

FRIENDS JOURNAL

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*S*O 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

FRIENDS JOURNAL



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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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FRIENDS JOURNAL

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

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Editorial Comments

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. 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 somewhat 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 unutterable.

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

Ira De A. Reid is Professor of Sociology at Haverford College and a member of Haverford Monthly Meeting, Pa.

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.

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 communed 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-

ments have failed to do so. They have spoken truth to tribal power which permitted the exploitation of racial and ethnic groups and have thereby promoted the causes of racial peace and human dignity. They have spoken truth to economic power and have taken stands on the exploitation of human labor, the manufacture of armaments, and the profits derived from each. And they have spoken truth to their Meetings, causing members to act within the spirit of the Society in matters of membership, marriage, education, and other problems of the social order. All of these have been great testimonies on peace and its abiding nature. These facts do but illustrate, however, that Friends can achieve peace once they are so minded. They further indicate that a peace witnessing once projected and sustained does not last for all times. There is ever the urgency that the cause of peace must remain under the watchful care of Friends' concerns. Thus, today, the cause of peace may be observed in noting that there remains a need for demonstrating the peace testimony in the relations between church and state here in Philadelphia, in the United States, and throughout the world. The peace truth must again be demonstrated to political power as the increasing demands of the military order are superimposed on the normal activities of citizenship. Does this warrant more precise political action in a Friendly manner? Truth must be spoken to the prejudicial and discriminatory aspects of tribal power wherein racial and ethnic groups continue to experience social indignities and denials that are creating new human disunities in Africa, Asia, and the United States. The demonstration of this truth must be based on the fact that the nearer we come to making men free of the disabilities we have heaped upon them the more closely our actions will affect our own private lives, that the difficult witness lies ahead. Friends have been wary in speaking truth to economic power. Are there no problems? Or are these problems of economic peace too close for comfort? No matter what our answer, we may find a leading in the historic experience of our Society.

Old Age

By ELLES JARRETT

Old age just looked me in the eye,
Because I'd always passed her by;
But she seemed bent on knowing me
Though she and I could not agree.

I told her all the young of heart
Would tell her quickly to depart.
Perhaps at last Old Age will see
And try no more to pester me.

THE COURIER

A Publication of the Friends Council on Education

Spring 1958

Number 12

This publication is issued by the Friends Council on Education in an attempt to explore and help shed light on problems common to all who work in the field of education. It is our hope that schools will feel very free to communicate with each other should they seek further elaboration on any activity described.

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

The Courier includes pages 214 through 218, first article on column 2.

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

M. Albert Linton, Jr., is a member of the staff of the William Penn Charter School in Germantown, Philadelphia, Pa.

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, as in 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.

Work and Education

By SAMUEL MARBLE

THE experiments with work at Wilmington College have been introduced to add a dimension of vitality to liberal education. The purpose of combining work and study is to cause the person to grow emotionally, to teach himself management, to give him concern for others, and to enlighten him on the processes by which people work together. The intention was and is to generate motivation and to encourage the student to care about people and ideas.

The fortification of liberal education by the addition of work was congenial to Wilmington because of evidence that the student who was partially or wholly self-reliant in securing his education was more likely to enter the service professions, particularly teaching, the clergy, social service, scientific research, and the fine arts. Furthermore, the working student is more interested in the liberal arts.

A variety of experiments in work have been conducted here. Some of these have not succeeded well, and others have succeeded almost too well. The program with which we are most concerned and which we feel has the largest implication for American education was developed with the Randall Company, a manufacturer of auto trim. This factory was organized on the assumption that if students indicated their ability to carry responsibility they would be given increasing opportunity to participate in the supervision and management of the plant. As a result the students have grown into positions in which they have given the direction to time-and-motion study, scheduling, supervision, quality control, personnel safety, and employee relations.

In order to achieve the maximum influence of work as a maturing force it should be accompanied at least in the non-working hours by group experience in which the problems, complications, and achievements of the day are interpreted and related to the realm of ideas and of spirit. One observer, Douglas V. Steere, in his book *Work and Contemplation* insists that without the coordinating group experience the value of work is accidental and uneven. Another reason for tying employment closer to the college was the concept that work has a different relation to the objectives of a liberal education than to engineering or applied science. The student working in such a technical job is likely to see the direct industrial application of certain formulas and processes about which he reads in his textbook. On the other hand the liberal arts student who is majoring in history may sense some of the change brought about by industrialization and automation, and the major in English may have a firsthand brush with basic problems of communication, but for them the significance of work is going to be more in the realm of learning to accept responsibility for others. The fact that students have been able to grow into positions of consequence at the Randall Company cannot be separated from the fact that they do so over a period of four years.

