So the swirling, eddying currents of education go on. We will never turn back to our yesterdays. Some of our favorite ideas will no doubt be added to the piles of debris which have been deposited by our moving educational currents. . . .

Educators — perhaps more keenly than the rank and file of our people — realize that “New occasions teach new duties; Time makes ancient good uncouth.” We must go on trying experiments. We will keep on adding to the debris collection, but we ought to learn from the experiences of the past, and keep our eyes turned to ultimate goals while we work with present-day devices.

—JANE P. RUSHMORE, The Courier, June, 1950

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Quaker Teacher Training Program
Internationally Speaking

George Kennan and “Disengagement”

Is the purpose of United States policy to promote the welfare and safety of the United States or to destroy communism? These two objectives may be different, although in the past decade they have frequently been regarded as inseparable if not one. It is interesting to note that, in discussions within the government, they are now being treated as possibly two.

Harold Stassen resigned as special adviser to the President about disarmament affairs partly over the organizational question of whether an ad hoc agency was to carry on negotiations with other countries about matters of great importance when the head of the agency and the Secretary of State disagreed about both the method and the substance of the negotiations. Mr. Stassen’s colleague, Robert Matteson, continues as director of the White House disarmament staff. In a recent lecture at the University of Minnesota, Mr. Matteson has publicly talked about this discussion within the government.

One of the persuasive spokesmen for emphasizing the welfare of the United States rather than the destruction of communism is George F. Kennan in his recent book, Russia, the Atom and the West (New York, Harper & Brothers, 1958; pp. ix, 116; price $2.50). Mr. Kennan’s central thesis is that nuclear weapons, while necessary as a deterrent, cannot increase security for either side after each side has acquired the means to annihilate the other. Therefore some reduction of tension is desirable for safety. After a decade of “containment” the indications are that there is more prospect of evolution toward increasing freedom in Communist countries as a result of improving economic conditions, increasing sense of security against outside interference, the critical interest that comes with education and the indestructible human desire for freedom than as a result of pressure from without. Increased pressure induces increased pressure. So Mr. Kennan suggests “disengagement” and would have the Western nations explore such ideas as that of mutual withdrawal, by Russia and the West, of armed forces from Germany. He suggests less opposition to Russian economic aid in the Middle East and India, as a natural consequence of his emphasis on national welfare rather than the destruction of Communism as the objective of policy.

An interesting and important feature of Mr. Kennan’s book is his discussion of the methods of diplomacy. He is a diplomatist of the old school and of the highest standards. He believes that diplomacy should be flexible rather than rigid and doctrinaire. He is not surprised that other nations have objectives different from ours. He doubts

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Island of Freedom

A FEW weeks ago members of the Waldensian Church, which claims to be the oldest Protestant group in the world, celebrated their 110th year of civil freedom in Italy. There are only a few more than 26,000 adult members of the Waldensian churches in Italy, but their parish work includes some 100,000 attenders, sympathizers, and students of the Waldensian faith. Dr. Achille Deodato, Moderator of the Church, is also head of the Federal Council of Evangelical Churches in Italy.

These valiant Protestants not only survived fascism but have expanded their work, opened new schools, and continue to practice their belief in the “open Bible” and the freedom to interpret it. In a poverty-stricken area of Sicily they are now creating a youth center. Some time ago they organized the widely known international youth camp “Agape.” Their most exciting projects are the two homes for Russian Orthodox refugees which they maintain in addition to one founded and operated in cooperation with the World Council of Churches in Italy. Another home for sixty “hard core” refugees from Hong Kong is projected.

The Waldensians date their origin back to the twelfth-century merchant Peter Waldo, but, proud as they are of their historic heritage, they are adapting themselves to modern industrial conditions by establishing congregations in industrial areas (Turin, Milan, Rome) and stimulating Protestant Italian youth to meet and work in ecumenical youth camps. They rally industrial laborers from Italy, France, Germany, and England in holiday camps with opportunities for winter sport, religious study, and discussion.

Italian Catholic church authorities are uneasy about the respect and admiration which the Waldensians create. But they cannot prevent this small band of valiant Protestants from exercising the civil and religious rights which they, together with the Jews, received in 1848. Their broad-minded cooperation with other Protestant groups, notably the Methodists, strengthens their position and assures them of the growing sympathy of ecumenical Christianity everywhere in the world.

Why Teach in a Friends School?

The other day an engaging and personal document came to our knowledge in which a young teacher of Germantown Friends School, Philadelphia, had jotted down his reasons for teaching in a Quaker school. Evidently much of the fascination comes from what has sometimewhat vaguely been called the “climate” of a Friends School, that “something in the air,” which David Mallery also mentions. He says:

In this air are voices, often loud ones, of young people from four to eighteen, thinking out loud, arguing, questioning. In this air are silences: people listening to something, sometimes silences that some of the adults and the students treasure in private ways. In this air are the sounds of controversy, mostly without bitterness and mostly without clichés. . . . In it there reverberate the great Quaker words along with sounds and images that suggest that people are trying these words out, exploring their meaning, giving them flesh sometimes: a face listening while someone reads or says something that is his . . . a new person of, say, eleven or thirty-five, who suddenly feels his sense of strangeness slip away . . . child’s voices, professional voices, young adult voices speaking Bible words . . .

[There are questions, too], big questions which illuminate the smaller questions like “Should Fred stick it out in French?”, “What will Margaret get out of reading Virginia Woolf?”, “Who should clean up the lunchroom?” or even, now and then, “Why do I teach in a Friends School”?

In Brief

Giving for religious purposes in the United States during 1957 was about $3,425,000,000, an increase of 9 per cent over the previous year, according to the Bulletin of the American Association of Fund-Raising Counsel. Total philanthropic contributions also reached a new high level in 1957, amounting to $6,700,000,000, an increase of 4 per cent over 1956.

