

# FRIENDS JOURNAL

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***T**HE verb "to worship" means to stoop and bow down the body with external gestures; to serve in the work. But to worship God in spirit is the service and honor of the heart; it comprehends faith and fear in God. The worshiping of God is twofold, outward and inward—that is, to acknowledge God's benefits, and to be thankful unto Him.*

—MARTIN LUTHER

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*Poetry — Books*

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## FRIENDS JOURNAL



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## Books

**FIRST DAYS.** A book to use at home and in First-day school with Friends who are only three. By HELEN LOVETT. Illustrations by Mary Fuges. Friends General Conference, 1515 Cherry Street, Philadelphia 2, Pa., 1958. 24 pages. \$1.00

Anticipation can be a tingling joy or a formless fear. Even going to First-day school for the first time is a step into the unknown, and the three-year-old wants to know what to anticipate when he sees the door close between him and his mother. If Helen Lovett's little book *First Days* has been read to him, one event at a time, in the weeks before he walks across the threshold of the nursery, he will carry the tingling joy into finding First-day school "just like the book." Then, to his delight, after recognizing the small chairs and tables, the clay and paints, the teacher, the boys and girls, the singing and the story, he will discover the shiny red hook itself there. And the purpose of *First Days* will be fulfilled: he will feel at home.

On every righthand page Mary Fuges' lovely line drawings picture the story which appears opposite, on the lefthand page. These illustrations are made even more attractive by touches of green ink. A plastic spiral binder allows the book to lie flat. Color, binding, size (11 by 8½ inches)—in fact, the entire format marks a new era for Friends General Conference publications.

Those responsible for the littlest ones, either in First-day school or before they come, will be happy to welcome *First Days*. Short letters from Helen Lovett to parents and teachers appear in the front of the book, making clear its purpose and suggesting ways of using it.

MYRTLE G. MCCALLIN

**JACK AND JILL ROUND THE YEAR BOOK.** Edited by ADA CAMPBELL ROSE. Little, Brown, New York, 1958. 302 pages. \$3.95

Do you want to give a child a book and yet don't quite know his taste? Chances are, then, that your solution may be found in this lively new anthology designed both for children who delight to read for hours on end and for those whose concentration span is brief.

A product of the perceptive editorial judgment of Ada Campbell Rose, a member of Moorestown Monthly Meeting, who is also the long-time editor of *Jack and Jill*, it contains a varied sampling of stories, articles, and verse by 50-odd authors who have contributed to that admirable magazine for children during its just-completed first twenty years of existence.

For each month of the year the fare includes a brief biography of someone interesting to children (Luther Burbank or Booker Washington or Jane Addams, for instance), a poem or so, and three or four stories or other short pieces, ranging from the most imaginative of fiction through folk tales, myths, animal stories, history, travel, nature study, and science to humor and pure nonsense.

Charm and a sense of fun characterize the abundant illustrations by Beth H. Krush.

FRANCES WILLIAMS BROWIN

# FRIENDS JOURNAL

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

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## Editorial Comments

### Omens and Portents

**R**ICHARD BRAMMER, a Monterey, California, detective, dreamed that he arrested a criminal whom he had been hunting for a month. He told his colleague, Joe Durban, that in his dream he had made the arrest at the home of the criminal's sister. The two men went to the woman's apartment. Ten minutes later the criminal came and was promptly arrested (*New York Herald Tribune*, October 31, 1958).

Such reports about premonitions in dreams have come to us from time to time. It is too simple an explanation to dismiss them as natural psychological experiences, "built in" as part of human nature and indicative of other unlimited potentialities. The peculiar cancellation of our normal time sense in dreams is not an ordinary psychological experience, and it is not an exaggeration to speak of the existence of a prophetic category in dreams. The trivial incident in this case falls into a pattern with much more remarkable records. Not the least of these are the property of the Bible. Abimelech's dream (Genesis 20:2-8) restores moral justice. Jacob's ladder (Genesis 28:10-16) contains a vast historic promise. Joseph's own dream (Genesis 37:3-11) and his dream interpretations (Genesis 40:40-41) will ever remain favorite tales for young and old. There is a long list of other dreams. The symbolical dream about Gideon's sword (Judges 7:13-15), Solomon's receiving the gift of wisdom in a dream (I Kings 3:5-15), Job's protesting against his dreams (Job 7:13-16), Jeremiah's condemning false interpreters of dreams (Jeremiah 23:25-32; 27:9-10; 29:8-9), and Daniel's interpreting Nebuchadnezzar's dreams (Daniel 2; 4:1-34) are the best known. Joseph, father of Jesus, is advised in a dream to flee to Egypt (Matthew 2:12-14, 19-21). Pilate's wife realizes in a dream the innocence of Jesus (Matthew 27:17-20).

Men and women in the history of Quakerism have recorded their dreams and visions as significant inward experiences. Among them are Friends like George Fox, Thomas Chalkley, and Stephen Grellett, apart from many less well-known Friends. Philosophers like Descartes and Pascal, both contemporaries of Fox, wondered about the messages in dreams long before psychoanaly-

sis was born. And Pascal, one of the keenest minds in the realms of mathematics and logic, even went so far as to ask in his *Provincial Letters and Thoughts*, "Who can tell but that the other half of life wherein we fancy ourselves awake be not another sleep, somewhat different from the former from which we awake when we fancy ourselves asleep?"

### International Financial Assistance

During the last business year of the World Bank, closing June 30, 1958, the Bank made 34 loans amounting to a total of \$711 million and raised other funds to the amount of \$650 million. The projects supported by the World Bank were extremely varied. It assisted in the financial settlement of the Suez Canal ownership and collaborated in the discussion between India and Pakistan on the sharing of the waters of the Indus Basin. In southern Italy the Bank undertook jointly with the Italian government a study of nuclear power stations as part of an atomic energy program. Altogether, loans were made for projects in 18 countries. Some of these served to increase the output of electric power or the establishment of hydroelectric power plants. Seven countries joined the World Bank during the past year, bringing the total membership to 67 nations, with a subscribed capital of \$9,405 million.

