

FRIENDS JOURNAL

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IN THIS ISSUE

The Meeting for Worship

. *by John H. Davenport*

The Study of Languages and Language in Friends Schools

. *by John F. Gummere*

The Problem of Television

. *by Edwin W. Owrid*

Curriculum Experimentation in Friends Schools

. *by David Seaver*

Extracts from Epistles

I LEARNED this at least
by experiment: that if one
advances confidently in the
direction of his dreams, and
endeavors to live the life
which he has imagined, he
will meet with a success un-
expected in common hours.

—HENRY DAVID THOREAU

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Contents

<i>Contents</i>		Page
Extracts from Epistles (<i>Concluded</i>)		162
Editorial Comments		163
The Meeting for Worship— <i>John H. Davenport</i> ...		164
The Poet Can (poem)— <i>Sam Bradley</i>		165
Remembering Elizabeth Fry (poem)— <i>Rebecca M. Osborn</i>		165
The Study of Languages and Language in Friends Schools— <i>John F. Gummere</i>		166
<i>The Courier</i>		
Curriculum Experimentation in Friends Schools— <i>David Seaver</i>		168
The Problem of Television— <i>Edwin W. Owrid</i> ...		171
Friends and Their Friends		172

Extracts from Epistles

(Concluded)

Oregon Yearly Meeting of Friends Church

As we look at the work and growth of the National Church [in Bolivia and Peru], we have much to be thankful for. There have been an unusual number of problems and difficulties, but not more than we might rightly expect when we think of the tremendous responsibility that has been thrust upon men who are so comparatively new in the way of the Lord and whose former lives were so completely empty of spiritual light. . .

Pacific Yearly Meeting

Our Yearly Meeting has been likened to a river rising as precious drops of crystal water in the hearts of each one of us, and flowing together through our lives and Meetings to form a stream which we hope will water a thirsty land bringing peace and not destruction.

Southern Africa Yearly Meeting

We believe that new light has been given us, and that we leave this Yearly Meeting with greater hope and greater courage and determination.

From the organizational point of view, we expect an increase of decentralization, the Yearly Meeting Committee carrying less responsibility and the Monthly Meetings more. Consideration of the Wider Quaker Fellowship has led to the Monthly Meeting of the Central African Federation undertaking to inaugurate this work as a pilot scheme, which we hope may be followed up in the Union and bring new life and strength to our Society.

Switzerland Yearly Meeting

It has been made clear to us, that, insofar as we, too, obey the inner call, we shall receive the courage to triumph over evil and, however overwhelming the problems of our own times, we shall find creative ways of translating our faith into action and, like James Nayler and Pierre Ceresole, shall experience that peace which passeth all understanding.

Western Yearly Meeting

In the midst of this brighter look ahead for us, it is with heavy hearts that we acknowledge certain facts in our world: some people made insensitive by too many material possessions, others overwhelmed by gratitude for mere trifles; some living under governments of their own choosing, others longing for this opportunity; starvation in some areas, foods stockpiled in others; billions spent on ways to destroy people, insignificant amounts on ways to uplift mankind.

Wilmington Yearly Meeting

During our sessions, we remembered Jesus, teaching by word and example that constant and intimate relationship with God necessitates frequent withdrawal from our worldly routines; that this withdrawal becomes more essential as such routines increase in pace and complexity; that we must take care lest the desert sand of our secular and material interests choke the stream of our faith—faith founded and focused on God.

FRIENDS JOURNAL

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Editorial Comments

Russian Educational Philosophy

THE Russian school system is undergoing a reorganization and shows every sign of suffering from a crisis. For some time Khrushchev has demanded that the ten-year basic schooling for all children be reduced to a period of eight years and that further education for the middle echelon of the technical professions should become a matter of evening and correspondence courses. In 1957 a two-year voluntary work-service period became the requirement for entering higher training. Automation is expected to assume increasing importance, and Russia will need more technicians and machinists than engineers. The rapid growth of the Russian intelligentsia worries the *apparatschnikis*, or party bosses.

The Soviets have not always been able to impose their educational ideas on Russia's teachers. The continuous flowering of liberal and humanistic tendencies among them is an interesting chapter in modern Russian history. Lenin himself advocated a well-rounded development of the young, although school and education, in his thinking, were meant to serve the new state. Physical labor and intellectual and artistic training were to go hand in hand. The specialist, particularly the engineer, was greatly favored and needed, but his training was to stand on a basic liberal schooling. Krupskaya, his widow, continued to advocate great independence in the choice of schools and methods. She had been influenced by Tolstoi's radical educational experiments, which, in turn, went back to Froebel's pioneering with the *Kindergarten*. After Lenin's death such progressive ideas had been systematically suppressed. In 1925 Russia still had as many as 125 experimental schools. Two years later only 20 were left. The rapid growth of political-party schools went hand in hand with this reaction against a liberal schooling. Nevertheless, Krupskaya was still able to spread her liberal and Tolstoian ideas, according to which the interests of the child were to be satisfied without the discipline of homework or a well-planned curriculum. Lunacharsky, the Commissioner for Education, supported her. This phase, ending about 1930, appears nowadays almost unbelievably liberal. It is only fair to say that the progressive schools declined less because of

Stalin's antagonism than by reason of their own lack of balance and concrete purpose, traits which proved as self-defeating in Russia as in other countries.

Makarenko, whose dominance as Soviet educator was uncontested, stressed the collective character of Russian life and schools. He was undoubtedly a gifted educator, but he was equally strong in his socialistic convictions. The young were first and foremost to serve the socialist state. Moral education was to build the foundation for the new community. A good deed or attitude was always to serve primarily the new nation. Makarenko, who was strongly interested in the Boy Scout Movement, always displayed a genuine love for the young. His writings contained profound insights into the psychology of children and adolescents. His tendency to be a somewhat unorthodox outsider makes some present-day observers call him another Pasternak, a sensitive but nonconformist Russian patriot. After his death the engineer became the prototype of the ideal Russian. He was to be a realist, admittedly one-sided, but completely devoted to the reconstruction of his fatherland. As already stated, the engineer's stock is at present slightly declining. The large and efficient class of engineers has become part of the intelligentsia, a group which the party rulers have every reason to fear.