A thousand-member organization in Italy, the Associazione Italiana per l’Educazione Demografica, seeks to reduce abortion by changing the law which makes birth control illegal.

A meeting “somewhere in Europe” between representatives of the World Council of Churches and the Moscow Patriarchate of the Russian Orthodox Church has been set for early August.
Peace and Tranquility: The Quaker Witness
The William Penn Lecture, Philadelphia Yearly Meeting, 1958
By IRA DE A. REID

It seems that modern-day Friends are called upon to speak the truth of inward peace to the great emptiness and aloneness of modern man. The absence of any source of guidance and illumination, the absence of a spiritual or philosophical certitude which are said again and again to typify Western man, reveal his necessity for being at one with himself. In his Democratic Vistas Walt Whitman wrote:

I should say that only in the perfect uncontamination and solitariness of individuality may the spirituality of religion come forth at all. Only here, and on such terms, the meditation, the devout ecstasy, the soaring flight. Only here, communion with the mysteries, the eternal problems. . . . Bibles may convey, and priests expound, but it is exclusively for the noiseless operation of one’s isolated self to enter the pure ether of veneration, reach the divine levels, and commune with the inutterable.

The tranquilizers of medical science may deal with the somatic aspects of this aloneness and tension which contemporary man experiences but they are no substitutes for privacy, the ways of love and affection, the uninhibited exchange of thoughts safe from intrusion and control—for freedom from the invasion of authority. There is no doubt the dreadful potency of knowledge cast in an atmosphere of apprehension has made many of us afraid to express any kind of independent judgment, particularly on economic or political questions, lest we be suspected of being subversive. The Quaker belief in inward peace is at once scientifically tenable and spiritually propitious. It will permit its holders to have a religion of healthy-mindedness rather than one of weary, sin-sick souls. It will permit us to deal with the uneasiness of man in society and harrow the ground whence comes solution for social problems. It will provide the religious enthusiasm that makes one contemptuous of danger and willing to live on chance. It will enable us to overcome the current popular fear of intelligence as one of the great dangers of our times. And since every powerful emotion and truth has its own myth-making tendency, it will enable us to bear witness to the necessity for making the attainment of peace a process that requires not only that we work on and with governments but also that we cleanse our hearts and minds of the poisons that make military, economic, racial, and religious conflicts seem reasonable: pride, fear, greed, prejudice, envy, and contempt. As one of the Princeton University seniors wrote in that challenging volume The Unsilent Generation, the development of these qualities will enable one to have the unimpeachable integrity, the keenness of mind, and the stability and balance needed in one’s approach to any problem.

The development and maintenance of an inward peace is an inescapable preliminary to the great mission Friends have set for themselves in every community throughout the world. This personal peace requires that each of us within his or her own field of action—the home, the neighborhood, the city, the region, the school, the Meeting, the factory, the mine, the office, the union—must carry into his immediate day’s work a changed attitude toward all his functions and obligations. The collective effort of Friends cannot rise to a higher level than his or her personal scale of values. It underlies our testimony that once this change is effected in the person, the group will record and respond to it.

Today many of our best plans miscarry because they are in the hands of people who have undergone no inner growth. Many of these folk have shrunk from facing the world of crisis, having no notion of the manner in which they themselves have helped to bring it about. Into the situations of housing and human relations, pacifism and disarmament, for example, they carry only a self-concern. Their hidden prejudices, their glib hopes, their archaic and self-centered desires all indicate that they are not sensitive to the compelling that gave us the heritage of Fox or Penn or Woolman. By closing their eyes, by being silent, they seek to avoid the nightmares of human existence by resting in the bosom of their dreams. There is no peacemaking in such behavior. Each man and woman must first assume his religious and social burden alone—and together.

Our witness tells us that we need not wait for nuclear warfare to strike us before we strip our lives of these superfluities: we need not wait for events to bend our wills to unison. Wherever we are, the worst has already happened and we must meet it. We must simplify our daily routine without waiting for legislation; we must take our political and public responsibilities without having to take the negative action of being “against” nuclear testing, the death use of science, the military molding of education; we must work for the unity and effective

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The entire lecture, which was delivered under the sponsorship of the Young Friends Movement, has been published in a pamphlet, available for 50 cents from the Young Friends Movement, 1515 Cherry Street, Philadelphia 2, Pa.
The brotherhood of man without letting further wars, acts of congresses, decisions of courts, prove that the current pursuit of power, profit, and all manner of material and social aggrandizement are treasonable to both divinity and democracy. The testimony of inward peace calls for a rebuilding of ourselves, which is no easy formula. For it is not enough for us to do all that is possible: we must do that which seems impossible, bringing to every activity and every plan a new criterion of judgment—a criterion obtained from within.

If the mission of Friends is as George Fox expounded it, if the qualities of Friends are as William Penn described them, if the responsibility of Friends is as John Woolman lived it, then the challenge to Friends is to develop and maintain a constancy between their religious beliefs and their social practices. John Woolman in a testimony before a Meeting of English Friends suggested that if they were to attain the right true ends of peace they must travel four roads—the Damascus Road with its drawings, concerns, and awakenings; the Jerusalem Road, a journey requiring conscience and a complete commitment to a rightly fashioned life; the Jericho Road with its action and service in the cause of one’s belief; and the Emmaus Road, the way of true fellowship with one’s fellow man. Damascus was the oldest continuously existing city in the world. It was the scene of Paul’s conversion. It was also an oasis of living green between the Lebanon range and the desert. Mohammed refused to go there, saying when asked for a reason, “I shall have to go to heaven when I die; so why should I enter Damascus now?” Jerusalem, then sacred to Jews, Christians, and Moham­medans alike, stood on two rocky hills. It was difficult to reach and was enclosed by walls pierced by eight gates. Jericho was always being sacked and rebuilt, requiring incessant activity to stay in the same place. The Emmaus Road—a not much traveled road on which the Apostles communi­ cated together, reasoned, and discovered their religious Insights. It was here, Luke reports, that the Apostles discovered Jesus as one “who was a prophet mighty in deed before God and all the people.”

