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THE best things are nearest: breath in your nostrils, light in your eyes, duties at your hand, the path of God before you. Then do not grasp at the stars, but do life's plain, common work, certain that daily duties and daily bread are the sweetest things of life.

—ROBERT LOUIS STEVENSON

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Editorial Comments

Gratitude

VISITORS to Albert Schweitzer's hospital in Lambaréné have revealed that the natives do not always receive the splendid work of the great doctor with appreciation. One can hear naive remarks like "The doctor hurts us," or, "He puts people on a table, kills them, and then resurrects them." These are the reactions of the uneducated. They point, nevertheless, to the peculiar fact that not all good deeds are received in the spirit in which they are offered. In giving or serving there is always a gap of ignorance or social prejudice to be bridged which the most generous donations cannot remove. Even relief projects in emergency situations have at times been misinterpreted. Such experiences cause surprise in the donor because he is certain of his good intentions. Yet all parents and teachers know of similar experiences. The wise teacher, in particular, has learned not to expect gratitude on the part of all students. That is not to say that gratitude does not exist in education or relief work; we have ample proof of it. But many, especially the young, are slow to express it. Our reward consists in the work itself and occasional, indirect signs of appreciation, on which we must never count. The one who is on dry land must not take pride in throwing a rope to those in need of help.

Whenever we experience coldness and seeming rejection from the ones we have served, we should remember the chasms of misunderstanding between social classes, between the educated and the less informed, and the gross differences in national psychology that may interfere. Working with foreigners adds to the difficulty of communication. Knowing a foreign language not only means that we can convey what we feel or think, and understand what others want to convey; it also means that we can "hear" unspoken sentiments. Only he who knows a foreign language thoroughly will understand the silences of a foreigner.

Service can bridge differences only if it is prolonged and leads to complete identification with others. Certainly the aroma of pity must be absent at all times. The best deed of giving or serving may otherwise intensify existing resentment. The awareness of having to accept assistance is apt to create perverse reaction, especially in political situations. The donor is always placed in a

precarious position, and he must be prepared for seemingly unwarranted reactions. Confucius once asked, "I never gave you anything, so why do you hate me?"

The gospel illustrates in a few instances how unforeseen can be human reactions. Once when Jesus had healed a sick man from an evil spirit, the people "began to beg Jesus to depart from their neighborhood" (Mark 5:17). Should we not expect that they would shower him with invitations to visit more mental patients? But the logic of the people who had witnessed the healing was different: one who had the power to make evil spirits leave might also order them to enter well people. Translated into modern relief situations, this attitude may mean that he who brings food and medicine may also withhold it at other times, as, for example, in a hunger blockade. The individual or small group undertaking the healing of wounds, physical or moral, is likely to be taken as representing the entire white race, or an entire nation, or an entire social or intellectual group, much as such honor and responsibility might be disavowed. Mistrust or fear are emotional facts never to be ignored. Early in Jesus' ministry he visited his "own country," where everybody knew him and his family. So strong was the climate of mistrust among those who knew him that "he could do no mighty work there," meaning he could perform no miracle. Significantly, the gospel does not say that he *would* not do a mighty deed; it states that he *could* not do it.

Gratitude is like dessert after a meal. It is sweet but not always good for the health. The satisfaction we take in giving or serving is a standing temptation. Perhaps the sobering experiences touched upon are meant to give us an unending apprenticeship for thinking in terms of our neighbor. It is, indeed, desirable that the left hand not know what the right hand is doing.

In Brief

In Santiago a minor sensation resulted recently when the film "Martin Luther" was exhibited in a downtown theater. The motion picture had been approved by the state Bureau of Film Censorship, but Protestant leaders had been asked to withhold it lest there should be violence. Church leaders arranged what they thought was a private showing. The daily newspaper *Las Ultimas*

Noticias devoted its front page to a story and pictures which showed 4,500 people jamming the theater. Announcement of the film had been by invitation only.

The nation's TV homes in January, 1960, viewed at the average rate of six hours per home per day, according to a special Nielsen survey. This level has stood for a number of years.