Little Ivan Can Read

For the first time in about 1,000 years all Russian children are born with the birthright of good schooling. Every visitor of Russia, whether critical, hostile, or sympathetic to the regime, has to acknowledge that Russia has become a nation of indefatigable learners. When the child is capable of taking higher education and the parents are in good standing with the party, the road to success is assured. The young citizen, in turn, will be eternally grateful to the state.

Virgil M. Rogers, Dean of Syracuse, New York, University School of Education, gives in the Winter, 1960, issue of the *Alumni News* of the university his observations on the Russian school system. Little Ivan is put through a rigid course, and his entire environment is conducive to the continued use of books. Many book-

stores or bookstalls everywhere attract children as well as adults, even during intermission at a football game (the Russians call a soccer game "football") and in the opera house. Every large city has at least one foreign bookstore, and the community's public library is extensively used. Foreign-language instruction is greatly encouraged. It is estimated that 500 Russians study English to one American speaking Russian. Our modern facilities (tape recording, radio, etc.) are almost completely absent

in educational procedure. Dr. Rogers illustrates the keen interest of Russian students in science and mathematics, but he also registers the shortcomings of the Russian system in the dogmatic teaching of history and social science. Teachers are well paid and enjoy respectable status. Dr. Rogers sees in the Russian system a serious challenge to American complacency. He also calls on federal, state, and local authorities to provide better means for improving our schools.

The Meeting for Worship

BACK in the palmy days of the 1920's a young colleague of J. P. Morgan was reported to have said, "I'm thinking of buying a yacht, Mr. Morgan. How much does it cost to run one?" The wealthy owner of the *Corsair* replied, "Young man, if you have to ask that question, you'd better stop thinking of buying a yacht. You can't afford it."

The very fact that Quakers have continually to think about whether their meetings for worship are fulfilling the functions for which they came into existence is an indication to me that not only is the meeting for worship not fulfilling these functions, but there may be a fundamental misconception of the nature of divine worship.

We do not have to think about the way we breathe; it just comes naturally. And sometimes, when we are completely taken off guard by some incident that happens to us, usually something that is terribly full of joy or horribly catastrophic, we have a completely uncontrollable natural reaction at once. A split second later we may be able to get the emotion under control and get our rational minds working again, but for a brief instant we realize that we are not complete masters of our fate, and that there are vast cosmic forces, good, evil or merely overwhelmingly grand, that are beyond our control.

Thus we may momentarily become speechless with wonder at the sight of a midnight sky filled with stars that have been hidden by the street lights and smog of civilization. Or we may have the wind taken out of our sails by suddenly learning of the unexpected death of one who is near to us. The overt reaction in both cases may be limited to a whispered "O God!" Like as not, nothing may be observable. But the point is, we don't think about the reaction. It is natural, unself-conscious, and spontaneous.

At such moments it becomes easier for us to acknowledge the sovereignty of God, and to degrade ourselves to something less than lords of the universe, humiliating

though this may be to us personally. I suspect that this is a key admission, and that those who have actually found God—not mere despairing seekers like the rest of us—have been able to make this admission. Not for brief moments, but for long moments, perhaps for days at a time, and maybe for all the rest of their lives.

Parenthetically, I should point out to readers with a background in psychiatry that I don't think this process of degrading oneself need necessarily result in extreme self-hatred. It has to be coupled with an identification of oneself with the true Sovereign, partaking at least of His image, and so retaining a proper self-respect.

It is not difficult for me to imagine that early Friends, and indeed any of the saints of the church, were consciously and constantly aware of the sovereignty of God, not only in the meetings for worship but in their daily lives.

Another thing: If we actually believe that God, the Living Presence, is really living presently with us, why do we worry and fret so about whether our meetings for worship are adequate? He is here. Isn't that enough? Can we not relax for one shining moment and let Him *be*? No, we can quiet our bodies, sit quietly, motionless; we can quiet our voices, even, with an effort of the will; we can raise our threshold of hearing so that we are unconscious of the myriad little noises around us. But we cannot silence our minds; they race ahead to the events of the coming days, they fleet back to past memories, they flash over our reading, a recent TV program, international problems, appropriate Scripture quotations, our conversations with our friends, agreements or disagreements with whatever speaker has last risen in the meeting. But can we silence our minds completely and dwell in the Holy Spirit alone? It is impossible. The world is too much with us.

Recently, psychologists at a prominent university placed volunteers in a room designed to eliminate all—or as many as possible—sensory impressions. The room was soundproofed. Each subject lay on a bed with a

blindfold over his eyes. His arms were encased in cardboard cylinders which prevented him from touching anything with his fingers. Some, students, welcomed the experiment, anticipating an opportunity to clear their minds to think about coming examinations in their academic courses. The results? At the end of 36 hours, all had asked to be excused. Most had, after an initial period of sleep, commenced to have lurid hallucinations. None was able to concentrate on any topic. Their minds began to get out of control. I couldn't help wondering: How would Quakers have reacted to such a situation, with such ideal conditions for the purpose of contemplating the Absolute? I fear that too many of us, in even less than 36 hours, would be begging for release from such a fate.

In *From Here to Eternity*, a book unlikely to be found on most Quaker reading lists, the hero, an army private, finds himself able to survive the torture of solitary confinement by making his mind a blank for three days. The author nowhere indicates that his mind is fixed on God during this time, and his character is not one that could be called a noble one. Yet we might not be too far in error in thinking that God was with even this most unworthy soul during this incident in the novel.