Friends have traveled these adventuring roads with respect to many phases of human existence. They have spoken truth to ecclesiastical power and have been able to develop and maintain a religious amity that is at once peaceful and peace promoting. They have been inventive in their ability to survive without creed and strangling theology. They have spoken truth to political power and have been able to maintain the dignity of a precious religion in having their views on oath-taking and military service as individual and religious rights that should not be impaired. They have established and in some instances kept open channels of international peace when govern-
The Advanced Placement Program

By M. Albert Linton, Jr.

ONE aspect of American education which has received considerable attention, for the most part adverse, in recent years is the training of our unusually gifted boys and girls. The twentieth century has been characterized by some as the "century of the common man," and others have been quick to point out that all too often this has meant preoccupation with mediocrity. Able students, required only to meet the standards set by the average, not only have thus been denied the opportunity to develop their capabilities to the full but, worse, have learned habits of laziness, indifference, satisfaction with mediocre performance, and conformity to the standards of the average. The unusual inquisitiveness of the gifted child has frequently been ignored, even discouraged, by teachers who simply could not meet the problem when faced by large classes of heterogeneous abilities. The result has been a serious wastage of a most valuable human resource—the highly gifted individual.

Perhaps the most promising development in recent years for encouraging academic talent is the Advanced Placement Program, now in its third year under the administration of the College Entrance Examination Board. This article will give information about it and the extent to which Friends secondary schools in the Philadelphia area are participating in it.

In essence, the A.P. program "provides descriptions of college level courses to be given in schools and prepares examinations based on these courses. Colleges, in turn, consider for credit and advanced placement students who have taken the courses and examinations. The program is thus an instrument of cooperation which extends the educational opportunities available to able and ambitious students by coordinating effectively their work in school and college." Examinations are offered in twelve subjects: English composition, English literature, French, German, Latin, Spanish, American history, European history, mathematics, biology, chemistry, and physics.

At this point I must digress for a moment to consider what I believe to be two fundamental propositions upon which the A.P. program rests. These propositions stem from our concept of democracy and its implications for education. First, the democratic ideal implies that every individual shall be given the opportunity to develop his abilities to their maximum capacity. This seems obvious, and yet we hear talk of the danger of creating an "elite class," that it is "undemocratic" to offer advantages to some which are denied to others, and so forth. But is it not true that a so-called "advantage" ceases to be an advantage if the person to whom it is offered is incapable of profiting from it? As for the danger that we may create an elite class, I cannot comprehend it. How do we classify our leaders in business and industry as compared to the men who perform the same monotonous task hundreds of times a day on the assembly line? Isn't it our regard for the worth of each individual as a human being rather than for his particular niche in society that determines the degree to which we approach the democratic ideal?

The second proposition, based upon acceptance of the first, holds that the best way to offer able students the opportunity to develop their talents fully is by means of homogeneous ability grouping in our classes. In other words, we believe in slow sections, average sections, and
fast sections for classroom instruction, based upon the fact that individuals learn at different rates of speed, and, hence, that it is difficult to provide the gifted student with the optimum conditions for his own development if the pace of instruction is geared to the average in a heterogeneous group. If this proposition seems obvious, let me point out that in my own experience it has been found to be one of the most controversial issues that can be raised in gatherings of teachers from different schools and school systems. Invariably the cry is raised that it is "undemocratic" to group students in classes according to ability. While readily admitting that there are some advantages to be gained by heterogeneous grouping in certain courses, I fail completely to see the logic behind the argument that homogeneous grouping is undemocratic. Yet it is considered valid by many, and it is undoubtedly one of the most important reasons for our failure, on a national scale, to provide adequate instruction for the gifted student.

The A.P. program practically demands separate classes; let me illustrate from my own field, mathematics. The A.P. examination, taken at the end of the twelfth grade, covers the field of analytic geometry and first year calculus, both differential and integral. This means that the twelfth grade course inevitably has to be the equivalent of a first year college course in these subjects if students are to be prepared for the examination. As a result, the important topics of mathematics usually studied over a period of three years by students electing more than the minimum requirement must be taught in two years. To condense three years of mathematics into two requires, essentially, two things: first, judicious pruning to cut out some of the less important material, and second, able students who grasp new ideas quickly, thus eliminating some of the time-consuming reteaching that is an important part of most instruction. For these reasons the A.P. program in mathematics usually begins in the tenth grade with students who have shown unusual promise in the field and have indicated their desire to study as much mathematics as possible in their high school years. Except for those few who drop out, this group of students will remain together in a separate class for instruction in mathematics until graduation.

The program in English follows much the same pattern, usually beginning in the tenth grade with a picked group of able students. There are important differences, however, between the mathematics and English programs. In the former the emphasis is more nearly on acceleration than enrichment; the goal is the calculus, a subject normally not included in the secondary school curriculum. To reach this goal means accelerating the prerequisite courses and the consequent loss of emphasis upon certain topics of algebra and geometry. The A.P. program in English, on the other hand, is much more nearly one of enrichment than acceleration. The subject matter of the twelfth grade does not differ from that of the regular courses in the sense that calculus differs from the subjects ordinarily taught in regular senior mathematics courses. Rather, the difference is one of intensity; composition and literature are the subjects studied, but success in the program requires a more mature point of view acquired through much broader exposure to and more penetrating analysis of all the different forms of literary expression. It requires a degree of competence in writing compositions such that a student's papers will "be distinguished by superior command of substance," by "a high level of proficiency in organization," by "sound and compelling logic," and by the exhibition of "a feeling for style, displaying both precision and fluency." The achievement of these goals is obviously most readily expedited by means of special classes of able students.