Viewing is above the national level in large cities and in the east-central and west-central areas. A middle-income family watches the most, though the variation among income groups is not great. Watching fluctuates during the day, but is lowest from 6 to 8 a.m., with 1.3 million viewers per minute, is 31.1 million per minute from 8 to 10 p.m., and 19.3 million from 10 to 12 p.m.

Albert Camus and Creative Leadership

ALBERT CAMUS began life in 1913 in a village in Western Algeria. He died in 1959, in an automobile accident in France.

The writer's childhood was spent in a slum in Algiers, the capital of the North African province. In later years Camus remembered the fear which he had experienced as a child in mounting the stairs to his apartment. Albert had been afraid to touch the bannister because of the roaches.

In his teens Albert Camus was passionately devoted to both swimming and to French "football." Later in his novel, *The Plague*, Camus referred to the cleansing value which swimming has for the human spirit, and to the bond which football or soccer can create between men from contrasting walks of life.

Camus helped pay expenses while at the University of Algiers by work in a weather bureau, in an automobile accessory firm, and in a shipping company. Camus' clerical experience enabled the writer to cast himself as a small clerk in his first famous novel, *The Stranger*.

At the university Camus was a rebel against religious formalism and traditionalism. He wrote, nevertheless, a thesis on Saint Augustine and one of his precursors, Plotinus. Both thinkers were North Africans like Camus, and both were influenced by Plato. The Christian ethic permeated the thought of Saint Augustine and had a bearing on Plotinus. Thus it is understandable that Camus' later work was imbued with ideals of Jesus and Plato.

In 1957, two years before his death, Camus received the Nobel Prize for Literature. His award-winning story, *The Plague*, was an allegorical account of the occupation of Oran in Western Algeria by the bubonic plague.

Although Camus' stories give his positive beliefs by inference, his speech of acceptance when he received the Nobel Prize in Stockholm brings the positive elements of his thought into focus. Camus described his responsibilities as a leader and as a writer. He spoke of his life as a constant swinging back and forth between the world of the artist and the outer world.

Camus asked that we show sympathy for the underdog. He believed that the writer cannot serve those who

make history, but must serve those who are subject to it. The vocation of the writer is to stand for truth and liberty. Although the experience of the war may incline our generation to take a nihilistic position, Camus asked that the writer and artist oppose nihilism.

In his Nobel Prize speech Camus repeated another theme which is implicit in his novels. He advised his hearers to *understand* rather than to *judge*.

With this as an introduction, I will quote a passage from the address, in which Camus subjected himself to analysis in his role as writer and artist: "To me art is not a solitary delight. It is a means of stirring the greatest number of men by providing them with a privileged image of our common joys and woes. Hence it forces the artist not to isolate himself; it subjects him to the humblest and most universal truth. And the man who chose the path of art because he was aware of his difference soon learns that he can nourish his art, and his difference, solely by admitting his resemblance to all. The artist fashions himself in that ceaseless oscillation from himself to others, midway between the beauty he cannot do without and the community from which he cannot tear himself. That is why true artists scorn nothing. They force themselves to understand instead of judging. And if they are able to take sides in this world, they can do so only in a society in which, according to Nietzsche's profound words, the judge will yield to the creator, whether he be a worker or an intellectual."

The list of questions which I presented toward the beginning of this talk [not included in this article] bore on the methods which colleges can use in creating creative leaders. These questions I will rephrase in the light of the material covered, and offer my personal convictions in reply to the queries.

(1) *Can college teaching afford to side-step or by-pass the realistic riddles with which Camus and other poets seek to ensnare us?* My answer is that many administrators, instructors, and students will seek the easy way, and try to "superficialize" problems. This is a natural escape, since we must channel our effort toward positive action and cannot spend all our time on riddles.

Positive action, however, can be overdone. If we in-

variably slide over the face of riddles, we become riddles ourselves. We develop into professionals without the probing instinct of a professional.

Another way of saying the same thing is that we behave like one of Camus' characters, "the Stranger," who was an existentialist until shortly before he ceased to exist. Or we are swallowed in a muddle, like another of Camus' fictional figures, Jonas the Artist. Neither of these characters made a sufficiently aggressive attack on the riddle of life, and so each was caught in a trap.