What I am trying to say, I think, is that the relationship with God is not primarily an intellectual experience. It is an emotional one, of that peculiar type called spiritual. And if we approach it consciously, intellectually, timidly, we damage the possibility of enjoying it. Oh, I suppose it is true that our enjoyment would be much more profound if the "Choral Symphony" were dissected for us by a musician, analyzed, and put together again, or if we were shown by what devices Handel achieved the magnificence of the "Hallelujah Chorus." But the second hearing would have a different quality of joy than that first one.

We can all remember, I suppose, our first Christmas, when we were children. What has happened to all the Christmases since then? Since we grew up?

To those who have seen
The Child, however dimly, however incredulously,
The Time Being is, in a sense, the most trying time
of all.

For the innocent children who whispered so excitedly
Outside the locked door where they knew the presents
to be

Grew up when it opened. Now, recollecting that moment,

We can repress the joy, but the guilt remains conscious;
Remembering the stable where for once in our lives
Everything became a You and nothing was an It.

Friends, don't repress that joy! Rejoice in the Lord, say the Scriptures. And that is exactly what they mean: rejoice *in* the Lord. We know far too well that there is no joy outside His presence—we have done a beautiful job of spoiling this creation of His with what small powers we have been able to summon. And, "the guilt remains conscious." But temptation and evil are part of our lot.

They will come all right, don't worry; probably in a form

That we do not expect, and certainly with a force
More dreadful than we can imagine.

So let us use the meeting for worship as a place where the Spirit may practice His scales of rejoicing without a hostile audience. Let us worship Him humbly, wholly, and joyfully there. This brief hour will soon be past, when we shall have again to face the world, its sorrows and its temptations. We can do so more courageously, and more lovingly, if we give ourselves to Him in that meeting.

JOHN H. DAVENPORT

The Poet Can

By SAM BRADLEY

Apprehend
In March wind

Almost
Anything:

Ghost—
Or God-send;

Crucifixion—
Coming spring.

Remembering Elizabeth Fry

By REBECCA M. OSBORN

No prophet of man's ever-present doom,
She judged not, nor exhorted, nor chastised
Those prisoners who begged with frightened eyes.
And when she entered, faith came in the room.
Firm and assured and worthy in God's sight,
This ardent heart who took the Quaker gray
In time forgot her origins were gay—
That she was led, not pushed, into the Light.
And with her children she was stern and straight:
They must not stop the carriage in the road,
Nor skip beneath their solemn Quaker load.
But with the wisdom that we harvest late,
She saw the truth convincement often hides,
That each must grow as God, not man, decides.

The Study of Languages and Language in Friends Schools

IN connection with the study of other languages and of language in Friends schools, there are two points to be considered.

The first is that an intelligent student ought to have the experience of learning a language other than his own. (No one can tell which of a thousand languages he may later need to control). His first experience should be with a language which gives immediate advantages in addition to the all-important one of experience. Latin has the advantage of a structure which is quite different from that of English, thus affording a means of awakening pupils to the fact that there are many ways of conveying meaning, many of them radically different from our own. Latin also offers certain quite special advantages, since through it a view of a different culture and of different times may be had. Anyone who begins German or Russian, for instance, after having studied Latin, will have a great advantage. French and German do not differ enough in structure to give as much practice in that aspect of language study as one would want; yet they are widely spoken. All three languages offer a great deal of value through their extensive literatures, each well worth long and careful study.

As to the study of Russian, I would say that it is extremely hard to get even half enough competent teachers of the "usual" languages such as those mentioned above. A first-class school must insist upon having teachers who have majored in the field in which they teach; and in the case of French, German, or any other modern language, must require fluency, accuracy, and a really good accent. To get anyone so well qualified in Russian (and certainly we ought not to be satisfied with less) would in most cases be extremely difficult, not to say expensive. There will be exceptions, but in general one had better wait for college or university, where experts can be employed. Bryn Mawr and Haverford, for instance, can between them afford to have one expert Russian teacher on full time.

In passing, I should like to issue a word of caution about the use of "native speakers." It is far better for French to be taught by a native of the United States, provided he has mastered the language, than by a native of France. The native speaker, while invaluable as an informant, that is, someone to be the final judge of whether the noises a speaker makes are sufficiently like the right noises of his language, knows only how to speak his language fluently and well. He actually knows as little about his own language, *per se*, as does any other native speaker of any other language about his. How many

readers of this article, for example, could list and describe the twenty-four consonants and the eight or nine vowels of his own dialect of English? Could he describe and explain such important grammatical features as stress, pitch, and juncture, which play so important a part in the speaking of English? Probably not: all the reader can do is speak fluent, idiomatic, standard English. In this capacity he makes a first-class informant; but he does not qualify as a teacher of English to a foreigner. What is more, the way English is taught as a second language to a Spaniard must necessarily be quite different from the way it is taught to a Russian.

The second point we have to make is one which ought to be of particular importance to Friends. It is simply that language is a sociological phenomenon and, as such, very often involves the same kind of ignorant prejudice as that which we deplore in connection with race, or creed, color, or national origin.

Indeed, we encounter this tendency right here at home. Each of us speaks a dialect. Many of us suffer from a hostility to differences in language. Those who speak midland Eastern, as I do, make a distinction in the pronunciation of *Mary*, *marry*, and *merry*. But let us bear firmly in mind that the majority of educated native-born speakers of American English do not make any such distinction, but pronounce all three the same. This difference proves absolutely nothing about how the three words "ought to" be pronounced; yet we must agree that it would be easier for any given speaker to use the pronunciation of the area or the group with whom he is cooperating. The names of things are not the same, either. For instance, the insect called *diplax elisa*, scientifically, is called a *darning needle* in New England; a *dragon fly* in midland East; a *snake doctor* in Piedmont Virginia; a *spindle* by some residents of Cape May; a *snake feeder* in many parts of Pennsylvania, the Ohio Valley, and western North Carolina; a *snake waiter* in the Chesapeake Bay area; and a *mosquito hawk* in the Delmarva peninsula. These are names used by native-born United States citizens. The names are not "right" or "wrong"; they are simply different.