### In Brief

In 1960, just 99 years from its annexation as a British Crown Colony, Nigeria will become independent. Nigeria takes its name from the Niger River, which crosses the country. There is a desert in the north, savannas in its central highlands, rain forests in the south, and swamps and forests along the coast. With its coming independence, Nigeria will have the largest free Negro population of any country in the world, now over 35 million.

Costa Rica on March 5, 1958, indicating that only the U. S. was in a position to react effectively to a nuclear attack, asked Latin American states to disarm so they could divert funds for arms to economic and social betterment. (*New York Times*, March 6, 1958)



## Life in Abundance

By KENNETH WEBB

**A**N English Friend at a meeting for worship in New England spoke of a humble cobbler, a Friend who had profoundly influenced the visitor's home Meeting. "May we live," the visitor concluded, "that our lives, just in the very living, may speak of God."

Why shouldn't our lives speak of God? The train of thought continued in the silence. To speak of God, lives must be God-centered. Why aren't they? How may they become so? How may they be lived in the light, the light that lighteth every man on his way?

"Let your light so shine before men that they may see your good works and glorify your father which is in heaven." The Friend to whom this statement had occurred smiled to himself. Earlier in life, when he attended a formal church, the quoting of this pregnant imperative had always been the signal for taking up the morning offering. So the saying was bound up in his mind with the clink of silver. Yet as he examined it now, it struck him that there was more than silver in it, more even than gold. It was a veritable diamond.

A diamond. "Acres of diamonds." That happy title recurred to him after many years. Aren't we like children walking through a field, some of the way pleasant and gracious, some of it grim and forbidding? We direct our course around stones in the path. Now and then we catch a sparkle from one of these familiar stones. We may pick one up, examine it, even take it home to study further. As we ponder it at home, our eyes catch other flashes from it. Then we fall to polishing it in earnest, realizing at last that here is no ordinary stone but a gem indeed, a veritable diamond, whose radiance may light the whole of life.

So with all the other stones in that field. They are diamonds, ready to light the path of life. They are our heritage, our Christian heritage, put there to light our way. The Bible is full of them, guides to richer, fuller, more joyous, more abundant lives. They are the most exciting promises ever made to man, revelations of the most profound truths our finite minds can grasp.

The pity of it is that most of us pass them by. "Friends don't proselyte," an old lady remarked sweetly in reply to a newcomer to a meeting in a large city, attended by a handful of people. "Friends don't proselyte, so the Meeting remains small."

"But my dear woman," the stranger wanted to say, "do you know what you've got here? Do you know what

you're dealing with? It's dynamite. It's a dynamic to transform lives, to remake the world, to bring the Kingdom of Heaven to earth. With truth so precious, how can you *keep* from telling others? How can you restrain yourself from shouting it from the housetops? How can you fail to live in such a way that your secret will out, willy-nilly? It will shine in your face; it will be evident in every word you speak and every deed you do. How can you—?"

But the elderly Friend had settled herself in an attitude of repose, her skirt neatly smoothed out for comfort. In fact, she almost purred. If only no one gets excited during the meeting, she was probably thinking. If only that young man won't tell us of something we ought to *do*. This is so pleasant, and now there's Hattie coming in.

Friends used to proselyte. Read the early journals. Read George Fox. Those Friends were excited about what they had found, excited about the implications of the Christian message in Holy Writ—and unconscionably scornful of the smug, complacent preachers in their steeple houses, those staid men of the cloth who didn't want their sinecures disturbed by any unseemly activity or any embarrassing implications in the Word.

Some of these implications may speak directly to our material circumstances: "If ye abide in me and my words abide in you, ye shall ask what ye will and it shall be done unto you." "Whatsoever ye shall ask in my name, that will I do." "Ask, and it shall be given you." There are many of these. We are all familiar with them.

This is not to argue that we should use the Scriptures for the materialistic purposes to which they are being put in some of the current books on religion. The October 11th issue of the FRIENDS JOURNAL mentioned a recent study of them. Most of this literature has little appeal for us. But the one who said he came that we might have life, and that in abundance, certainly didn't exclude the possession of such reasonable amounts of this world's goods as to free us from enslavement to grinding poverty. Nor is it logical to assume that one who spent a third of his time healing people's diseases would deem it improper for us to expect our bodies to be perfect, free from distracting pain and from the impairments to health which can make us less than effective emissaries of God.

Nor is it reasonable to assume that a teacher who repeatedly spoke of God as *our* Father would reconcile a father's will for his children with the sort of grim and

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Kenneth Webb, a Friend, owns and operates the Farm and Wilderness Camps at West Bridgewater, Vermont. During the winter he lives at Woodstock, Vermont.

forbidding prospect we conjure up for ourselves when we speak of "acceptance of God's will." Would a loving father wish his children to be anything but perfect, effective individuals, free to show forth the image and likeness of Himself, in which Genesis says we are made?

It would seem evident that Jesus did expect us to enjoy all these blessings. By recognizing that man's extremity is God's opportunity he first attracted the multitudes. If one can make such an observation without seeming too facetious, some of his promises would seem almost like a business arrangement, as in "Seek ye first . . . and all these things shall be added."

So the popular books of the moment may have the best authority for some of their statements. One can only hope that their message will lead on into a broader conception of the "riches" through which Jesus first appealed to his listeners.

It is rather striking that a Religious Society founded on the search for the dynamic of primitive Christianity should so largely neglect the healing message prominent in the New Testament. It was not so with the early Friends. In George Fox's *Journal*, for instance, there are several striking examples of healing, the most notable, perhaps, being the imbecile boy whom Fox restored to mental and physical wholeness. Recently the careful scholarship of Henry Cadbury has revealed the existence in the original manuscript of Fox's *Journal* of a wealth of healing "miracles," deleted because of an atmosphere at the time hostile (curiously so) to spiritual healing. One wonders how these people who objected to spiritual healing explained away their Lord's statement, "These things shall ye do also, and greater than these shall ye do."