(2) *Can classroom instruction throw out random pieces of theory and fact? Must we teach logic and analysis?* We must avoid both the "Cloud Nine" school of thought and the "Mole Run" school. Our instruction should be neither vaporous generalization nor unilluminated clods of fact. Both theory and fact need to be integrated into a conceptual whole. The educated leader by definition is equipped with the tools of logic and analysis.

Even a poet such as Camus must have an underlying logic, or his poetry is absurd.

(3) *Can colleges supplement reason and analysis by teaching the method of poetry and religious understanding?* This question is the reverse side of the coin which has just been held up. Reason is as closely bound to poetry and religious understanding as these are bound to reason.

Perhaps I will perturb friends who believe that reason and analysis should exist in a poetic and religious vacuum. I am, however, one of those who agree that poetic insight and religious understanding penetrate into areas where scientific inquiry cannot reach. At some future time science may be able to extend its dominion to the point at which it is coterminous with the dominions of poetry and religion. But that day has not yet come.

Scientific inquiry and reason are often too brittle and inflexible in their handling of issues. This is one of the reasons Camus requests that we *understand* rather than *judge*. Even the most unbiased judge must go beyond the confines of reasoned judgment into the area of understanding.

(4) *Are our schools responsible for the production of leaders who are integrated emotionally and physically?* At first sight this may seem a rhetorical question which can be answered only in the affirmative. One does not need, however, to read a novel or play by Camus to meet educated leaders who are broken in mind or body. Neither our society nor our schools are geared to take full responsibility in these areas, although much progress has been made in recent years. Here is the area

of Deans of Student Affairs, and of our student organizations.

(5) *Can our leaders find a middle way between the ivory-tower approach and the total-joiner approach?* My answer is close to that of Camus. Our leaders should be trained to think as entities, and yet offer service to the community.

They should not be extremists, either ivory-tower people or total joiners. If they retire into a shell, they weaken their service and risk a stunting or distortion of thought. Exactly the same result will follow if they fly to the other extreme and crowd into the mass.

(6) *What does it mean to prepare active, creative leaders?* The pattern at West Chester is to demand that the student do more than listen and study in passive fashion. He must learn an active role through performance. Examples are found in classes in West Chester in art, music, and physical education, as well as in practice teaching and in the laboratory.

In all classes the student should have an opportunity to express himself through original thought which is neither opinionated nor "judgmental," but which is balanced by common sense, perspective, and understanding. The same general rule, of course, has to be adopted by college presidents—even if it causes strain on the president from time to time!

My conclusions may be summarized by paraphrasing scripture. In doing so I will go beyond Camus' two-edged frame of reference, but will emphasize the positive side of Camus' message. The ingredients of educated and creative leadership are *faith* buttressed by knowledge, *hope* clarified by perspective, and *human understanding*. But the greatest of these is *human understanding*.

T. NOEL STERN

Reluctant Seer

By EUELL GIBBONS

I am no prophet, nor a prophet's son;
I tend the sheep and prune the wild fig tree.
Why does God press this parchment scroll on me?
Its sweetness burns! I turn from Him and run
From His demands. His very face I shun.
I rise from prayer and from His presence flee;
Take shipping for Tarshish, across the sea,
And hide until the thread of fate is spun.
O God, descend and break this rebel heart;
Let penitence replace rebellious tears;
Command this stubborn demon to depart;
Allay, erase these silly, selfish fears.
Let faith, let love from thy deep wellsprings start;
Teach me to say, "Speak, Lord, thy servant hears."

Friends Schools and Integration

A Report from the Committee on Race Relations, Philadelphia Yearly Meeting

THE Race Relations Committee of Philadelphia Yearly Meeting of Friends, after a five-year lapse or waiting period, has gathered data relative to integration from 26 Friends schools in the Philadelphia area. (Four schools did not return their reports, so that only 22 schools are actually covered in the report.) It was hoped that the five-year waiting period would give school heads a rest from such data gathering and that when such data were again gathered, a sizeable increase in the registration of nonwhite students would be evident. During the period from approximately 1942 to 1955 such data were gathered annually.