Provision for A.P. classes side by side with the regular classes poses administrative problems, particularly for smaller schools. The average size of A.P. classes varies from about one third to two thirds of the average size of regular classes, depending upon the subject, the largest being in English, mathematics, and history. The problem of scheduling A.P. classes is often troublesome, and the cost of providing teachers for these smaller classes is a luxury that many schools cannot afford. Unusually able students in such schools can be offered an honors program within the existing framework of courses which in some cases may lead to advanced placement in college, but for the most part these schools are content to graduate students who are well trained in the usual college preparatory curriculum.

There is no intent here to imply that able students who have not had A.P. work are necessarily at a disadvantage in college. Much depends upon the particular college in question and the particular course of study being undertaken. Unfortunately, there have been many cases where college freshmen are required to take courses which tend to be nothing more than a rehash of work already studied in school. One of the aims of the A.P. program has been to eliminate some of this duplication of courses. The real advantage which an A.P. student gains by qualifying for one or more sophomore courses in his first year is the time for more advanced work in his chosen field or for courses in other fields which normally could not be fitted into his schedule. So far, there has been practically no evidence that A.P. students are using the time gained to accelerate their stay in college to less than four years, although this is a possibility where financial considerations are of first importance.
To what extent are Friends schools in the Philadelphia area participating in the A.P. program? The answer to this question was sought by means of a brief questionnaire sent to nine college preparatory schools.

Space limitations prohibit more than a brief summary of the findings of this inquiry, and several interesting and sometimes troublesome issues associated with the program, such as the amount of extra time in preparation expected of A.P. students, the matter of grades in A.P. courses, and the effects of the program on the entire school community, cannot be touched upon here.

Of the nine schools in this study, six offer A.P. work in one or more fields, and the other three indicate very definite interest in the program and the possibility of including A.P. courses in the future. Reasons for not doing so at present include those touched upon earlier: scheduling difficulties, expense, time required of teachers. One school pointed out that, in as many independent schools, a number of able students each year are given advanced placement in college simply on the basis of superior performance in regular entrance examinations.

Five schools offer advanced work in English and four in mathematics. In one case, with possibly a second where the answer on this point was not clear, the advanced work in English is accomplished by means of special conference sections which augment the regular course work. In the other three A.P. English courses and in all four mathematics courses the twelfth grade work is done in separate classes, and in most cases the students in these classes were selected at the beginning of the ninth or tenth grade. In foreign languages, history, and the sciences, advanced work is usually done by individual students taking the regular courses, although two schools offer advanced courses in biology and one has an A.P. course in history.

A rough estimate of the number of seniors taking one or more A.P. courses indicates that an average of about 20 per cent of the students in the twelfth grade will be so involved, the range in the six schools being from about 15 per cent to 33 per cent. Insufficient data are available to yield any conclusions concerning the number of students who graduated last year and were placed in advanced college courses this year, but in one school one third of those enrolled in A.P. courses a year ago are taking advanced college work in English or mathematics this year.

In conclusion it may be said that all the Friends secondary schools in this area recognize the importance of providing an adequate educational experience for their highly gifted students and that the majority of these schools are using the Advanced Placement Program to provide at least a part of this experience.

The Wilmington program of work and study is only one

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Facet of the spirit of a community which reaches into other areas of our campus life. This program is part of a larger effort to involve students increasingly, as their maturity grows, in the organization and administration of the college itself. Here students sit with faculty members on major committees and participate in the government of the school. The part taken by the students in accepting and solving major capital and physical needs of the institution is exceptional in scope and leadership. This evidence of concern has been a stimulus to the faculty and has generated bonds of understanding with the community as well. It is our impression that the present inadequacy of our schools grows not so much out of the fact that education is not doing enough for the student as that it is not expecting enough of him.

Although not a widely known institution, Wilmington College has fine standards and it has grown tremendously in the last ten years. The results of recent examinations given to our freshman class, which equal those submitted by two hundred and sixty-nine other colleges of like nature in the country, suggest that our student body does not differ significantly from those of similar institutions.

**Quaker Teacher Training Program to Be Launched**

By Howard W. Bartram

With the blessing of a generous grant from the Anna H. and Elizabeth M. Chace Fund, the Quaker Teacher Training Program will begin next fall. A board of managers has been named by the sponsoring body, the Friends Council on Education, and detailed information on how to be a participant in the program can be secured from the Council’s secretary, Harriet Hoyle, 20 South 12th Street, Philadelphia 7, or from Irvin C. Poley, Germantown Friends School, Philadelphia 44.

Briefly, those accepted are offered a chance for paid experience combined with the time to study and to profit from the experience of established teachers—the difference between learning to swim by instruction and being thrown in the water and managing to swim somehow from terrifying necessity.

Each of these nine secondary schools—Abington Friends School, Friends’ Central School, Friends’ Select School, George School, Germantown Friends School, Moorestown Friends School, William Penn Charter School, Westtown School, Friends School, Wilmington—expects to participate. Most of these men and women accepted for the program will spend about three-quarters of their time in teaching, for which they will receive the regular beginning salary of the school. Every school will presumably appoint one of its most experienced teachers to give help and supervision.

The director will coordinate this program. He will assume that the participants will feel less inadequate about the contents of the courses they are asked to teach than about what phases of the subject to emphasize, how to get the students working with them, how to maintain attention and interest, how to make a good examination, how to test informally, how to use the results of standardized tests.