All these blessings, material and spiritual, are possible, if we are to believe our Lord's statements. But they are possible only to the "God-intoxicated soul" who lives in the Presence. Why does this great experiment of living God-centered lives fail to fire our imaginations and enlist our effort? Thomas Kelly wrote of this kind of life in golden pages radiant with the light of Truth. Frank Laubach wrote of it, and the larger writing which is his life witnesses to the transforming power of living in the presence of God. Other men and women of all ages, mystics and men of action, the learned and the simple, have found their way to the same Source, which transformed a loutish soldier, "a clumsy fellow who used to break everything" into the immortal Brother Lawrence.

Why aren't we all seeking for this precious jewel, so clearly promised us? Are we too busy with the material concerns of life to find time for daily meditation? If we allow our good intentions to be choked by the weeds in our cluttered lives, have we any right to be supercilious

about the materialistic tone of some of the current religious literature?

Christ's promise of abundant, effective living was made to us all, not to favored individuals; George Fox and the early Friends bore tidings of great joy for everyone. These tidings include the healing of our bodies and our minds; they embrace the creation of surroundings and an environment in which the light of an individual may shine, to be seen of men. They include everything which is implied in a loving God's largess to His children. But they go far beyond these blessings. Once we begin the search for them, we come at unexpected turns of the way into such radiance, into such sudden flashes of insight into His glory that our minds are straightway dazzled by the splendor of the first and not the second part of the great injunction to seek the Kingdom of Heaven.

### Forgetfulness

By WILLIAM BACON EVANS

In vain I bind my finger with a thread,  
Plain, mute remembrancer, instead of rings;  
I freight my diary with the dates of things,  
To hide them in my pocket, seldom read.  
Did Phyllis order marmalade, or bread?  
Whence flows the melody that Dinah sings?  
The names of fellow passengers take wings,  
The purpose of my coming here is fled!  
But phantoms rise to wake a sinful life,  
And stolen sweets would win the heart's consent;  
Lust-feeding dainties, with the truth at strife,  
Rude, jarring rhymes, of which I now repent.

Oh! Why should memory treasure what is rotten?  
When what I would recall I have forgotten!

### Thank You, God

By EDNA HAMILTON

Thanks for the many blessings  
That tumble round our door.  
One blessing is a toddler;  
Another is just four.

Thanks for the purple larkspur  
And evergreens grown tall,  
For the pompous hollyhocks  
Beside our garden wall.

Thanks for all our blessings,  
For rainbows after showers,  
For the sunshine in our hearts  
And hope for glad, new hours.

# THE COURIER

A Publication of the Friends Council on Education  
Fall 1958 Number 13

*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 M. MacColl, James A. Tempest, Mark F. Emerson, and Edwin W. Owrid.*

## What Should Schools Teach about Russia?

By HOLLAND HUNTER

**P**UBLIC excitement over Soviet threats in various fields seems to require the schools now to pay more attention to the U.S.S.R. There have been frequent suggestions, for example, that we need more scientists to compete against the U.S.S.R. in space and missile fields. But what specific responsibilities do we have in schools related to the Society of Friends? The following observations are intended to stimulate discussion of this issue.

Generally speaking, both secondary schools and colleges should provide background material that will permit students to reach individual judgments. Yet the very vastness of historical and social problems means that there will always be difficulties in selectivity and emphasis. Some simplifying generalization is ordinarily needed to provide an organizing framework. I would suggest that the Russian record is best understood as a case study in the process of modernization. The developments that led to modern Europe have struck different societies at different times and in different ways. Industrialization on the Continent has not been just like that in England. The industrialization of Russia under late Tsarist and Soviet auspices has differed in turn from that in previous European experience. There is great interest and importance for students in considering these problems of comparative history.

Looking at the Russian record from this point of view provides a useful bridge away from the Western-centered tradition in our education. The spreading of modernization outward from Europe is causing convulsions in many parts of the world today, and we gain some perspective on them by examining the way Russia has struggled with modernization during the last century

or so. As a further byproduct, valuable insights into the forces that have shaped American society can be gained through this comparative approach.

Teaching about Russia in this way would emphasize social rather than monarchical and military history, and would concentrate on the nineteenth and twentieth centuries. The quickening of Russian life came rather late, and the changes we are interested in have been telescoped into a relatively short time period. Students aroused by an introductory survey of recent Russian social history may be led later on to study the details with the thoroughness they require.

Attention to Russia can have a stimulating place not only in history courses but in social studies or social science courses. Here there is raw material relevant to a crucially important problem for the Society of Friends. The Soviet attitude toward the West for forty years has been filled with hatred and fear. Only rarely has the official line been other than harsh and hostile. How should the West respond? Friends have faced a major challenge and opportunity to propose a more positive and effective response than our present blustering cold-war reaction.

Students can be given a vicarious taste of the experiences that have led to the honest exasperation of countless Western officials in the last ten or fifteen years. How would you, or you, or you handle this particular negotiating problem? Students can come to appreciate that the individual Russian meeting a Westerner will be amiable and sincere, yet will be effectively throttled within a system providing very little scope for the heart-to-heart spread of good will on which Friends have always built.

Students can be introduced to a series of important problems concerning the source of Russian attitudes. Both Marxism as a vitriolic body of ideology and the

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Russian cultural heritage appear to have contributed strands to the current Soviet outlook. Their interaction can be studied in a variety of fields with notable gains in a student's breadth of understanding.

There is obvious interest, also, in using material from the Soviet record to study the impact of the state on individuals. What about minority-group problems in the U.S.S.R.? How have patriotism, party ideology, and technology been mixed together in Soviet education? What about relations between the state and sen-

sitive, creative individuals in literature and the arts? What is the nature of religious life in a society that officially condemns it? Sober introductory material is available on all these questions.