In the Committee report for 1955 to the Philadelphia Yearly Meeting it was stated that 13 of the 26 schools had 95 Negro pupils enrolled and that seven Negro teachers were employed. These figures represented a substantial increase over data from the previous school year, 1953-54, when it was learned that 66 Negro pupils were enrolled and three Negro teachers were employed.

Data from the 1959-60 school year show that 124 Negro students were enrolled in 16 of the 22 schools reporting, and that eight Negro teachers were employed. One school had employed a Negro receptionist and another a Negro psychologist. In the policy-making field one school reported that a Negro committee member was serving as Chairman of its Administration Committee. Such data are indeed encouraging. Percentage-wise there has been an increase of 32 per cent in total Negro enrollment since the 1954-55 report.

Let us now look a bit deeper and see whether we can actually feel much real encouragement in this problem of integration in our Society. If we compare Negro enrollment to *total* enrollment in each of the 22 schools, what do we find? In too many cases it seems that all we have is token integration, for such comparisons show that the percentages of Negroes to total enrollment range from 0.00 to 5.5, with the exception of one school, where a sharp drop in enrollment seems to have left it with a percentage of 20. Total school populations for 1954-55 compared to those for 1959-60 show an over-all increase in enrollment of eight per cent—6,032 in 1954-55 and 6,515 for 1959-60. This over-all increase in a school population of 483 pupils, then, is almost four times as great as the total Negro pupil enrollment of 124 in 1959-60. If the 124 Negro pupils were divided equally among the 26 schools, there would be only about five per school. One school has 27 Negro pupils in a total enrollment of 710, while another has 24 in a total enroll-

ment of 442. So we must conclude that, with the exception of three schools, only token integration has been achieved.

There are, of course, definite retarding factors at work in this picture, as was pointed out by some of the headmasters in answering the questionnaire.

(1) There is the economic factor involved in living costs. As these increase, a private school education becomes more and more a luxury, and fewer minority-group families feel that they can afford private school education for their children.

(2) One school head feels that there was some challenge to minority-group members to find whether their children *could gain admission* to a Friends school. Once they were satisfied that this was possible, they lost the desire to help "break the pattern" of segregation.

(3) Some Negro pupils are not well enough prepared educationally to meet the competition in a private school; hence they must drop out.

(4) In some instances no Negro pupils live within easy access of a Friends school. Discrimination in housing and other such factors have left many areas with very few Negro residents.

(5) Last, but not least, is the ever-present, overriding economic problem facing heads and committees of Friends schools. How to meet the costs of new buildings and equipment, higher teacher salaries, etc., occupy so much of the time and energies of administrators that problems such as integration often have to "take a back seat." Somehow we must find more and better support and backing for our Friends schools. They must not be allowed to wither on the vine. They are so important and vital to the continued growth and life of our Society of Friends.

The questions used in the previous data collection had been rephrased. Changes were made because the Committee was anxious to try to determine whether real integration was being achieved or whether school heads and faculties were content merely to admit a few Negroes and then let them sink or swim, regardless of statements promising individual attention for each pupil in catalogs and brochures. Interested friends may obtain copies of the questionnaire used by writing to the Secretary of the Committee on Race Relations, 160 North 15th Street, Philadelphia 2, Pa.

The following are some of the conclusions which might be drawn from the above account:

(1) The number of Negro students enrolled in

Friends schools has increased in the past five years, but not very much, and certainly not very much when compared to an over-all increase of eight per cent in the total enrollment.

(2) In a number of schools, unfortunately, no systematic efforts are made toward achieving real integration of Negro pupils.

(3) A number of bromidic excuses for not integrating have been buried. One of the oldest of these was, "If we integrate, all of our white pupils will withdraw." Only one school head even referred to this point.

(4) It is encouraging to find that several of our schools are taking seriously their statements of purpose and principles in their catalogs and making real efforts to integrate their Negro students into the school communities.