Of at least equal importance is the realization that man makes many hundreds of noises in speaking the multitude of languages on this earth. Any given language will use only a small part of them, but the noises that happen to suffice very well for language A will inevitably be different in many respects from those used in language B. Therefore, the speaker of A and B sound "funny" to each other. This is all very well, and a

natural reaction. But again students must be thoroughly taught that while they may have a personal preference for one set of noises as opposed to another, no set is intrinsically "better." One way to put it is that Bantu sounds almost as "funny" to us as English does to the Bantu.

Another important matter which makes for better understanding all around, and certainly for a better education, is to demonstrate the fact that "the pie of experience" is cut in many different ways and that each language has its own special way. It is idle, ignorant, misleading to speak of any language as "logical." Indeed, language is quite illogical, if we must describe it one way or the other. Every language does useless things, but the natives seem to get on quite well, anyhow. For example, we can point out that you say *bon jour* in French, but *bonne chance*, changing the form of the adjective. Virtually useless, this is, but lots of languages do it. Let us note that in English for verbs such as *talk*, *run*, *fish*, we are in the habit of adding an extra noise or noises when the subject is *he*, or *she*, or someone referred to. Thus we regularly add a hiss to *talk* and say *he talks*, or a buzz to *run* and say *she runs*, or a grunt and a buzz to *fish*, and say *the man fishes*. We don't do this sort of thing anywhere else with our verbs, and in fact we don't bother with it or miss it when we don't do it in *he may*, *she can*, *it will*, *the book shall*. It's a useless procedure, but all part of the game; you have to take a language as you find it. In English we indicate plurality twice in such expressions as *six carts*, *forty dogs*, *ten horses* (and note that again we add a hiss, a buzz, or a grunt and a buzz to these nouns to indicate plurals). But plurality has already been nicely signaled by the numbers *six*, *forty*, and *ten*. Why go on to pluralize a second time? Why, indeed, when we feel no need for it in such expressions as *two dozen*, *five sheep*, and the like? (Even though much of our pluralizing is noises put at the ends of words, we find no difficulty in recognizing a change in the first vowel, not the second, of *woman/women*, which signals the plural.)

Much more could be said, of course, to show some of the "queer" things that English demands of us. (For instance, a basic principle of our grammar is word order. *Man bites dog* and *Dog bites man* mean the opposite.)

To summarize: every able pupil ought to have the experience of learning a language other than his own (and it would be better not to call them "foreign"; after all, our language is foreign to most people on earth). This language must be ably taught by an expert, preferably a native speaker of English who has mastered the other tongue. Any of a number of languages will do, each having some special advantage to offer. It is the

experience that counts, readying a pupil for the attack on the next language, perhaps the one which circumstances make it necessary to master. We should not lose sight, either, of the genuine pleasure which comes from control of another language, and the heightened value of travel in a country where one can converse freely with the people one meets.

Second, it is wholly in accordance with Friendly principles, which fight ignorant hostility and prejudice, to teach very thoroughly that there are dialect differences in standard, educated speech within our own nation, and that the noises and the patterns of other languages, like these speech differences, are to be regarded simply as *different*. It is well to remember that every one of us speaks a dialect.

Third, the way to the hearts of other people lies through their languages. When we hear someone from another country speaking English well, our very first reaction is one of praise and approval. How much more receptive others will be to us if we can talk to them in their own language, for are we not at once inclined to be friendly to those who speak our language well? There is talk of legislation by the Congress which would require our top diplomats to speak the language of the countries to which they go! Under present-day conditions, with the world getting smaller all the time, it would be hard to find a more important aim for diplomacy, friendship, and understanding than the study of other languages and an appreciation of language as a sociological phenomenon.

JOHN F. GUMMERE

Friends General Conference to Be Held at Cape May, N. J.

On February 26 the Executive Committee of Friends General Conference decided to shift the location of the forthcoming biennial conference from Ocean City to Cape May, New Jersey. The dates remain the same, June 24 to July 1, 1960.

The change was made because of an insufficient number of hotels, guest houses, and apartments listed with the Conference office, thereby making it uncertain as to whether Friends would be able to find suitable accommodations in Ocean City. Another large religious gathering is scheduled for approximately the same time.

Advance Programs, with information about speakers, round tables, lectures, the Junior Conference, the High School Conference, and hotel and other accommodations will be mailed at the end of March to all heads of families in Conference Yearly Meetings. Advance Programs will also be sent in bulk to Clerks of Conference and some other Monthly Meetings.

THE COURIER

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Curriculum Experimentation in Friends Schools

IT would be fine to be a more knowledgeable person on the educational scene and to be able to compare the changes-additions in the Friends Schools this year with the changes-additions of some of the past years. I am, unfortunately, rather new to this experience and so am bound to report rather than to compare or conjecture.

Physical Sciences

Still, it is possible to note that a number of Friends schools have been concerned with change in the same areas. One such area is that of the physical sciences. One of the schools which reports such a change is the Friends Boarding School in Barnesville, Ohio. In an effort to increase the program for college preparatory and nonacademic students, Barnesville has begun an experiment in general and college preparatory physics and chemistry courses. Brooklyn Friends School has also enlarged its curriculum in this area by entering into an agreement with the Polytechnic Institute of Brooklyn which will allow the better senior students to take advanced physics and chemistry courses under the Institute's supervision. Moses Brown School reports a change in its science curriculum, one which will enable students to enter advanced-standing programs in biology, chemistry, and physics, and which will coordinate the program more carefully with the mathematical level of the students. George School is developing a new physics course as part of the pilot work undertaken for the National Science Foundation. Friends Select School has shown its concern in this area by inaugurating a new science curriculum.