To help answer these and similar questions he will arrange about four meetings a month with the participants as a group—one on a Saturday morning, two on Monday afternoons and evenings, and one as a group visitation to each of its nine schools. At least one long paper will be required, and frequent reporting on the books studied.

Irvin C. Poley, who will retire from Germantown Friends School next June and who has trained teachers at Harvard for sixteen summers, will be the first director. He is enthusiastic about the possibilities of the program; he hopes its values won’t be confined to Friends schools. College students contemplating a career in teaching are especially invited to consider this program.

**Curriculum Studies in Friends Schools**

By James A. Tempest

As Friends schools travel down the endless road to perfection they strive constantly to make the run more quickly and effectively. This is done sometimes by shifting the load, by adding here or taking away there, by blowing up this or deflating that. Occasionally—often enough?—they attempt radical experiments.

Reports from the schools reflect some sensitivity to the prevailing interest in science and to the current comparisons between American and European education but only hint at a much needed attack on the basic structure of the mathematics curriculum. Strong Affiliation programs continue in some schools but there is no record of bold new approaches to some critical problems in the social sciences.

Nevertheless, Friends schools are doing their conscientious best to live up to their ideals, and the number of changes reported indicate their responsiveness to the need for new approaches. Specifically:

At Abington Friends, as an experiment, the study of world history will cover a two-year period of ninth and tenth grades and will include the history of art and music. The course is taught by art, music, and history teachers who meet weekly to plan the course. They would welcome suggestions from others who have tried similar courses. Folk dancing has been introduced into the fifth and sixth grades at Wilmington Friends, and instrumental classes have been formed to develop players for a concert band. International interests are accentuated by an art exhibit of British Children’s Art during February and an exchange of visits between a senior from Wilmington and a student of the SHAPE School near Paris. Moorstown Friends adding a new problems of democracy course to create a two-year sequence in American history and world problems. Buckingham Friends is initiating a study of the curriculum of English Friends schools to compare achievement and pace with those of American Friends schools. Brooklyn (N.Y.) Friends School is adding depth to its offerings by including advanced

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James A. Tempest is a member of the George School faculty and acts as adviser for college entrance.
work in senior English, fourth year mathematics, and a third
year of Spanish.

Germantown Friends has extended to the History Department
the small conference groups used by the English Department,
with good results. At William Penn Charter parents
and faculty have completed the evaluation of Catherine Stern's
"Structural Arithmetic." A revision of the science program
replaces general science with biology in grade 9 and adds an
advanced course in physics and chemistry in grade 12. With
the moral and financial support of the Pasadena Child Health
Foundation, Pacific Oaks Friends School in California has
launched a teacher education program for parents and teacher
education students. A One-Act Play Festival has been sched-
uled at Friends Select School for spring. An increased inter-
est in astronomy is anticipated with the loan by the Franklin
Institute of the refractory telescope and the guidance of
Dr. I. M. Levitt, Director of Fels Planetarium. George School
is participating in an experiment with twenty-five other schools
in the use of new techniques and materials in the teaching of
physics. The course was developed last summer by more than
one hundred scientists and educators at Massachusetts Institute
of Technology, of whom William Burton, who heads the pro-
ject at George School, was one. The pupil exchange with Real
Gymnasium Graefling has made necessary the addition of a
third year of German to the curriculum at Friends' Central.
The science program is being revised to include a one-period
course for grade seven, covering in succession important ideas
in biology, chemistry, physics, and general science, and a five-
period course for grades 11 and 12, in advanced general science.

The curriculum is being rewritten at Frankford Friends,
one of several Friends schools taking time also to compare the
English and European standard of education. An English girl
on the faculty is helping. The revision of the science curricu-
um is taking place at Oakwood School, Poughkeepsie, New
York, also. General science in the ninth grade is being replaced
with a nonlaboratory course which contains material of ele-
tary chemistry and physics. Westtown School is continuing
its noncredit honors program for those unquestionably able to
carry added work. On Friends School Day the faculty departed
and the school was under the complete management of students
especially prepared for the event. An all-school dance climaxed
what appears to have been an unusually worth-while experi-
ence. Introduced as a tentative minor last year, Russian will
become a major subject at Baltimore Friends with the addi-
tion of a second-year course. Textbooks, an American-Russian
newspaper, native Russian speakers, and records provide the
material of the course. Only Russian is spoken in the advanced
class. In order to prevent language problems before they occur,
The Sidwell Friends School in Washington, D.C., has initi-
ated a long-range program for teaching reading, spelling, and
handwriting for the 5 to 10 per cent of the first- to fourth-grade
pupils who are bound to experience difficulty with these skills.
These children, identified in kindergarten, are taught in groups
of six to eight by teachers especially trained in the alphabetic
word-building method. Friends Boarding School at Barnes-
vilie, Ohio, has added a senior course in modern European
history and a three-day-a-week class in art.

Emma Barnes Wallace

A MEMORIAL Fund in the name of Emma Barnes Wallace
has been established by the Committee on Education of the
Philadelphia Yearly Meeting as a tribute to her fifty-two
years of selfless devotion to Friends education. She was for
twenty-six years a teacher and for twenty-six more served the
Friends schools as executive secretary to this Yearly Meeting
Committee. Her simplicity, tenderness, and spiritual insight
leave a pervading influence and a shining memory. Those
wishing to give tangible expression to their love and apprecia-
tion may do so through this fund (Lenore B. Haines, Treas-
urer, 1515 Cherry Street, Philadelphia 2, Pa.). The Committee
on Education, in counsel with Jane P. Rushmore, will deter-
mine the use to which the income from such a fund will be put.
It can only be said now that it will be used in the interests of
Friends education; it will be permanent; and it will bear
Emma Barnes Wallace's name.