It would be interesting to know whether this line of thought strikes a responsive chord in others. If attention to Russia appears to have a valid claim on our curriculum, bibliographical suggestions in a subsequent article might be the next step.

## *Impressions of Education in the U.S.S.R.*

By WILBERT L. BRAXTON

THE educational systems and problems in the U.S.S.R. and the U.S.A. have many similarities which Americans often do not see or prefer not to see.

As in America, the Soviets are committed to free, universal, primary-secondary schooling. Both educational systems have the common goal of improving society. In both countries schools are publicly financed. While we have for higher education a system of scholarships, privately and industrially sponsored and, more recently, backed by the government, the U.S.S.R. has a system of state stipends. My interpreter was receiving 350 rubles per month plus free tuition to continue his language studies. While we require pupils to attend schools until they are about 14 to 16 years old, varying from state to state, it is obligatory that Soviet pupils continue in school through the 7th class, when they are about 15 years of age.

I was interested to find out from a Vice Minister of Education of the R.S.R.S.R. (Russian Republic) what happens to students after the 7th class. About one million pupils who for one reason or another could not continue their education are working four days a week and going to school two days. Of those who finish the 7th class, many go into work, or they go into some kind of craft school. About 90 per cent of those in cities go on to the 8th class, whereas only about 50 per cent from the rural and village areas go on to the 8th class. Including those who go to a trade school, this averages about 70 per cent. The others work. Some of those who finish the 7th class go to technical school, usually a four-year school, and become specialists of a medium quality. Craft schools vary from two to four years.

It will be noted from the above that, like the U.S.A.,

the U.S.S.R. has not been able to achieve equality of educational access for all its citizens, for in the rural areas of the Soviet Union educational opportunities are definitely restricted. Inequality in the U.S.A. centers around race and region.

Both countries have many differing social, racial, and cultural traditions; both countries are large in area, with varying climatic conditions; both have varying agricultural and industrial needs.

Like Americans, the Soviets are proud of their educational system, having made remarkable progress in a period of 40 years. Illiteracy has dropped from well over 50 per cent 40 years ago to a small percentage today. The number of students has increased threefold; books, tenfold; clubs, fourfold; the number of higher institutions of learning, sevenfold; the number of theaters, threefold.

As in America, where it is said we look to private schools and colleges for leadership, Russians depend on a few outstanding universities. One of these is the University of Moscow, housed in a 32-story edifice on top of the 250-foot Lenin Hills, the highest point in Moscow, with a student body of 18,000. I lived for ten days in this magnificent five-year-old structure. There are accommodations for about 6,000 university and graduate students. Each student has his own room, sharing bathroom facilities with another. These rooms are simply but adequately furnished. I attend a seminar on the "Peaceful Uses of Atomic Energy and the Youth" in the Physics Department of this university. Clearly this institution is well equipped, with modern demonstration and laboratory apparatus to train a large number of students. Perhaps the title "scientific manpower factory" is accurate.

There are groups in both countries interested in a U.S.A.-U.S.S.R. exchange program. Within the past few

Wilbert L. Braxton, Head of the Science Department at William Penn Charter School, Philadelphia, visited Russia this past summer under appointment by the American Friends Service Committee.

months the two countries have exchanged visits of educators, professional persons, athletic teams, musical groups, and college students. As a representative of the American Friends Service Committee and its School Affiliation Service, I found Soviet Ministry of Education officials interested in developing an exchange program with American high schools, though limited to exchange of cultural materials, not persons. If the material exchange is successful, perhaps a student and teacher exchange will develop naturally.

Our program involves a direct school-to-school exchange, and this clearly is the plan Soviet officials approve. This effort to link U.S.S.R. and U.S.A. schools in an exchange of cultural materials is in line with the Exchange Agreement signed by our State Department and the Russian Embassy in January. To our request to link six American preparatory schools to six Soviet schools, Moscow education officials selected six ten-year schools in and around Moscow. It is hoped that these contacts will result in a direct exchange of materials, carefully observed, between these selected American and Soviet secondary schools.

While both educational systems are publicly supported, the Soviet policy emphasizes the function of education to serve the needs of the State, that the State may be developed to the optimum. We like to feel that American education aims to give every individual the opportunity to develop his individual capacities. While our federal and state departments of education have a degree of educational control, education appears to have more local control than in the U.S.S.R., where the schools are opened, approved, and run by the State, a highly centralized system.

Other similarities and contrasts may be found in the following summary of a two-hour conversation I had with the Vice Minister of Education of the Russian Republic. About 25 to 30 per cent of those students who finish the 10th class (at about the age of 18) go on to higher education. Prior to 1950 the majority who finished the 10th class entered the universities, but in 1950 the 10th class was opened to all students, with the result that there are now so many 10th class graduates there is not room in the universities for all who want to enter.

The U.S.S.R. system is to prepare only that number of students needed in the U.S.S.R. economy. In trying to decide what should be done with the others who do not go on to the university, an experiment was begun, in which study was combined with practical work. In order not to reduce the level of general education, an 11th class has been added in this experimental school system. In the 1957-58 school year there were 50 schools

conducting the 11th grade experiment, and it was expected that in 1958-59 there would be 200 schools conducting this experiment. Thus those who finish the 11th class will have both a general education and the special education, the practical skill, for future work.

As would be expected, this experimental 11th class school has special courses, such as shorthand, typewriting, and other manual skills. One who finishes the 11th grade may look forward to going to higher education, but he has also received training for a job of manual work. Clearly not all those who finish the secondary school can go on to a higher school; the number who go is determined by the desire and ability of each person involved. Those who in the 11th grade have prepared for a profession and find that they dislike it may in the course of their work prepare for another profession. This possibility applies not only to workers in plants but also to office workers and others who may best make arrangements to change their jobs.

In all schools there is a required academic course, including the Russian language, Russian literature, French, English, or German, history, geography, biology, and so forth.