(5) It would seem to be clearly indicated that in some instances it is the responsibility of the school committees to search out possible Negro pupils for enrollment in order to broaden and enrich their school communities. Those committees might find it necessary to provide scholarship aid for a few qualified Negro applicants. Certain funds are available now to a few Friends schools to apply toward tuition costs for Negro students.

(6) Perhaps the Committee on Race Relations of Philadelphia Yearly Meeting should consider again its responsibilities in relation to finding, or helping to find, Negro applicants for certain "underprivileged" Friends schools—"underprivileged" in that their student bodies do not yet contain Negroes or are not enriched by the presence of Negroes. Perhaps some of our schools could invite Negro pupils from Prince Edward County, Virginia, to attend. Over 1,700 such pupils were not in school all last year due to the resistance of the county to integration and the closing of all public schools.

J. THEODORE PETERS,
For the Committee on Race Relations

Do High School Seniors Believe in God?

(Continued from page 46)

(8) [God is] "a Divine Spirit."

(9) "At times I think of God as my Friend. I respect him a great deal but instead of praying, I talk to him as I would talk to a friend."

(10) [God is] "something that is guiding us from somewhere inside, from out the soul."

(11) [God is] "the guiding light."

(12) [God is] "something intangible, yet something you can turn to in time of great need, desire, or depression. Almost something to live up to."

One might ask whether or not these data could be generalized and say that 75 per cent of high school seniors believe in God. I can speak, however, only for the Oakwood seniors studied. I wish other Friends schools would use this or some other procedure to find what is seniors' belief in God. I might add that this high percentage of seniors who believe in God at Oakwood amazed me.

J. CURTIS NEWLIN

Annual Survival

By ALICE M. SWAIM

The icy twinkle of the frozen stars
Lights curving ribbons of back country road,
With interruptions where the pasture bars
Have crumbled grassward underneath the load
Of wild grapevine and vivid bittersweet;
But mere survival is the problem now
With roads impregnable to tramping feet,
And fields resistant to the probing plow.
Silent the struggle, but no less severe
To live until the greening time of year.

CHRISTIANS freely talk about trust in God—some of them too freely—for complete trust is rarer than they say. We who are less assertive may recall the way in which we are sometimes "knocked off our perch" by a quite small event which, by wrong thinking and feeling about it, we manage to blow up to a major trouble that we seem powerless to deal with. We are then something like the sailor described by D. Parry-Jones in "Welsh Country Upbringing," who had traveled the seas of the world. In his old age he declared there was one place he had not seen but had always hoped to visit. It proved to be a village only three miles away. But when they offered to take him there, he could not summon the resolution to go. It had been so long an idea that now, as an action to be performed, it seemed too big to tackle. So also in the religious life we are apt to come suddenly up against some duty—obvious and simple as it appears to others—which we cannot face; or some fear takes possession though we know it to be unreasonable. Love should cast it out but cannot. We are humbled by the discovery of weakness.—HORACE B. POINTING in *The Wayfarer*

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Awards in Friends Schools

TIME, energy, and money in significant amounts are invested in ceremonies by which compatriots are honored who have distinguished themselves in peace, war, cooking, killing, camera craft, and the myriad other activities laying claim to the interest of mankind. A part of each ceremonial is devoted to giving an inscribed or embossed bit of material which serves as a continuing witness to both the occasion and the distinction. Thus a stamp of approval is put on the acts of some men in the hope, one presumes, that other men will be encouraged into like paths of virtue.

We asked the heads of our Friends schools to take a careful look at this aspect of their programs and to report what they saw. We asked them how extensive was the practice of giving awards in their schools, what ones were national in scope, what philosophy undergirded the practice, and how their faculties felt about it. Fifteen of these overworked people most helpfully answered our questions. What follows is a summary of those answers, flavored with the bias of the writer.

First, the number of awards. This varies from one in one school to well over twenty (not counting athletic awards) in another. The total group falls into several categories: athletic, academic, local, inherited, national, and alumni. Some are given for measurable achievement (i.e., a letter for the number of quarters played), while others are dependent on the more subjective whim of a faculty poll (i.e., the one who exemplified best the school's ideals).