INTERNATIONALLY SPEAKING

(Continued from p. 210)

the advantage to us of disregarding or trying to override
their desires. He would have our diplomacy seek to ad-

cance our purposes instead of seeking to frustrate the
purposes of others.

Mr. Kennan is by no means a pacifist, but he brings to
the discussion of policy and policy making an invigorating
fresh awareness of the importance of preventing war and
of the possibility of doing so. He does not suggest a single
brilliant solution; he proposes rather a continuing, and
hard, process of finding workable and mutually satisfac-
tory solutions of an unending stream of difficult problems.

An interesting aspect of Mr. Kennan's thought is his
continuing lack of interest in international organization.
This seems to be the result of his healthy distrust of pan-
aceas rather than of unawareness of the growing interde-
pendence of nations and of the increasing number of
problems that not even the strongest nation can solve
unilaterally.

The writing is deceptively simple. The book is very
readable and is full of quotable wise comments. For in-
stance: "But I happen to think that we must beware of
rejecting ideas just because they happen to coincide with
ones put forward by the other side."

Mr. Kennan's book deserves wide reading and vigor-
ous discussion. It seems likely that it will aid in encour-
aging appreciation of the importance of positive and con-
structive policy. It may help overcome the tendency to
rely overmuch on the merely negative possibilities of mil-
itary force. It will stimulate the search for fresh and
creative ways of attacking problems that have not yielded
to the approaches customary in the past ten years.

March 24, 1958

Richard R. Wood
Friends and Their Friends

The 30-foot ketch Golden Rule, which had been forced back after a first try on February 10 by severe storms in the Pacific, left San Pedro, Calif., on March 25. Three of the former crew members are again on the boat this time; they are Albert Smith Bigelow of Cos Cob, Conn.; William Reed Huntington of St. James, Long Island, N. Y., and George Willoughby of Blackwood Terrace, N. J. All three are Friends. Orion Sherwood, a 28-year-old science teacher at Oakwood School, Poughkeepsie, N. Y., has joined them. He is unmarried and belongs to the Methodist Church.

On the way to the area where atomic bomb tests are scheduled to be made, the Golden Rule will stop at Honolulu to replenish supplies. The Non-Violent Action Committee Against Nuclear Weapons (825 E. Union Street, Pasadena, Calif.) is raising $40,000 by individual contributions to cover the cost of the voyage of the Golden Rule and of a protest trip of delegates to England and Russia.

Winthrop Leeds of Pittsburgh, Pa., Meeting has been reappointed to the International Electro-Technical Commission, which will be meeting this summer in Stockholm, Sweden. Afterwards he hopes to have a vacation in the Scandinavian countries with his wife and daughter.

Friends Meetings 1,300 miles apart in Africa recently cooperated in providing essential medical care for a member of East Africa Yearly Meeting.

Tafortha Saiisi, 22-year-old teacher in one of the schools supervised by the Friends Africa Mission at Kaimosi, Kenya, was found to have developed a cancer. Mission doctors Horst Rothe and Peter Green felt that her malignancy, fortunately in an early stage, could best be treated at the African Hospital in Salisbury, Southern Rhodesia. While the Mission's staff and African teachers went about raising the some $300 needed to defray Tafortha's plane fare and expenses in Salisbury, Mission Director Fred Reeve wrote Central Africa Monthly Meeting in that city for help in handling immigration and hospital technicalities, and in providing housing and fellowship for Tafortha.

Stanley and Margaret Moore and other members of Salisbury Meeting happily concluded these arrangements, and Tafortha left Salisbury after a month's treatment, hopefully well mended. During that time, she attended meeting for worship with Salisbury Friends and visited in their homes.

In this small way, the Society's younger Meetings in Africa have demonstrated how love and common concern can bind together Friends—both black and white.

The first mimeographed issue of Quaker Theological Notes (January, 1958) has been mailed to a list of interested Friends. It contains general information, a list of interested readers, and an extensive bibliography of published and unpublished material from this field. Friends desiring to join the group write to Edward A. Manice, 380 Yale Station, New Haven, Conn.

A seminar on "The Holy Spirit and Worship" was held at Friends House in Des Moines, Iowa, on the weekend of February 28 to March 2, 1958. It was planned by the Committee on Ministry and Worship of the Des Moines Valley Monthly Meeting in response to a concern for a fuller understanding of Quaker worship. Invitations were sent to Friends and Friends groups throughout the Iowa area, and the interest shown exceeded expectations. More than seventy-five Friends attended at least one or two of the seminar sessions. About fifteen Iowa Meetings were represented, and there were also representatives from Meetings in Kansas City, Mo., Minneapolis, Minn., and Omaha and Lincoln, Neb.

Dan Wilson, director of Pendle Hill, served as resource leader of the seminar. There was much group participation and sharing of problems and insights. Friends from the long established rural Meetings and those from the newer urban and university Meetings found their discussions together to be helpful.

A depth of searching and a spirit of unity prevailed throughout the periods of discussion and worship. Friends parted in the knowledge that they had shared in a favored gathering.

On April 23 at 8 p.m. a public meeting on "Nuclear Testing" will be held in the Free Library of Philadelphia, Logan Square, under the sponsorship of the Pennsylvania Branch of the Women's International League for Peace and Freedom. Clarence Pickett will speak, and Nobel Prize Winners Pearl S. Buck and Dr. Linus Pauling, professor of chemistry at the California Institute of Technology. The staff of the library is giving cordial cooperation in the meeting, which they regard as an opportunity to give the public information on a vital subject; they will ask to have special parking privileges available.