The Ministry of Education is searching for the best way to bring about compulsory 10th grade or maybe 11th grade education. Economic, social, and psychological problems are involved. One of the major aspects of the problem is that students in Russia must be educated to produce material goods, and a student is psychologically educated to this point of view. The purpose of the education system is to try to bring up children to have no fear of physical labor. Now and in the future most people in the U.S.S.R., regardless of the individual will, must do physical labor, not merely intellectual; therefore it is important that the U.S.S.R. start labor education in the 1st grade.

From grades 1 to 4 children do essential, productive labor, and also work on all land holdings which are plowed, on agriculture, cattle breeding, and so on. From the 5th to the 7th grades the pupils work in special shops dealing with wood and metal, and in the autumn and the spring they take part in school farm work. The 8th to the 10th grade pupils take work on collective farms or in industry. Part of the problem of education is to organize the productive labor forces so that the individual student is willing to take part in labor. Youngsters are brought up in an atmosphere of labor attitudes and the concept of the idea of communism.

This question is being seriously considered there: Are we giving too much emphasis to technical education and avoiding the cultural preparation of the student? Mr. Zimin says, "No," for in each school there is



an effort to pay close attention to the humanitarian subjects, such as the Russian language and literature, writers from abroad, the history of the world from the beginning to the present, and foreign languages. Although authorities are not satisfied with the level of the foreign language study, all students do study some foreign language. They study the geography of the world. They have courses in singing and music; up to the 6th grade this is required of all students, and students may continue through the 7th grade and later. Drawing in some way is also provided for the student. Physical education is emphasized. Two hours per week is required, although there are other voluntary opportunities in physical education. The program is wide enough to give training both intellectually and otherwise.

The U.S.S.R. is not behind other countries in secondary school education. It is solving the problems of this socialist state.

## The Hobbies of Teachers

By ALEXANDER M. MACCOLL

**I**F you wish to kill time, try working it to death." Earlier this fall, teachers in Friends schools were asked to indicate those special interests, outside their normal professional endeavors, which would suggest ways in which they were attempting to "achieve something approaching the more abundant life." The opening quotation, submitted by a teacher whose hobby is collecting blackboard sayings, could well apply to the extra-curricular activities of teachers in our schools in general.

More than 350 reasonably distinct hobbies or "special interests" can be listed as occupying a portion of the time of the teachers responding to this survey. While many of these activities would include such obvious choices as refinishing antique furniture, gardening, reading, travel, sports, do-it-yourself projects, community service of one type or another, nature study, and music, there were also others of an unusual character, ranging from that of the teacher whose long-standing concern with the Civil War has led him to "collect anything related to the postal history of the Confederacy" to another, who, it is rumored, "has already earned his sheriff's badge for having an unbroken record of *Gunsmoke* shows to his credit."

As a mere listing of the numerous hobbies compiled as a result of the survey would be relatively meaningless, the attempt will be made here rather to indicate the way in which a certain interest has contributed a new dimension to the life of a teacher. Since few ideas ever come to us from "out of the blue," it is hoped that the experiences considered below may supply the motivation for others to develop interests to which they have until now given only the most casual thought.

Most women are interested in fashions. This interest can lead to a fascinating hobby, as one teacher found through her sister's collection of hats. "Hats reflect the times in which we

live and have lived. What *milady* wears on her head seems to have a definite connection with our country's economy and history." The collection now numbers close to 400 hats, dating from 1820. The teacher and her sister have expanded the hobby in a most intriguing manner. "With the use of living models to wear period costumes—with the emphasis on the hats—and with musical background to provide the patter, plus the actual story, we have arranged a regular program which we are called upon to give on many occasions."

Several teachers showed how easily one activity can lead to a related leisure-time occupation. A member of the army paratroopers during the Second World War is now organizing a "jump club," and he and his associates will soon be seen falling from the heavens over the Main Line. In the same vein, a teacher's love of model cars has led to a weekend avocation of participating in organized automobile races. Another found that his summer job involved the maintenance of several trucks and station wagons. Today he spends his spare time in the "acquisition and preservation of antique autos." An English instructor wrote how his personal attraction to autograph collecting has been of invaluable assistance to him in the classroom. "My hobby fits in very well with my teaching. I find it an excellent incentive when we have letter writing in my seventh, eighth, and ninth grade English classes. All of us enjoy receiving mail, especially children. A letter from the White House or Yankee Stadium is far more rewarding than just another mark in the grade book. Many of my students now have collections that rival mine."

In this world, with so much emphasis on material things, have you even given thought to the possibility of collecting ideas and information as a hobby? A reply to the survey from one teacher states that "for a long time in China I collected ancient lamps. After losing and building up this collection three times because of war, I gave up *things* forever." She now "collects" the seventeenth century, in which the Society of Friends was born, and has also adopted a country which she has never had the opportunity to visit—Angola in West Africa. Research for children's stories led her to both these new interests. Still another person has found real joy in filling notebooks with ideas for essays and poems, though she readily admits that she has never been able to execute the ideas.

It will come as no surprise that gardening and the out-of-doors in general were mentioned as often as any others in this survey of hobbies. The range of activities in this area, however, suggests the infinite possibilities it has to offer. One teacher admitted that his contact with gardening was largely limited to "weeding his wife's garden," while another wrote how he has spent years of effort in raising unusual trees, shrubs, and flowers not found in abundance around Philadelphia. At present he has "two full acres limited to flowers of white or yellow blooms—a challenge particularly because of color limitations." Small as may be the plot of land available, the opportunities for experiment and development would appear endless. One teacher says that "it seems incredible that the hobby which is most demanding of my time is a garden which occupies only about 50 by 70 feet. Although there are annuals, shrubs and trees, iris have been most favored. At one

Alexander M. MacColl is Assistant Headmaster at Friends Select School, Philadelphia.

time I had well over a hundred varieties, but old ones have been discarded and a few of the newer added, making a present total of 85."

