting, Sunday, 9 a.m. and 11 a.m., 2111 Florida Avenue, N.W., one block from Connecticut Avenue.

FLORIDA

DAYTONA BEACH—Meeting, 11 a.m., First-days at 300 North Halifax Drive. Information, Sarah Belle George, CL 2-2333.

GAINESVILLE—Meeting for worship, First-days, 11 a.m., 116 Florida Union.

JACKSONVILLE—Meeting for worship, 10 a.m., YWCA. Contact EV 9-4345.

MIAMI—Meeting for worship at Y.W.C.A., 114 S.E. 4th St., 11 a.m.; First-day school, 10 a.m. Miriam Toepel, Clerk. TU 8-6629.

ORLANDO-WINTER PARK—Meeting, 11 a.m., 316 E. Marks St., Orlando; MI 7-3025.

PALM BEACH—Friends Meeting, 10:30 a.m., 828 North A St., Lake Worth.

ST. PETERSBURG—First-day school and meeting, 11 a.m., 130 19th Avenue S.E.

GEORGIA

ATLANTA—Meeting for worship and First-day school at 10 a.m. 1384 Fairview Road, N.E., Atlanta 6. Phern Stanley, Clerk. Phone DR 3-5357.

ILLINOIS

CHICAGO—57th Street Meeting of Friends. Sunday worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting, 7:30 p.m., every first Friday. Telephone BUTterfield 8-3066.

INDIANA

EVANSVILLE—Meeting, Sundays, YMCA, 11 a.m. For lodging or transportation call Herbert Goldhor, Clerk, HA 5-8171 (evenings and week ends, GR 6-7776).

IOWA

DES MOINES—South entrance, 2920 30th Street; worship, 10 a.m., classes, 11 a.m.

LOUISIANA

NEW ORLEANS—Friends meeting each Sunday. For information telephone UN 1-1262 or TW 7-2179.

MARYLAND

SANDY SPRING—Meeting (united), First-days, 11 a.m.; 20 miles from downtown Washington, D. C. Clerk: Robert H. Miller, Jr.; telephone WA 4-4548.

MASSACHUSETTS

CAMBRIDGE—Meeting, Sunday, 5 Longfellow Park (near Harvard Square), 9:30 a.m. and 11 a.m.; telephone TR 6-6883.

WORCESTER—Pleasant Street Friends Meeting, 901 Pleasant Street. Meeting for worship each First-day, 11 a.m. Telephone PL 4-3887.

MINNESOTA

MINNEAPOLIS—Meeting, 11 a.m., First-day school, 10 a.m., 44th Street and York Avenue S. Harold N. Tollefson, Minister, 4421 Abbott Avenue S.; phone WA 6-9675.

MISSOURI

KANSAS CITY—Penn Valley Meeting, 306 West 39th Street, 10:30 a.m. Call HI 4-0888 or CL 2-6958.

ST. LOUIS—Meeting, 2539 Rockford Ave., Rock Hill, 10:30 a.m.; phone PA 6-0429.

NEW JERSEY

ATLANTIC CITY—Meeting for worship, 11 a.m., discussion group, 10:30 a.m., South Carolina and Pacific Avenues.

DOVER—First-day school, 11 a.m., worship, 11:15 a.m., Quaker Church Road.

MANASQUAN—First-day school, 10 a.m., meeting, 11:15 a.m., route 35 at Manasquan Circle. Walter Longstreet, Clerk.

MONTCLAIR—289 Park Street, First-day school, 10:30 a.m.; worship, 11 a.m. (July, August, 10 a.m.). Visitors welcome. Harold De Jager, Clerk.

NEW MEXICO

SANTA FE—Meeting, Sundays, 11 a.m., Olive Rush Studio, 630 Canyon Road, Santa Fe. Jane H. Baumann, Clerk.

NEW YORK

BUFFALO—Meeting and First-day school, 11 a.m., 1272 Delaware Ave.; phone EL 0252.

LONG ISLAND—Northern Boulevard at Shelter Rock Road, Manhasset. First-day school, 9:45 a.m.; meeting, 11 a.m.