Two colleges report advances in the same field. Swarthmore College has begun a new Honors Program in Engineering Sciences patterned after the honors programs already in existence there. The program is set up to allow those students who have shown ability and responsibility and independence to be freed from classroom routine by taking their work in two seminars a semester. The new program is to have a special emphasis on the physical sciences and mathematics. A new building has also been added to the Swarthmore campus, the Pierre S. duPont Science Building.

The other college to write of an addition in this area is Wilmington College, which likewise has constructed a new building, the Charles F. Kettering Hall of Science.

Modern Foreign Languages

A second general area in which a number of schools have made changes is that of modern foreign languages. Plymouth Meeting Friends School has begun the teaching of an oral French program in all grades from the senior kindergarten through sixth. Friends School in Atlantic City has also begun the teaching of French in all primary and elementary classes. Germantown Friends School is considering the introduction of French in the seventh grade next year.

Two schools have informed us of their work in Russian. Friends School in Atlantic City simply states that it is teaching two courses in that language, Russian I and II; and Friends School in Baltimore writes of coping with the problem of keeping the study of Russian, a very difficult, highly inflected language, alive. Baltimore Friends School feels that it has been quite successful through the use of film strips, photographs, Russian newspapers and magazines, regular readers, records (Holt's *Spoken Russian*), and a recorder.

In this area Wilmington College has made a change. It now requires that all candidates for a Bachelor of Arts degree attain a reading knowledge of one foreign modern language. Students majoring in the sciences will receive the same degree and must meet the same requirement. The foreign language program in Wilmington College will stress the function of language as a communication medium and as a medium for the study and the understanding of the culture of which the language is a part.

Religious Tolerance

Religious tolerance has been for some time a concern of Friends, not the easy tolerance of live-and-let-live, but a deeper tolerance based on knowledge and understanding. This concern is reflected in the curriculums of two of the Friends schools this year. William Penn Charter School has instituted a course in the second semester of the tenth grade, in which an intensive study is made of

Western religions and a somewhat less detailed study of some Eastern religions.

Along these lines, too, Westtown School has changed and added to its curriculum. Quakerism, which had been taught in the senior year, has now been made a tenth grade course. This change is an advantage in that a large number of the Westtown students enter in the tenth grade year. Instead of Quakerism, the seniors are offered a course in contemporary philosophies and religions, including communism, humanism, existentialism, and the scientific attitude. The course includes an elementary survey of Buddhism, Hinduism, and some of the important features of the history of Christianity. The presentation of Quakerism in this course will be against the background of these world movements.

International Relations

Another increasing concern of Friends is in the area of international relations. This concern is probably implicit in the growing interest in foreign language studies. It is perhaps more explicit in such curriculums as that being used at Moorestown Friends School. The first part of the senior social studies course is devoted to the study of international relations. All the students must read selected editions of the Foreign Relations Project Pamphlets published by Science Research Associates. These pamphlets discuss America's role in tension areas. The more able students use *Contemporary Civilization* as a text. Frequent outside reports are drawn from the Sunday *New York Times Magazine*. The course is aided by the occasional visits and lectures of foreign college students. The semester work ends with the analysis of some of the current bills before Congress which affect foreign policy. The students learn how to write to their congressmen. The FCNL pamphlet *Beliefs Into Action* is an important part of the course.

Important also in the field of international relations is the increasing affiliation of Friends schools with foreign schools. Germantown Friends School has become affiliated this year with the Founders High School in Southern Rhodesia. This is one of the very few African affiliations in the United States. Germantown Friends School was visited this year by two men from the African high school, one, a teacher, and the other, the Assistant Headmaster, and hopes soon to begin an exchange of students and teachers under the new affiliation.

Ruth V. Fellows of Germantown Friends was the recipient of a grant which enabled her to travel to the South Pacific and the Orient. She collected paintings and drawings done by children in the schools she visited. Thirty of these have been mounted and are available for short loans to any Friends school interested in having them.

On these same lines Friends Boarding School in Barnesville, Ohio, has been enrolling an increasing number of foreign students. It has had an extended visit from a Berlin teacher and has given one of its teachers a leave of absence to teach in a European school.

A still further example of this interest is evident at Earlham College, which has now added Denmark and Italy as countries where students may do guided study abroad. The two other countries in which students may study are France and Mexico. The Earlham plan enables students, usually in their junior year, to spend one summer and one full academic term in one of these countries under the guidance of an Earlham faculty member.

Westtown School has instituted a new program in this area, a Russian Weekend. The weekend will include outside speakers, a Russian movie, and even the serving of Russian food. On one day in the following week there will be no regular classes; the time will be taken up by seminar meetings with resource people from outside the school. Departments within the school will be encouraged to emphasize Russian contributions to their particular fields.

Special Work for Gifted Students

This, it would seem, is the age of individual research and of grants to make such research possible. Swarthmore College reports the second year of a grant from the Dolfinger-McMahon Foundation, which allows ten gifted students to pursue independent research during the summer between their junior and senior years. Eight of these ten chose to do work in *the humanities* (my underlining). At Swarthmore, also, seven students conducted research in the social sciences under a five-year Public Affairs Research Grant from the Ford Foundation. Earlham College has likewise been the recipient of foundation aid, both from the Kettering Foundation and the National Science Foundation. This aid is to be used for summer research by undergraduates in a number of projects.

Obvious in a number of these areas, but not specifically referred to, is the growing concern for the very able student. William Penn Charter School writes of its sectioning of the brightest students from the fifth grade on. George Fox College has a program for gifted students. Westtown School, because it feels that its students are already under the pressure of college admissions, and because of the staggered admission of students in ninth through eleventh grades, has decided not to take part in the Advanced Placement Program. Instead the school will continue its Special Projects Program, in which gifted students will undertake a project of their own choice, and to which they must give at least sixty

hours of work. The most wonderful part of the program is that no credit, other than public acclaim, is given for the work. In spite of this, the number of students who have applied to enter the program this year is larger than last.