The satisfaction which so often comes from activities related to the out-of-doors can be known fully only by those who have been so engaged, and this seems to be well summed up in the statement of another teacher in a Friends school: "Since the teaching field is based on contact with people, I find the need for solitude to be a primary consideration in my choice of a hobby. Therefore, I take exploratory walks through the fields and woods, hunting for specimens of plants which may be transplanted to my wild-life sanctuary. The combination of fresh air and physical activity is an antidote for the occasional feeling of confinement in the classroom. There is also the excitement of the search itself, and the contentment of contributing to the future through the preservation of natural resources."

While a fair share of the hobbies mentioned above involve little contact with people, it should be noted that many teachers indicated the ways in which they were attempting to be of service to others through their selected interests. The range of activities here is as wide as in any of the other categories. One teacher was for years active in DXing, "a matter of listening to radio stations at a distance," but now devotes much of his spare time to spreading the message of the danger involved in using alcoholic beverages. He is particularly concerned that a "temperance message be presented that causes people to think and will not result in those who drink going away as much or more convinced that they will continue to drink than before they heard the message."

An interest in local politics was mentioned by several persons, who found it to be a rewarding, though at times a frustrating hobby. As one wrote, "This activity gives me a chance to learn not only about the community into which I have moved but also to see our political machinery in operation. This is most interesting—sometimes exhilarating, at other times disappointing."

Good conversation was a hobby put to excellent use by one teacher, who tries thereby to give a fair interpretation of the United States to foreign visitors. Another considers her main interest to be letter writing and maintains this avocation by striving to bring about better understanding among people in different countries through her large and growing correspondence with people abroad whom she has never met. Working for world peace, serving as a scout master, participating in the programs of the American Friends Service Committee, assisting in church schools, striving for improvement in race relations, writing pamphlets for the United Nations are only a few of the additional ways in which many teachers are seeking the more abundant life for themselves and others.

Unfortunately, it has been possible to include only a fraction of the hobbies and special interests which our teachers have found useful and rewarding. An endless number could have been used in place of those discussed here. Perhaps the overall significance of the hundreds of activities mentioned in the replies to the survey can best be summed up by the teacher who wrote simply, "Don't fence me in."

## Friends and Their Friends

This notice will inform our readers of the change of subscription price of the FRIENDS JOURNAL, beginning January 1, 1959. The annual subscription rate will be \$5.00 per year (\$5.50 for foreign subscriptions), and \$2.75 for six months. This decision has become necessary because of the rising cost of printing, labor, and postage. The new subscription rate of \$5.00 per year is still considerably lower than our actual production cost. Individual contributions and those donated by groups of Friends, and especially the annual contributions given by the Friends Journal Associates, carry the burden of our inevitable deficit.

We are appealing to our readers to join the Associates, to whom we also are addressing an urgent appeal to consider increasing their annual contributions. For 25 years or more the minimum contribution of the Associates and Contributors has been \$5.00. Yet printing expense alone rose fourfold during this period, while our subscription rate has not even doubled. It is hoped that the Associates can increase their former contributions from \$5.00 to \$7.00 or \$10.00, whenever it seems possible to them.

At this moment those responsible for the management of the FRIENDS JOURNAL are anxious to express their gratitude for and appreciation of the loyalty and generosity of all who are giving us their support in these critical times.

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*Quaker Education in Theory and Practice* by Howard H. Brinton (Pendle Hill, Wallingford, Pa., 1958; 111 pages; \$1.00) probes deeply into many levels and specifically into the peculiar contribution of Quakers to education. It considers their ideas and techniques of teaching, and explores the Quaker sense of community in elementary, secondary, college, and adult schools. First published in 1940, the book is now in its third printing. Enrollment figures for Friends schools have been brought up to date.

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Wilbert Braxton has been chosen for the new Pierre S. Dupont Chair of Science at the William Penn Charter School, where he heads the Physics Department. He is a member of Gwynedd Meeting, Pa.

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Henry J. Cadbury has accepted the invitation of the Philadelphia Young Friends Movement to deliver the William Penn Lecture during the 1959 Yearly Meeting season.

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Dorothy W. Gifford of Lincoln School, Providence, R. I., was elected a director of the National Science Teachers Association at its annual convention in Columbus, Ohio, last summer.

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Found in a schoolboy's religious education notebook, under the heading "Good Neighbors": "St. Francis gave up being a rich man to help the poor. Elizabeth Fry gave up being a Quaker to help prisoners."—*The Friend*, London



George School played host to 45 delegates of the *New York Herald Tribune* on October 25. The general purpose of the conference was to discover ways of enhancing the value of visits to American schools made by foreign students sponsored by the *Tribune*. The conference delegates, representing schools in New York, Connecticut, New Jersey, and Pennsylvania, were the advisers responsible for the program in their schools. Among the proposals made were, first, to broaden and make more flexible the curriculum content for these students and, second, to appoint American student-hosts who would remain with the foreign students during their stay in the states, accompanying them from school to school.

Kurt W. Hoff, a member of Gwynedd Meeting, Pa., had a one-man exhibit of paintings at the Glenside, Pa., Library during October.

A gift has been received by Wilmington College, Wilmington, Ohio, that will result in a substantial strengthening of the college library. Because of the gift it will be possible for the college to purchase approximately 2,500 additional volumes to be placed in the college book collection. All of the new titles are to be specifically in the field of literature, language, and the theater. This collection will compose a memorial to the late Thomas K. F. Burns, a 1930 graduate of Wilmington College. For over 25 years, until his death last January, Thomas Burns was a teacher of English in Cincinnati schools.

The gift represents the largest single contribution the college library has received over its span of 89 years of existence.

The recently reactivated Friends Meeting at Quakertown, N. J., held a memorial meeting for Willis Vail on October 26. About fifty friends of Willis Vail gathered to pay tribute to the memory of this Friend and community leader, whose influence on those with whom he lived and worked is a living memorial.