That a conservative suburban community can be educated to the need for integrated housing without arousing public passion is the encouraging lesson taught by a series of two forums on discrimination recently held in Wayne, Pa. Spon-sored by a committee representing many of the local churches, as well as the two Friends Meetings in the area, the forums received good publicity in the local press and drew surprisingly large and sympathetic crowds. The first forum was devoted to presenting the situation in regard to housing, jobs, schools, and recreation; at the second actual Negro applicants for houses in the suburbs acted out their plight, and a representative of Friends Suburban Housing, Inc., described the function of this new Quaker-sponsored service.

Coming Events

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

APRIL


6—Merion Friends Community Forum, at Merion Friends School, 615 Montgomery Avenue, Merion, Pa., 8 p.m.: Eric Johnson, Assist-
ant Principal, Germantown Friends School, and Chairman, 1957 International Student Seminar at Warsaw, Poland, “Does Communism Appeal to Youth?”

6—New York Meeting, Open House, in the cafetaria of the meeting house, 221 East 15th Street, 3:30 to 6:30 p.m. About 4:15 the American Friends Service Committee film, “Christ Did Not Stop at Ebof,” will be shown; Margaret Sheldon will comment on it and speak of her trip to Ebof. All invited.

8—Women’s Problems Group, at the meeting house, 1515 Cherry Street, Philadelphia, 10:45 a.m. Ruth Ferguson will talk about what Friends can learn from other churches.


10—Wrightstown, Pa., Monthly Meeting, religious education conference on “Teaching the Bible,” at the meeting house, Route 415, north of Newtown, 10 a.m. to 3 p.m.: 10:15 a.m., talk by Stuyvesant Barry, Principal of Buckingham Friends School; lunch, 75 cents; 1:15 p.m., round tables. Luncheon reservations before April 5 to Mrs. Sol Jacobson, R. D. 2, Box 313, New Hope, Pa.; phone, VOLUNTEER 2-5458.

12—Purchase, N. Y., Monthly Meeting, in the meeting house, Lake and Purchase Streets, dinner and Indian exhibit for the benefit of the New York Yearly Meeting Committee on Indian Affairs. Two sitting for dinner and movie, 6 and 7 p.m. Tickets $2 complete; children under five free of charge. For tickets: Barbara Houser, 305 Old Lake Street, White Plains, N. Y.; phone White Plains 6-3873.

12—See below, April 15, Millville-Muncy.


15—Fair Hill Meeting, Germantown Avenue and Cambria Street, Philadelphia, Adult Conference Class, 10 a.m.: Edward Randall, “Let’s Get Christianity Out of Our Vocal Chords and into Our Blood Stream.”

15—Joint Committee of Abington and Bucks Quarterly Meeting, Conference on Progress in Your Meeting, at Plymouth Meeting, Pa., 2 p.m.

15—Millville-Muncy Quarterly Meeting, at Pennsdale, Pa., 11 a.m. A meeting on American Indians with Theodore Hetzel and his wife, with slides, will be held at Pennsdale the evening before.

15—Philadelphia Young Friends Fellowship (for college age and beyond), 1515 Cherry Street: 6 p.m., supper; 7 p.m. Milton and Alexandra Zimmerman will talk of their experiences living with the Society of Brothers in Paraguaiy.


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**MEETING ADVERTISEMENTS**

**ARIZONA**

**PHOENIX**—Meeting for worship, 10 a.m., 17th Street and Glendale Avenue, James Dewees, Clerk, 1923 West Mitchell.

**TUCSON**—Friends Meeting, 129 North Warren Avenue, Worship, First-days at 11 a.m. and 2 p.m., John A. Salyer, 149 East Fifth Street; Tucson 2-3262.

**CALIFORNIA**

**CLAREMONT**—Friends meeting, 9:30 a.m. on Scripps campus, 10th and Columbia, Pepper Nuha, Clerk, 420 West 8th Street.

**LA JOLLA**—Meeting for worship, 11 a.m. at the Meeting House, 7550 Ends Avenue. Visitors call GL 4-7460.

**PASADENA**—525 E. Orange Grove (at Oakland), Meeting for worship, 10 a.m., 11 a.m.; meeting for worship, First-days, 11 a.m. 1820 Sutter Street.

**COLORADO**

**DENVER**—Mountain View Meeting. Children’s meeting, 10 a.m., meeting for worship, 10:45 a.m. at 3058 South Williams. Clerk, Mary Flower Russell, SU 9-1790.

**CONNECTICUT**

**HARTFORD**—Meeting for worship, 11 a.m. at the Meeting House, 144 South Quaker Lane, West Hartford.

**DISTRICT OF COLUMBIA**

**WASHINGTON**—The Friends Meeting of Washington, 2111 Florida Avenue, N. W., and at 3058 South Williams. Clerk, Mary Flower Russell, SU 9-1790.

**FLORIDA**

**DAYTONA BEACH**—Social Room, Congregational Church, 201 Volusia Avenue. Worship, 3 p.m., first and third Sundays; monthly meeting, fourth Friday each month, 7:30 p.m. Clerk, Charles Y. Moore, Church address.

**GAINESVILLE**—Meeting for worship. First-days, 11 a.m., 216 Florida Union.

**JACKSONVILLE**—Meeting for worship and First-day school, 11 a.m., Y.W.C.A. Building, 202 South Main Street, Jacksonville.

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

**ORLANDO-WINTER PARK**—Worship, 11 a.m., in the Meeting House at 219 East Marks St., Orlando; telephone MI 7-8025.

**PALM BEACH**—Friends Meeting, 10:30 a.m., 812 South Lakeside Drive, Lake Worth.

**ST. PETERSBURG**—Friends Meeting, 120 Nineteenth Avenue, S. E. Meeting and First-day school at 11 a.m.

**ILLINOIS**

**CHICAGO**—The 87th Street Meeting of all Friends, Sunday worship hour, 11 a.m. at Quaker House, 9015 Woodlawn Avenue. Monthly meeting (following 6 p.m. supper there) every first Friday. Telephone BUTterfield 8-3660.