Religion and Special Days

In the area of religion there have been several changes and additions besides those which have a bearing on religious tolerance. Earlham College is taking steps to set up a Graduate School of Religion. Last year Germantown Friends School had a Religious Day and Pacifist Day, both student-planned. Both, according to excerpts from the evaluation by a Student Curriculum Committee, were highly successful.

It might be well to mention here another "Day" which has come out of Germantown Friends School. This is Music Day, a very successful effort to bring the entire student body into a program which is so often relegated to a very small part of a school. Music Day at Germantown Friends is a full school day devoted to concerts (one of which includes the entire school), lectures by leading musicians of the Philadelphia area, and discussion groups. The program is being repeated this year.

Changes of Significance

There have been some changes of significance in a number of Friends schools which, because of their nature, must be mentioned separately. One such is that at Earlham College, which has changed from the semester to the term plan. This plan divides the school year into three terms of ten weeks each. Under the system students will register for three courses per term rather than the five or six usually required under the semester plan. It is hoped that students will thus be able to give more concentrated study to their courses than they could before.

Pacific Oaks Friends School in Pasadena, California, which can claim to be the only school devoted entirely to the training of nursery school teachers in the West, has received accreditation of a two-year undergraduate and a one-year graduate program for the professional preparation of nursery school teachers. The school is seeking a foundation grant which would make possible the use of its special resources by graduate and undergraduate students enrolled in other institutions.

Friends University in Wichita, Kansas, has begun an upgrading of the students admitted through a pattern of selection based upon high school grades and a College Ability Test. In an effort to define a more basic liberal arts program, Friends University has gone through the massive job of reorganizing fifty-five courses.

The English Department of Germantown Friends School is now involved in working out methods for the teaching of structural linguistics in grades five through twelve. Germantown Friends has also the use of a new committee, the Student-Faculty Selection Committee, formed on the belief that students as well as faculty should be responsible for the choosing of student representatives, and that students chosen by their fellows will feel more the true weight of their responsibility to the school. The decisions of this committee cover all areas of student representation from conferences to foreign school affiliation.

The School and the Community

From Guilford College comes news of the increasing success of its Greenboro Division, an institution begun in 1949 by a group of industrial and business leaders in conjunction with a group of educators, which in 1953 became a part of Guilford College. It offers courses in four major areas: high school, business, and college and adult noncredit instruction. Its enrollment now exceeds 1,000 students. A new building was dedicated in March, 1959.

Pacific Oaks Friends School held a public program last fall, in which leaders from the community took part. The subject considered was urban redevelopment in Pasadena. The school emphasized in this program the problem of "what happens to people."

Among the secondary schools, Friends Seminary in New York has projects in which students serve as volunteer workers at the Yorkville Youth Council, the University Hospital, and the Friends Workroom. At Brooklyn Friends School a number of junior and senior boys give part of an afternoon a week to some sort of community service. Here also students conducted clothing drives for the AFSC and at Thanksgiving sent food and contributions to three settlement houses for some needy families. At the Friends School in Atlantic City, students gave presents at Christmas to a number of Homes.

Finally, there is the visionary idea (visionary in no pejorative sense) of a Friends World College, advocated by the New York Yearly Meeting Committee dealing with this idea. The concept is that of a college run on only the best educational methods, with an enrollment of students from all parts of the world, employing equally international faculty, "founded and conducted upon the principles of Quaker education" and "underpinned by the Friends peace testimony."

Is it possible to make any conclusions after such a listing? I think probably not; or, if so, only of the most obvious and crude sort. What I can say is that after going through all the material, I am left not with conclusions about it but with a feeling of the vigor, con-

cern, accomplishment, and joy that lie within it. One of the tired teacher's fears (and who of us hasn't been tired at one time or another?) is that at the best and at the most he is simply sending students on to college or out to earn a living. My feeling is that all this information suggests that much more than that is being done. I hope that this listing somewhat reproduces that suggestion.

DAVID SEAVER

The Problem of Television

THE problem presented by programs seen on American television today is not a simple one. To condemn television with such adjectives as "dishonest," "tawdry," "tasteless" is to beg the question. Such a broad, facile indictment conceals the essential decay at the core. A careful examination is necessary to discover the true sickness.

There is, of course, dishonesty of more than one kind. The most obvious sort appears in the still bubbling "payola" scandals. Less apparent is the subtle purveying of untruth by which some historical figures are distorted and misrepresented in order to fit the role of matinee idol.

Of tawdriness there is no lack. For fifteen years television has had at its disposal performers of the highest ability. In all but a few instances this ability has been stultified by material that would not have passed the first screening of Major Bowes' Amateur Hour.

Since 1945, the year in which television began to mushroom, the industry has been motivated chiefly by one concern, the largest profit possible. Few programs, it would seem, no matter how filled with sex, violence, or jejune humor, have been denied the air waves so long as they could find a sponsor. The big money-making programs, the ones channeled week after week, have ranged in quality from limply mediocre to grotesquely bad. The few good programs, paraded as window dressing to conceal the shoddy, have, in the main, been compressed into a Sunday-afternoon schedule so ridiculously overlapping as to compel the viewer to turn from channel to channel like a liana-hopping macaw.

A bit strong? Yes, but it is difficult to contemplate television and remain temperate. There have, of course, been worthy programs. One must mention Bernstein's excellent popularizations, Murrow's deft dissection of McCarthy, several original plays by people such as Rod

Serling and Robert A. Aurthur, Fred Astaire's "evenings," the inspired buffoonery of Victor Borge and a handful of others.