After the Meeting at Quakertown (then known as Kingwood Monthly Meeting) was laid down more than fifty years ago, Willis Vail, who was one of the last active members of the Meeting, continued to arrange for holding an annual meeting for worship in the meeting house as long as he lived. Attempts to reactivate the Meeting were unsuccessful until June 29, 1957, when the old meeting house was again opened for worship. There have been regular meetings for worship at 11 o'clock each Sunday since.

Bucks Quarterly Meeting, into whose care the property was placed when the Meeting was discontinued in 1905, has given this new group of Friends the status of an Indulged Meeting. William Lovett is Clerk. The old meeting house has been cleaned and put in order, and the first steps taken toward establishing a permanent and independent Monthly Meeting. Regular attenders are looking with confidence to the future and hope soon to add a First-day school to the only Friends Meeting in Hunterdon County, New Jersey. On the fourth Sunday of each month a special program is arranged.

DORIS G. DALE

### *New Quarters for the Ommen School*

The Quaker School at Ommen, The Netherlands, may perhaps celebrate its 25th anniversary in May, 1959, in new quarters. The Foundation for Quaker Schools has just bought the Castle Beverweerd near Utrecht, with about 15 acres of land, for that purpose. The castle, which dates back to the thirteenth century and which once was owned by the first wife of William the Silent, will be used as the main school building. About 50 girls can be housed in a modernized annex, while two further pavilions will be built, each to house about 36 boys and house-parents. In all, 650,000 guilders (about \$175,000) were raised for this project. Although much remains to be done before the school can be moved to its new, very old quarters, the Board of Trustees is very happy that this solution could be found to carry on the work after the termination of the lease at Ommen, which could not be prolonged. They consider this a kind of miracle. Among the subscribers for shares are several American Friends, whose support is much appreciated.

E. F. PHILIPP

### *New Meeting House for Kennett Monthly Meeting*

Members of Kennett Monthly Meeting, Kennett Square, Pa., held open house at their new meeting house, situated at the corner of West Sickle and North Union Streets, on Sunday, October 12. Richmond P. Miller, Associate Secretary of Philadelphia Yearly Meeting, brought a message of congratulation, both challenging and inspirational, to a large group of between 700 and 800 Friends and guests. A tour of the building was enjoyed by all. Tea and cookies were served in the beautifully decorated dining room.

Of traditional Quaker design, the meeting house, which is constructed mainly of local field stone, has a large dining room and kitchen on the lower floor. The meeting room, six classrooms, and a library with a fireplace are on the main floor. A large planted lot and parking area are to the east of the building. Harold Hannum, a member of the Meeting, was the designer and building contractor.

### *The Gift that Saves You Money*

*Friends Journal* offers you an opportunity to save money when ordering a new subscription to start on or after January 1, 1959. The subscription rate will be increased to \$5.00, beginning January 1, 1959. If you mail us your order now, the price for a new subscription will be only \$4.50—a saving of 50 cents. Such orders must reach us not later than December 31, 1958.

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FRIENDS JOURNAL

1515 Cherry Street, Philadelphia 2, Pa.



Kennett Meeting has approximately 270 members and an active First-day school. The history of the Meeting dates back to 1814, when a meeting house was built on East State Street. The original building was razed in 1873, and a new meeting house was erected on the original site. This property has been sold and will be the site for a new Kennett Library building.

MABEL C. JACKSON, *Clerk*

## Letters to the Editor

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

In the FRIENDS JOURNAL of October 11, 1958, Dr. George Nicklin, a member of Westbury, N. Y., Monthly Meeting, urges our understanding and compassion for the unfortunate people who have become alcoholics. He reminds us that alcoholism is a disease, very distressing to the patient and very hard to cure.

This would seem to me an excellent reason for the continuing and strengthening of our Quaker testimony against the use of alcohol. Of course, we should not be "overly rigid" or self-righteous in our stand on abstinence or on any other of our beliefs or ways of life. Most Quaker abstainers, I believe, become so by education and conviction rather than, as Dr. Nicklin fears of many advocates of abstinence, from "profound anxiety based on childhood or life experiences."

We may have made mistakes in our methods of temperance education. If so, we can find better ones. But surely in a spirit of love and understanding we can strive to maintain this excellent testimony.

Germantown, Pa.

RUTH VERLENDEN POLEY

Irrespective of how faithfully the present generation of Friends has responded to the fundamental religious concept of our opposition to war, it seems probable that the most important move in world affairs at the present time is being exhibited in the Quemoy and off-shore islands controversy, in which the Chinese government has injected a new concept of war: certain calendar days are designated for avoidance of armed conflict. They have designated even days of the calendar as their times for making no enemy attacks. The effect of this, or at least the actual absence of conflict for a considerable period, has been so beneficial that our own military authorities admit such an improvement in the situation as to warrant a lessening of apprehension of imminent resumption of increased conflict.

When we consider the dazzling possibilities of the other parties of the conflict abiding by a similar arrangement on the odd days of the calendar, we would be warranted in crediting those in charge of Chinese military operations in inaugurating a new conception of war, having in it possibilities of international concord that could not result otherwise than in a beneficial result in the direction of a peaceful world.

It is hoped that Friends may not be unmindful of the portentous aspect of this direct approach to war, that has tormented and devastated the world for so many centuries.

Baltimore, Md.

ARTHUR K. TAYLOR

The number of separate financial appeals from various committees and organizations directly or indirectly connected with Friends' works has become so large as to be almost self-defeating. I could list at least 16 such appeals received annually. What a quandary for a deeply concerned Friend, for unfortunately it is necessary to choose among them.

It has occurred to me that a new approach is needed, for it must be wasteful to compose, print, and mail each one separately. Could there be a sort of Friends United Fund—perhaps a Rainbow Feather with a pot of gold at the end—to collect the money vitally necessary to implement our concerns? There should, of course, be provision for earmarking those of special interest to the donor. Has any such plan received consideration?

Doylestown, Pa.