**INDIANA**

**EVANSTON**—Friends Meeting of Evanston, meeting for worship, First-days, 10:45 a.m. Quaker House, 1051 Lake Avenue. For longer or transportation call Herbert Goldhor, Clerk, HA 5-5117 (evenings and week ends, OR 8-7766).

**IOWA**

**DES MOINES**—Friends Meeting, 2200 Thirtieth Street, South entrance, Worship, 10 a.m.; classes, 11 a.m.

**LOUISIANA**

**NEW ORLEANS**—Friends meeting each Sunday. For information telephone UN 11262 or TW 7-7178.

**MASSACHUSETTS**

**AMHERST**—Meeting for worship, 10 a.m., Old Chapel, Unit of Quakers, 474 Northampton Street.

**CAMBRIDGE**—Meeting for worship each First-day at 9:30 a.m. and 11 a.m., 5 Longfellow Square. Telephone TII 6-6682.

**SOUTH YARMOUTH**—(Cape Cod)—Worship, Sundays, 10 a.m. all year.

**WORCESTER**—Friends Meeting, 601 Pleasant Street. Meeting for worship each First-day, 11 a.m. Telephone PH 4-3887.

**MINNESOTA**

**MINNEAPOLIS**—Friends Meeting, 44th Street and York Avenue South. First-day school for worship, 11 a.m. Richard P. Newby, Minister, 4421 Abbot Avenue South. Telephone WA 8-9773.

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**NEW JERSEY**

**ATLANTIC CITY**—Discussion group, 10:30 a.m. meeting for worship and First-day school, 11 a.m., Friends Meeting, South Carolina and Pacific Avenues.

**BURLINGTON**—First-day school, 11 a.m.; worship, 11:30 a.m., Quaker Church Road.

**MANASQUAN**—First-day school, 10 a.m.; meeting for worship, 11:45 a.m., Route 85 at Manasquan Circle. Walter Longstreet, Clerk.

**MONTCLAIR**—209 Park Street, First-day school, 10:30 a.m.; worship, 11 a.m. (July, August, 16 a.m.). Visitors welcome.

**NEW MEXICO**

**SANTA FE**—Meeting for worship each First-day at 11 a.m., Galleria Mexico, 661 Canyon Road, Santa Fe, Sylvia Loomis, Clerk.

**NEW YORK**

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

**BUFFALO**—Meeting for worship and First-day school, 11 a.m. at 1272 Delaware Avenue; telephone WHEAT 2-5458.

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

**NEW YORK**—Meetings for worship, First-days, 11 a.m. (Riverside, 2:30 p.m.). Telephone GRAMercy 3-8018 about First-day schools, monthly meetings, suppers, etc. Manhattan: at 221 East 15th Street; and at Riverside Church, 18th Floor, Riverside Drive at 122nd Street, 6:30 p.m.

**Brooklyn**—at 110 Schermerhorn Street; and at the corner of Lafayette and Washington Avenue.

**PUTNAM**—at 157-16 Northern Boulevard.

**SCARSDALE**—Scarsdale Friends Meeting, 153 Popam Road. Meeting for worship, First-days, 11 a.m.; Clerk, Frances A. Comptor, 17 Haslet Drive, White Plains, New York.

**SYRACUSE**—Meeting and First-day school at 11 a.m. each First-day at University College, 601 East Genesee Street.

**OHIO**

**CINCINNATI**—Meeting for worship, 11 a.m. 3601 Victory Parkway. Telephone EDWIN Moen, Clerk, at JBD 1-4984.
Cleveland—Meeting for worship and First-day school, 11 a.m., 10818 Magnolia Drive, Telephone TU 4-3889.

Pennsylvania

Dunnings Creek—At Fishertown, 10 miles north of Bedford. First-day school, 10 a.m.; meeting for worship, 11 a.m.

Harrisburg—Meeting for worship and First-day school, 11 a.m.; Y.W.C.A., Fourth and Walnut Streets.

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

Philadelphia—Meetings for worship and First-day school, 11 a.m.; Y.W.C.A., Fourth and Walnut Streets.

Utah

Salt Lake City—Meeting for worship, First-day, 8:30 a.m., 223 University Street.

Wanted

West Chester, Westtown, Pa., area: Young Woman Friend wants to rent apartment or small cottage. Call Midway 2-4725, evenings.

UNFURNISHED APARTMENT or small cottage with yard, suburban Philadelphia, June 1 or July, by registered nurse. Friend, and 15-year-old girl. Write Mary Ralph, 318 Lehighton Avenue, Pittsburgh 22, Pa.


Couple to act as superintendent for Friends' Boarding Home, Moorestown, N. J. Contact Marian G. Haines, Box 75, Friends Journal.

Housemother for eight little girls, ages five and six years, at Sunny Hills School, Houston, Tex. Driver's license; enjoys working; references exchanged. Box SS3, Friends Journal.

Available

Gooney's-Campanion to travel summer, 1958: German-speaking Westtown School student, experienced, can drive; references. Box HS4, Friends Journal.

Mother's Helper, Oakwood School student, to assist mother with children during summer. Box CS2, Friends Journal.

For Summer Employment: George School graduate, experienced as waitress and in the care of normal and retarded children. Driver's license; enjoys working. References exchanged. Box SS3, Friends Journal.

Mexico City Friends Center. Pleased, reasonable accommodations. Reservations, Casa de los Amigos, Ignacio Mariscal 132, Mexico City 1, D. F. Friends meeting. Sundays at 11 a.m.

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