This is television as offered to us and particularly to our children today. What can we, as teachers, do about it? Certainly we can expect nothing from the networks or from government. When the recent scandals broke, the reaction of many executives was predictable. From all came pledges of more "policing," more "regulation." Such censorship, whether applied from within or without, will not improve the quality of television. Its only possible effect will be to quench any feeble spark of vitality that exists at present. Daring is called for, but all signs today indicate a concerted dash for the cyclone cellar.

Our task, then, as teachers, is to correct a very serious state of imbalance. We must begin by watching television more, I would guess, than most of us do today. It is not enough to condemn on a wholesale basis. If we hope to persuade our students that a program is bad, we must be able to quote chapter and verse. No souls will be saved by an attitude on our part of mere fastidious distaste. Boys and girls will, however, respond readily, if we can point out specific instances of feeble motivation, inconsistency of characterization or overemphasis of the get-rich-quick drive found on many dramatic or "give-away" shows. Let us be intolerant, but reasonably so.

Again, we must recognize that there are performers and writers working in television who are respectable and dedicated artists. We should be ready to applaud them and encourage our pupils to do likewise. When we become familiar with the fabric of television as a whole, we will be quick to offer recommendations that can be backed by sound critical judgment. I believe that every teacher should study carefully the weekly program summary published in Sunday newspapers. He will then be able to come to class and speak knowledgeably of the wheat to be gleaned. Even the "Late Show" is not to be despised. Within the past six months some excellent old films, among them "Anna Karenina" and "Tennessee Johnson," were put on view.

This is not to say that the Serlings, Vidals, MacLeishes will invariably bring forth masterpieces. They will, nevertheless, not be cheap and will always be provocative. Let us make every effort in the classroom to see that artists of their stamp, creative and intelligent, have the audience they deserve. Only in this way can we nullify Gresham's Law and help to make television the great service that it can become.

EDWIN W. OWRID

David Seaver is in the English Department of Germantown Friends School, Philadelphia.

Edwin W. Owrid is the Librarian at William Penn Charter School, Philadelphia.

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

About Our Authors

John H. Davenport is a member of Westbury Meeting, N. Y. He writes that he is "the father of four boys, one of 60,000 IBM employees in this country, and a suburbanite." The quotations in "The Meeting for Worship" are from Auden's "For the Time Being."

John F. Gummere, a member of Haverford Meeting, Pa., is Headmaster of Penn Charter School, Philadelphia. He is coauthor of several Latin textbooks and author of *Workbook in Latin Comprehension* (1932) and *Comprehensive Readings in Second-Year Latin* (1939). John Gummere is the originator of a program which led to the University of Michigan Summer Latin Workshop, supported by a Carnegie Corporation grant, and of a program for experiment in intensive teaching of foreign languages at the ninth-grade level at William Penn Charter School in the summers of 1954 and 1955, supported by a grant from the Carnegie Corporation. He writes that "a concise appreciation of the value of Latin is found in an article 'And What Would We Do Without Etc.?' by Robert Graves in *The New York Times Magazine* for Sunday, September 20, 1959.

Friends and Their Friends

The American Friends Service Committee is planning a Seminar on Pacifism at the Putney Graduate School, Putney, Vermont, from June 16 to July 28, 1960. It is hoped to have fifteen students who wish to undertake an academic exploration of pacifism. College students will be assisted in requesting credit from their particular college for the course, but others besides college students are welcome. Director of the Seminar will be Morris Mitchell, a Quaker and a leader in experimental education. Outstanding resource persons will be used, and trips will be made to various points of interest, such as the U.N.

The total cost is \$150 for room, board, tuition, and travel, which is part of the Seminar. Scholarships are available. Inquiries should be addressed to the Putney Graduate School, Putney, Vermont, or to Seminar on Pacifism, American Friends Service Committee, 20 South 12th Street, Philadelphia 7, Pa.

"Walter Isard," says the February *Newsletter* of Lansdowne Meeting, Pa., "is having a year off from teaching at the Wharton School of the University of Pennsylvania. He is the recipient of a Ford Faculty Fellowship and has spent his leisure in doing research and further study. His studies have taken him to New England and Michigan, among other places. On May 24 the whole family is going on a trip to Europe. Walter is to lecture at The Hague for a week, and then, for two weeks, will be Chairman of a conference to study the economic problems of the underdeveloped countries around the Mediterranean. This conference, sponsored by the Organization for European Economic Cooperation, will be attended by economists from many countries." After further travel around Europe and perhaps a month in Germany, the family will sail for home about September 1.

Earlham College faculty have recently approved a plan to hold the first summer session in fifteen years from June 8 to July 13. Dr. E. Orville Johnson, Professor of Speech, has been named Director.

Tentative plans have been made for courses in the fields of biology, geology, fine arts, religion, history, and social science. The fine arts course will emphasize the music and drama of nineteenth-century Germany, with the possibility of German language study.

Also contemplated are courses in choral direction, especially designed for teachers and music majors, and advanced placement courses for high school students.

There will be an opportunity to honor Esther B. Rhoads as she retires after nearly forty years of active service in Japan on Friday evening, May 13, 1960, in Philadelphia. Further details will be forthcoming from the Friends Japan Committee, 1515 Cherry Street, Philadelphia 2, Pa.

The Friends World Committee offers reprints of the statement on "Disarmament" drawn up by the Quaker team at the United Nations last December. The statement was published in the *FRIENDS JOURNAL* on page 55 of the issue for January 23, 1960. Copies are available from the Friends World Committee offices, 20 South 12th Street, Philadelphia 7, Pa., and Wilmington College, Wilmington, Ohio. There is no charge for quantities up to 100 copies.

The Huntington-Dixon Home for elderly Friends, which has been in Amesbury, Mass., for many years, will be moved sometime this spring to Hingham. The move is made possible by the generous gift of an estate on Turkey Hill Lane in Hingham, which was accepted at a special meeting of the Permanent Board in January. The *Newsletter* of Cambridge Meeting, Mass., in making the announcement adds, "The presence of the small Friends Meeting in Hingham makes the move even more attractive to those concerned with the Home."