The only award common to all the secondary schools reporting has its source in the ubiquitous National Merit Scholarship Program, which has secured for itself enormous prestige with a couple of handfuls of scholarships and a good press. Few school people, whatever their ideals and motivation, could risk being inhospitable to

this uninvited guest. Certainly none in the Friends schools cares to live so dangerously, but at least one does confess to misgivings over some of the educational objectives implied by items on the questionnaires the Program circulates. It may be properly inferred that this is the sole source of award by the school which offers only one.

The remaining schools all make athletic awards, some for quantity of participation only and some for both quantity and quality. Seven schools have Cum Laude Societies; at least three give the Phi Beta Kappa, Bosch and Lomb, and various college alumni awards. Most of the sixteen schools offer a number of memorial awards and prizes in subject matter areas, and for essays, character development, etc., a few acquire national and local awards in the fine and performing arts (at least one school has a Thespian Troupe) and in journalism (several schools participate in journalism competitions at Columbia and Temple). One school competes interscholastically in chess for a championship award, while another enters the annual mathematics tournament at a local university. Two or three schools make available to those of their students who are most proficient in history a reproduction of the Mayflower Compact contributed by the Mayflower Association. This, incidentally, is the only academic award given in one school.

In our elementary and junior schools by contrast, we "encourage the philosophy of inner satisfaction for a job well done rather than a tangible award." One of the schools reporting gives ribbons in such abundance at its annual track meet that almost every pupil wins at least one. In a second school, parents and teachers are encouraged to commend students for improved records or specific jobs well done.

And what do we say in defense of the practice of giving awards? To what philosophy do we appeal for jus-

tification? It depends on the school. One school uncompromisingly and unequivocally rejects the custom as being contrary to its aims: "We stress cooperation and the responsibility of each student to work to his best ability, whatever that may be; we do not give grades, and we do not rank students. We recognize that students have varying abilities, but we do not feel that those who are especially able need to be rewarded for their heritage in this respect."

From this extreme we move over a spectrum of views to encounter the first compromise in a school which abolished all save one academic and a few inexpensive athletic awards: "It was realized how much heartbreak and unhappiness were involved in having teachers make subjective judgments about the best player, the best influence, and similar choices . . . the absence of awards has eliminated much anxiety and unhealthy competition."

As we move along the scale, we find another protagonist for the ideal of *Ars Gratia Artis* who feels it "would likely be more successful in consistency of approach to awards and honors if they were intramural, i.e., if we refrain from local, state, and national competitions. On the other hand, no great harm would seem to result if we continued to participate in the Scholastic Magazine Art awards, to cite an example, if the work presented to such a competition were done as a regular part of the courses in art and not specifically for the competition itself." In this school, then, awards are not intrinsically wrong (a psychiatrist had affirmed that there is some value to adolescents to receive some tangible reward for their good effort and achievement), but each honor must be scrutinized to assure its compatibility with the general aims of the school. A second school accepts this point of view: "Although the school constantly emphasizes the real reward for good work is more good work, youth doesn't always understand. Thus the granting of these rather simple awards helps the growing child to feel his progress."

We move now from the area of doubt and compromise to one of outright acceptance, while imposing a variety of limitations of various degrees: "Awards were made to give recognition to outstanding performance or achievement, thereby setting standards of excellence." "It is the total weight of discriminatory honors and extrinsic awards which creates the problem, particularly if a disproportionate number go to a few students. I do not feel, though, that the clear hazards require total elimination of all recognition . . . to be consistent we should have to omit any word of praise in public, if not also in private, and this, I think, is palpably absurd. On

the other hand, I prefer intrinsic to extrinsic motivation, and I become uneasy when a very few students end with a disproportionate collection of special awards and honors, or when any substantial number never receive any recognition for special merit." "Our philosophy is that students who have shown better than average ability or perseverance merit some recognition. While students are aware that these awards are made annually, there is no emphasis on working to achieve them. Awards have been made on a number of occasions to students who are not academically superior when they have made unusual contributions to the life of the school. If an award is not merited in a particular year, it simply is not made."