The Wilmington program of work and study is only one

Samuel Marble is President of Wilmington College, Wilmington, Ohio.

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 accented 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. MOORESTOWN FRIENDS is 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

Howard W. Bartram is Acting Chairman of the Board of Managers of the Teacher Training Program of the Friends Council on Education and Headmaster of Abington Friends School, Jenkintown.

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 scheduled at FRIENDS SELECT SCHOOL for spring. An increased interest 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 project 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 curriculum 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 elementary 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 experience. Introduced as a tentative minor last year, Russian will become a major subject at BALTIMORE FRIENDS with the addition 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 initiated 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 Barnesville, 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 appreciation may do so through this fund (Lenore B. Haines, Treasurer, 1515 Cherry Street, Philadelphia 2, Pa.). The Committee on Education, in counsel with Jane P. Rushmore, will determine 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 advance 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 satisfactory 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 panaceas rather than of unawareness of the growing interdependence 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 instance: "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 vigorous discussion. It seems likely that it will aid in encouraging appreciation of the importance of positive and constructive policy. It may help overcome the tendency to rely overmuch on the merely negative possibilities of military 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 Saisi, 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 News-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 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. Sponsored 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—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: A. Alexander Morisey, "An Introduction to the New Testament."

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 cafeteria 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 Eboli," will be shown; Margaret Sheldon will comment on it and speak of her trip to Italy. 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—Friends Council on Education, Spring Meeting, Westtown School, Westtown, Pa., 2:30 p.m.: business session, followed by a talk, "Light and Truth," by Alvord M. Beardslee, Director of the Council for Religion in Independent Schools. Tea will be served. Friends and others are welcome.

10—Wrightstown, Pa., Monthly Meeting, religious education conference on "Teaching the Bible," at the meeting house, Route 413, 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 sittings 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 6-3373.

12—See below, April 13, Millville-Muncy.

13—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: G. Laurence Blauvelt, "The Gospel of Luke."

13—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."

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

13—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.

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

13—Wrightstown, Pa., Meeting House, 9:45 a.m.: for high school students, Geoffrey H. Steere, "The Friends Peace Testimony and What It Means."

MEETING ADVERTISEMENTS

ARIZONA

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

TUCSON—Friends Meeting, 129 North Warren Avenue. Worship, First-days at 11 a.m. Clerk, John A. Salyer, 745 East Fifth Street; Tucson 2-3262.

CALIFORNIA

CLAREMONT—Friends meetings, 9:30 a.m. on Scripps campus, 10th and Columbia. Ferner Nuhn, Clerk, 420 West 8th Street.

LA JOLLA—Meeting for worship, 11 a.m., at the Meeting House, 7380 Eads Avenue. Visitors call GL 4-7459.

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

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

COLORADO

DENVER—Mountain View Meeting. Children's meeting, 10 a.m., meeting for worship, 10:45 a.m. at 2026 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., one block from Connecticut Avenue, First-days at 9 a.m. and 11 a.m.

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 T. Moon, Church address.

GAINESVILLE—Meeting for worship, First-days, 11 a.m., 218 Florida Union.

JACKSONVILLE—Meeting for worship and First-day school, 11 a.m., Y.W.C.A. Board Room. Telephone EVergreen 9-4345.

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

ORLANDO-WINTER PARK—Worship, 11 a.m., in the Meeting House at 316 East Marks St., Orlando; telephone MI 7-3025.

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

ST. PETERSBURG—Friends Meeting, 130 Nineteenth Avenue S. E. Meeting and First-day school at 11 a.m.

ILLINOIS

CHICAGO—The 57th Street Meeting of all Friends. Sunday worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting (following 6 p.m. supper there) every first Friday. Telephone BUtterfield 8-3066.

INDIANA

EVANSVILLE—Friends Meeting of Evansville, meeting for worship, First-days, 10:45 a.m. CST, YMCA. For lodging or transportation call Herbert Goldhor, Clerk, HA 5-5171 (evenings and week ends, GR 6-7776).

IOWA

DES MOINES—Friends Meeting, 2920 Thirtieth Street, South entrance. 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.

MASSACHUSETTS

AMHERST—Meeting for worship, 10 a.m., Old Chapel, Univ. of Mass.; AL 3-5902.

CAMBRIDGE—Meeting for worship each First-day at 9:30 a.m. and 11 a.m., 5 Longfellow Park (near Harvard Square). Telephone TR 6-6883.