Word has been received that Germany Yearly Meeting will be held this year October 4 to 9 at Quäkerhaus, Bad Pyrmont, Germany.

Coming Events

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

MARCH

13—First-day School, Abington Meeting, Jenkintown, Pa., 10 a.m., Larry Miller, General Secretary, Friends General Conference: "Friends General Conference."

13—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: Nancy R. Duryee, "Cultural Exchanges."

13—Fair Hill Meeting, Germantown Avenue and Cambria Street, Philadelphia, Conference Class, 10 a.m.: Edith R. Solenberger, "The Extension Work of Philadelphia Yearly Meeting at Home and Abroad."

13—At Valley Meeting, Old Eagle School Road, north of Route 202, about a mile southwest of King of Prussia, Pa., 8 p.m. Theme,

"Applied Christianity." Sponsored by the Meetings on Worship and Ministry of Valley and Schuylkill Meetings, Pa. "Organizations of Business," with Robert Nelson as leader.

17—Thursday Noon-Hour Address at 20 South 12th Street, Philadelphia, 12:25 to 12:55 p.m.: Clarence E. Pickett, "Renewal of Life."

20—Abington Meeting, Jenkintown, Pa., Adult Class, 10 a.m.: William Eves, 3rd, "Perspective on Organized Friends."

20—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: Lawrence Scott, "Vigil at Fort Detrick."

20—Valley Meeting (see address above), 8 p.m., Burton Parshall, "The Choice of Investments."

MEETING ADVERTISEMENTS

ARIZONA

PHOENIX — Sundays, 9:45 a.m., Adult Study; 11 a.m., Meeting for Worship and First-day School, 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.

CALIFORNIA

BERKELEY — Friends meeting, First-days at 11 a.m., northeast corner of Vine and Walnut Streets. Monday meetings the last Friday of each month, at 7:30 p.m. Clerk, Clarence Cunningham.

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 — First-day school for children and adults, 10 a.m. Meeting for worship at 11. 857 Colorado.

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

SAN FRANCISCO — Meetings for worship, First-days, 11 a.m., 2160 Lake 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.

NEW HAVEN — Meeting, 11 a.m., Conn. Hall, Yale Old Campus; phone FU 7-1639.

NEWTOWN — Meeting and First-day school, 11 a.m., Hawley School.

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 Avenue. Information, Sarah Belle George, CL 2-2333.

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

JACKSONVILLE — Meeting for worship, 11 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.

MIAMI — University, Wesley Foundation, Sundays 7:30 p.m. Clerk, MO 1-5036.

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

PALM BEACH — Friends Meeting, 10:30 a.m., 823 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 8. Phern Stanley, Clerk. Phone DR 3-5357.

HAWAII

HONOLULU — Meeting, Sundays, 2426 Oahu Avenue, 10:15 a.m.; tel. 999-447.

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 5-5171 (evenings and week ends, GR 6-7776).

INDIANAPOLIS — Lanthorn Friends, 1040 W. 42nd Street. Meeting for worship and First-day school, 10 a.m. Telephone LI 6-0422.

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: R. B. Thomas; telephone WA 4-3366.

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.

20—Merion, Pa., Community Forum, 615 Montgomery Ave., at 8 p.m.: Nora Waln, "A Peculiar People?"

24 to 30—Philadelphia Yearly Meeting, 304 Arch Street.

Coming: On Saturday, April 30, Friends High School Institute, sponsored by the American Friends Service Committee, at Westbury Friends Center, Jericho Turnpike and Post Avenue, Westbury, Long Island. Theme, "Let's Join the Human Race." Six seminars. Information through school principals and social studies teachers. Registration limit per school, six students. Cost, registration, \$1.50; hot lunch, 75 cents. Group registrations should be mailed to Norma Jacob, Youth Secretary, American Friends Service Committee, 237 Third Avenue, New York 3, N. Y.

MINNESOTA

MINNEAPOLIS — Church Street, unprogrammed worship, 10:15 a.m., University Y.M.C.A., FE 5-0272.

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 6-9875.

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., First-day school, 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 — 239 Park Street, First-day school, 10:30 a.m.; worship, 11 a.m. (July, August, 10 a.m.). Visitors welcome.

NEW MEXICO

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

NEW YORK

ALBANY — Worship and First-day school, 11 a.m., YMCA, 423 State St.; Albany 3-6242.

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
187-16 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.

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., 3801 Victory Parkway. Telephone Lucile Knight, Clerk, at EA 1-2769.

CLEVELAND—Meeting for worship and First-day school, 11 a.m., 10918 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, 1 1/2 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 Mermaid 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.

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 3-6574.

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 8-6418.

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of the

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— For appointments —

With Lovett Dewees, M.D., Glen Mills, Pa. call GLOBE 9-2474.

With Christopher Nicholson, M.S.W., Philadelphia 44, Pa., call VI 4-8809 between 8 and 10 p.m.

With Annemargret Osterkamp, M.S.W., Philadelphia, Pa., call VI 4-7942 between 8 and 10 p.m.

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

LAKE PAUPAC

Members of the Paupac summer colony are eagerly looking ahead to our eleventh season, and we invite old friends and new to join us in making vacation plans. PAUPAC LODGE, an informal family resort near Greentown in the Poconos, will open in late June. There are several cottages available for rental in the surrounding community, and a very few building sites remain.

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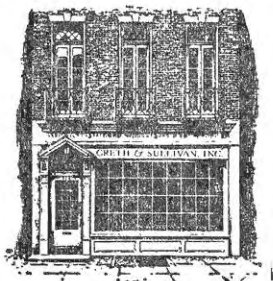
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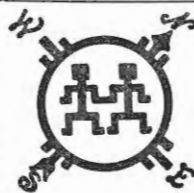
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