MARJORIE C. TOOMER

## BIRTH

HOUGHTON—On November 8, to George L. and Jeanne M. Houghton of Clarksboro, N. J., their second son, THOMAS FREDERICK HOUGHTON. His parents and paternal grandparents, Willard and Sara Houghton, are members of Media Monthly Meeting, Pa.

## Coming Events

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

### NOVEMBER

30—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: Mary M. Cuthbertson, "The Meaning of Christian Vocation."

30—Friends Forum at the Reading, Pa., Meeting House, 108 North 6th Street, 8 p.m.: Clarence E. Pickett, "United States: Power for Peace."

### DECEMBER

5—Women's Problems Group at Race Street Meeting House, Philadelphia, 10:45 a.m.: Dr. Robert Clark of Friends Hospital, "Religion and Psychology." All welcome. Bring sandwiches for lunch; coffee and tea provided.

5—Address at Willistown Meeting, Pa., 8 p.m.: George Wiloughby, "The Trip of the Golden Rule." All welcome.

6—Haverford Quarterly Meeting at Haverford, Pa., Meeting, Buck Lane. Meeting on Worship and Ministry, 2 p.m.; meeting for worship, 4 p.m.; business meeting, 5 p.m.; supper provided by the Meeting, 6 p.m.; at 7 p.m., speaker, Charles C. Price, "Alternatives to War." Program for children of all ages; also evening care.

6—Nottingham Quarterly Meeting at Penn Hill Meeting House, Wakefield, Pa. Meeting on Ministry and Counsel, 10 a.m., followed by meeting for worship. Lunch served by Little Britain Monthly Meeting. Business meeting, 1:15 p.m., followed by a report of the World Committee Conference held at Bad Pyrmont by Alfred Steferud of Washington, D. C.

6—Philadelphia Quarterly Meeting at 45 West School House Lane, Germantown, Philadelphia. Meeting on Worship and Ministry, 2:30 p.m.; worship and meeting for business, 4 p.m.; supper, 6 p.m.; at 7 p.m., "How Can We Care for One Another?" Speakers, Helen E. Heath for The Pennsylvania; Clarice Ritter, Stapeley Hall; Lillian I. Bailey, secretary, Friends Hall; Robert A. Clark, M.D., psychiatrist on the staff of Friends Hospital.

6—Salem Quarterly Meeting at Mickleton, N. J., 10:30 a.m.

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

7—Forum at the Race Street Meeting House, Philadelphia, 3:30 p.m.: J. Saunders Redding, Professor of Creative Literature and Head of the English Department at Hampton Institute, Virginia,

"Color and Western Propaganda." Moderator, Richmond P. Miller.

9—Public Meeting at Fifteenth Street Meeting House, 221 East 15th Street, New York City, 8 p.m., sponsored by the Peace and Service Committee of New York Monthly Meeting, under the aus-

pices of the Fellowship of Reconciliation: Douglas V. Steere, Professor of Philosophy at Haverford College, author, and world traveler, "The Personal Factor in the Reconciliation of Conflict."

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

## MEETING ADVERTISEMENTS

### ARIZONA

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

### ARKANSAS

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

### CALIFORNIA

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

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

**PALO ALTO**—Meeting for worship, Sunday, 11 a.m., 957 Colorado Ave.; DA 5-1369.

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

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

### COLORADO

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

### DISTRICT OF COLUMBIA

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

### FLORIDA

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

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

**MIAMI**—Meeting for worship at Y.W.C.A., 114 S.E. 4th St., 11 a.m.; First-day school, 10 a.m. Miriam Toepel, Clerk; TU 8-8629.

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

**PALM BEACH**—Friends Meeting, 10:30 a.m., 823 North A St., Lake Worth.

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

### INDIANA

**EVANSVILLE**—Meeting, Sundays, YMCA, 11 a.m. For lodging or transportation call Herbert Goldhor, Clerk, HA 5-5171 (evenings and week ends, GR 6-7776).

**FORT WAYNE**—Meeting for worship, First-day, 9:30 a.m., Y.W.C.A., 325 W. Wayne. Call Beatrice Wehmeyer, E-1372.

### IOWA

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

### LOUISIANA

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

### MARYLAND

**ADELPHI**—Near Washington, D. C., & U. of Md. Clerk, R. L. Broadbent, JU 9-9447.

**SANDY SPRING**—Meeting (united), First-days, 11 a.m.; 20 miles from downtown Washington, D. C. Clerk: Robert H. Miller, Jr.; telephone Spring 4-5805.

### MASSACHUSETTS

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

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

### MINNESOTA

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

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

### NEW JERSEY

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

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

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

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

### NEW MEXICO

**SANTA FE**—Meeting, Sundays, 11 a.m., Galeria Mexico, 551 Canyon Road, Santa Fe. Sylvia Loomis, Clerk.

### NEW YORK

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

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

**NEW YORK**—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.

**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, 10:30 a.m., 3601 Victory Parkway. Telephone Edwin Moon, Clerk, at TR 1-4984.

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

### PENNSYLVANIA

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

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

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

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

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

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

### TENNESSEE

**MEMPHIS**—Meeting, Sunday, 9:30 a.m. Clerk, Esther McCandless, JA 5-5705.

**NASHVILLE**—Meeting for worship, 10:30 a.m., Sundays, 2020 Broadway. Call CY 8-3747.

### TEXAS

**AUSTIN**—Worship, Sundays, 11 a.m., 407 W. 27th St. Clerk, John Barrow, GR 2-5522.

**DALLAS**—Sunday, 10:30 a.m., Adventist Church, 4009 N. Central Expressway. Clerk, Kenneth Carroll, Religious Dept., S.M.U.; EM 8-0295.

**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, Sundays, 11 a.m., 232 University Street.

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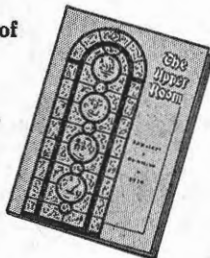
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