NEW YORK—First-day meetings for worship:

11 a.m. 221 E. 15th St., Manhattan
Earl Hall, Columbia University
110 Schermerhorn St., Brooklyn
137-16 Northern Blvd., Flushing
3:30 p.m. Riverside Church, 15th floor
Telephone GRamercy 3-8018 (Mon.-Fri. 9-4) about First-day schools, monthly meetings, suppers, etc.

Manhattan: at 221 East 15th Street; and at Riverside Church, 15th Floor, Riverside Drive and 122d Street, 3:30 p.m.

Brooklyn: at 110 Schermerhorn Street.

Flushing: at 137-16 Northern Boulevard.

SCARSDALE—Worship, Sundays, 11 a.m., 133 Popham Rd. Clerk, William Vickery, 162 Warburton Ave., Hastings-on-Hudson, N. Y.

SYRACUSE—Meeting and First-day school, 11 a.m., YWCA, 339 E. Onondaga Street.

OHIO

CINCINNATI—Meeting for worship, 10 a.m., 3601 Victory Parkway. Telephone Edwin Moon, at TR 1-4984.

CLEVELAND—Meeting for worship and First-day school, 11 a.m., 10916 Magnolia Drive. Telephone TU 4-2695.

PENNSYLVANIA

HARRISBURG—Meeting and First-day school, 11 a.m., YWCA, 4th and Walnut Sts.

HAVERFORD—Buck Lane, between Lancaster Pike and Haverford Road. First-day school, 10:30 a.m. Meeting for Worship at 11 a.m.

LANCASTER—Meeting house, Tulane Terrace, 1½ miles west of Lancaster, off U.S. 30. Meeting and First-day school, 10 a.m.

PHILADELPHIA—Meetings, 10:30 a.m., unless specified; telephone LO 8-4111 for information about First-day schools. Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m. Central Philadelphia, Race St. west of 15th. Chestnut Hill, 100 East Mermald Lane. Coulter Street and Germantown Avenue. Fair Hill, Germantown & Cambria, 11:15 a.m. Fourth & Arch Sts., First- and Fifth-days. Frankford, Penn & Orthodox Sts., 10:30 a.m. Frankford, Unity and Wain Streets, 11 a.m. Green St., 45 W. School House L., 11 a.m. Powelton, 36th and Pearl Streets, 11 a.m.

PITTSBURGH—Worship at 10:30 a.m., adult class, 11:45 a.m., 1353 Shady Avenue.

PROVIDENCE—Providence Road, Media, 15 miles west of Phila. First-day school, 9:45 a.m., meeting for worship, 11 a.m.

READING—First-day school, 10 a.m., meeting, 11 a.m., 108 North Sixth Street.

STATE COLLEGE—318 South Atherton Street. First-day school at 9:30 a.m., meeting for worship at 10:45 a.m.

TENNESSEE

MEMPHIS—Meeting, Sunday, 9:30 a.m. Clerk, Myrtle Nash, FA 8-6574.

TEXAS

AUSTIN—Worship, Sundays, 11 a.m., First-day school, 10 a.m., 606 Rathervue Place. Clerk, Priscilla Zuck, GR 7-3414.

DALLAS—Sunday, 10:30 a.m., Adventist Church, 4009 N. Central Expressway. Clerk, Kenneth Carroll, Religion Dept., S.M.U.; FL 2-1846.

HOUSTON—Live Oak Friends Meeting, Sunday, 11 a.m., Council of Churches Building, 9 Chelsea Place. Clerk, Walter Whitson; JACKSON 8-6413.

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With Karoline Solnitz, M.S.W., Bryn Mawr, Pa., call LA 5-0752 between 8 and 10 p.m.

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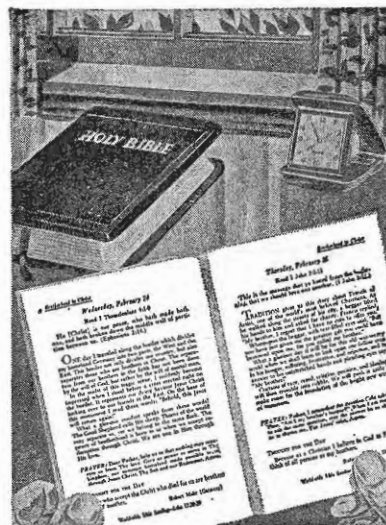
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