SOUTH YARMOUTH [Cape Cod]—Worship, Sundays, 10 a.m. all year.

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

MINNESOTA

MINNEAPOLIS—Friends Meeting, 44th Street and York Avenue South. First-day school, 10 a.m.; meeting for worship, 11 a.m. Richard P. Newby, Minister, 4421 Abbott Avenue South. Telephone WA 6-9675.

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.

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

MANASQUAN—First-day school, 10 a.m.; meeting for worship, 11:15 a.m. Route 85 at Manasquan Circle. Walter Longstreet, Clerk.

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

NEW MEXICO

SANTA FE—Meeting for worship each First-day at 11 a.m., Galeria Mexico, 551 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 EL 0252.

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, 3:30 p.m.). Telephone GRamercy 3-8018 about First-day schools, monthly meetings, suppers, etc. **Manhattan**: at 221 East 15th Street; and at Riverside Church, 15th Floor, Riverside Drive and 122d Street, 3:30 p.m.

Brooklyn: at 110 Schermerhorn Street; and at the corner of Lafayette and Washington Avenues.

Flushing: at 137-16 Northern Boulevard.

SCARSDALE—Scarsdale Friends Meeting, 133 Popham Road. Meeting for worship, First-days at 11 a.m. Clerk, Frances B. Compter, 17 Hazleton 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 Moon, Clerk, at JE 1-4984.

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

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 are held at 10:30 a.m. unless otherwise noted. For information about First-day schools telephone Friends Yearly Meeting Office, Rittenhouse 6-3263.

Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m.

Central Philadelphia, Race Street west of Fifteenth Street.

Chestnut Hill, 100 East Mermaid Lane.

Coulter Street and Germantown Avenue.

Fair Hill, Germantown Avenue and Cambria Street, 11:15 a.m.

4th & Arch Streets, First- & Fifth-days.

Frankford, Penn and Orthodox Streets.

Frankford, Unity and Waln Streets, 11 a.m.

Green Street, 45 West School House Lane, 11 a.m.

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

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

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

PUERTO RICO

SAN JUAN—Meeting for worship on the second and last Sunday at 11 a.m., Evangelical Seminary in Rio Piedras. Visitors may call 3-3044.

TENNESSEE

MEMPHIS—Meeting for worship each Sunday at 9:30 a.m. Clerk, Esther McCandless, JACKSON 5-5705.

TEXAS

AUSTIN—Worship, Sundays, 11 a.m., 407

W. 27th St. Clerk, John Barrow, GR 2-5522.

DALLAS—Worship, Sunday, 10:30 a.m., 7th Day Adventist Church, 4009 North Central Expressway. Clerk, Kenneth Carroll, Department of Religion, S.M.U.; FL 2-1846.

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

UTAH

SALT LAKE CITY—Meeting for worship, First-day, 9:30 a.m., 232 University Street.

WANTED

WEST CHESTER, WESTTOWN, PA., area: Young woman Friend wants to rent apartment or small cottage. Call Midway 2-6728, evenings.

UNFURNISHED APARTMENT or small cottage with yard, suburban Philadelphia, June 1 or July, by registered nurse, Friend, and 13-year-old son. Write Mary Ruple, 318 Lehigh Avenue, Pittsburgh 32, Pa.

TEACHER ADMINISTRATOR for Friends nursery school in Philadelphia suburban area, starting fall, 1958. Write Box F35, Friends Journal, stating qualifications and experience.

COUPLE TO ACT AS superintendent for Friends' Boarding Home, Moorestown, N. J. Contact Marian G. Haines, 501 East Main Street, Moorestown, N. J.

HOUSEMOTHER for eight little girls, ages five and six years, at Sunny Hills School, Hockessin, Del. For further particulars call Cedar 9-5230.

SUMMER CAMP NURSE, 1958 season, Camp Pocono in the Pocono Mountains. Private infirmary, doctor on call. International group, Quaker management. C. F. Paxson, Penns Park, Bucks County, Pa.

WOMAN TO DO PART-TIME housework and some cooking in country 8 miles from Easton, Md. Small cottage near our house with two small bedrooms, kitchen area, bath, living room. Could have husband with job not on place or not able to work, parent, or child. \$100 a month, plus light, heat, vegetables in summer. Mrs. J. K. Stoddard, Easton, R. D. 4, Md.

NURSE - HOUSEKEEPER, not servant class but cultured and mature, to be treated as member of family; take full responsibility of housekeeping and nursing invalid wife for elderly couple living in Swarthmore, Pa., apartment six months, Poconos two months, and Florida four months each year. Kindliness and patience most important. Good salary and living. Apply to Arthur C. Jackson, 2027 Arch Street, Philadelphia 3, or Box J34, Friends Journal.

AVAILABLE

GOVERNESS-COMPANION to travel summer, 1958: French-speaking Westtown School student, experienced, can drive; references. Box H34, Friends Journal.

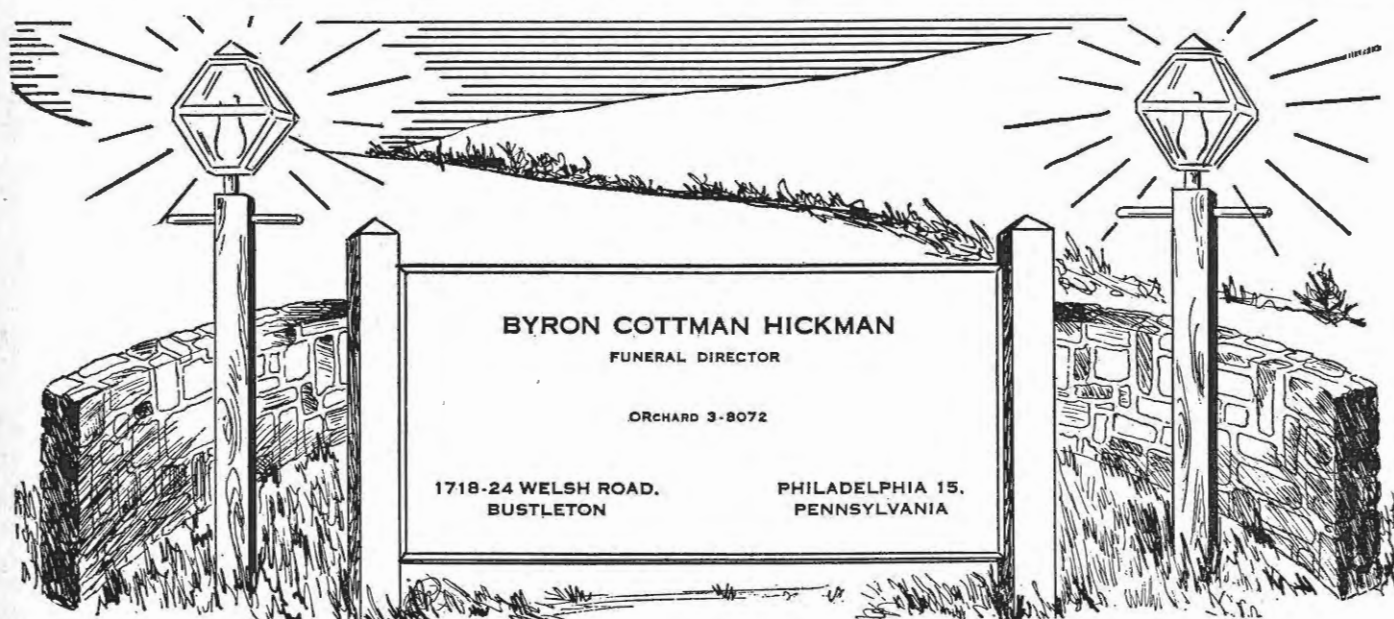
MOTHER'S HELPER, Oakwood School student, to assist mother with children during summer. Box C29, Friends Journal.

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 S33, Friends Journal.

MEXICO CITY FRIENDS CENTER. Pleasant, reasonable accommodations. Reservations, Casa de los Amigos, Ignacio Mariscal 132, Mexico 1, D. F. Friends meeting, Sundays at 11 a.m.

POCONO MOUNTAINS, PA.—Cottages on private estate; refined, quiet community; 1900-foot elevation; beautiful views, pond, trout stream. One cottage, 3 bedrooms; the other, 4 bedrooms; each having comfortable living room, dining room, kitchen, bath; \$325 and \$350 monthly, respectively. Box D36, Friends Journal.

ADVERTISING RATES: Display advertising—\$2.24 per column inch, or 16¢ per agate line, with the following discounts: 10% for 6-11 insertions, 15% for 12-24 insertions, 20% for 25 or more insertions within one year. Meeting notices—22¢ per line, with no discount for repeated insertions. Classified advertising—8¢ per word, with the following discounts: 10% for 6-15 insertions, 15% for 16 or more insertions within one year. A box number will be supplied if requested, and there is no postage charge for forwarding replies. Advertising copy may be changed without extra charge.



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Indian, cowboy, magician, naturalist, nurse, etc. Riding, tennis, aquaplaning, swimming, dramatics, crafts, Meeting, etc.

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