The headmistress of another school says in support of this view: "Some years we do not give as many prizes as we are entitled to give." And, "In regard to national awards, we are very selective." The philosophy to which another appeals is "recognition of achievement—and this would apply to the memorial scholarships, recognizing need at the same time." Finally we find a headmaster who accepts the practice while admitting that it is an inherited situation to which little if any thought has been given. His school has abandoned several discriminatory devices such as honor rolls. His main fear is of the "danger of discouragement to many who work hard and do well, but never receive a specific award. We try to meet this by recognizing good work in as many fields as possible."

To those who are still looking for answers to the questions raised in this piece, we pass on these observations of A. R. Brick, a member of the faculty of Friends School, Wilmington, Del., who set them down eight years ago in a report to his colleagues:

"Such achievement, which often results in 'honors' on the academic side and 'citizenship' or 'sportsmanship' awards in the social sphere, should always be its own reward. Even if such intellectual and social achievement could be measured in quantitative terms, it would derogate the nature of the achievement to say that it was something done for any kind of premium."

"Real learning is persevered in because of the thrill of accomplishment it engenders in the individual. Children who are made to warp their learning processes into weapons for attaining a substitute for affection at home or for attaining recognition at school quickly lose all those traces of individualism and courage that are often called creativity."

"Only children who are made secure emotionally, who live in the atmosphere of affection at home and at school, in an atmosphere where every individual is appreciated and encouraged, only such children acquire the underlying repose which builds them into mature indi-

viduals. It is only with such underlying repose that a child can learn to think for himself.

"Therefore, Friends School de-emphasizes marks. Marks are justifiable only insofar as they are needed as tools of quantitative measurement by the educator. Insofar as they are used as incentives to make the child achieve they are unjustifiable; *insofar* are they defeating the real learning process.

"Many educational institutions confer academic 'honors' because a student has done superior work or extra work of some sort. This extension of the marking system is clearly not justifiable as being a necessary tool for the educator. When used, it is used as an extra incentive of the social-recognition type, and it is therefore detrimental to the real learning process within the individual.

"Many educational institutions also confer athletic awards for skill and 'sportsmanship' on the athletic field. Even if it could be naively supposed that sportsmanship were something which could be measured in quantitative terms, does it not oppose the very nature of sportsmanship to promote it by the giving of rewards? And even though some professional and quasi-professional athletes do barter their skill for material gain, as well as for ego-gratifying fame (or social recognition), this is clearly not the point of view that we want to give to our children. Is it not better to teach them to play games (as is their natural tendency) for the sheer joy of playing

them? Is it not better for children to find that sportsmanship is something that a maturing individual has and develops because of the self-respect and, hence, ultimate enjoyment he receives from having and developing it? . . .

"To give plaques for 'citizenship' or 'sportsmanship' is the same as to give medals for Brotherhood of Christianity. All award-giving reduces these ideas to clichés, mere words that will be intoned and retuned to generations of standardized, cliché-educated, graduating seniors, and words which, after all, have no meaning.

"We believe strongly in recognition of work well done, or of a game well played; but we believe in recognition of these achievements on the real, human level of appreciation shown by teacher or parent personally to the individual student. *Personal* recognition of this kind (not reduced and cheapened down to engraving on a piece of paper or on a medal) is the only kind that will really help the individual develop. It will help him develop to a point where he finds that the personal sense of achievement derived from thinking hard and from behaving with responsibility is itself the only real reward, the only real incentive toward even more profound thought and more responsible behavior."

Is it possible that the more effectively we perform our functions as parents and teachers, the less need we will feel for awards and honors?

JAMES A. TEMPSET

Fugitive Thoughts on Quaker Education

SEVERAL years ago I heard Quaker education described as a "guarded education." The meaning came out of the historic past, when Friends sought to develop and maintain their faith through the rigid control of educational content and procedures in their schools. Some vestiges of that heritage remain in Quaker education, I am sure; but if one were to describe the "guarded" nature of today's education in Friends schools, one would have to represent it as "something special," even precious. Because I have had a chance to observe this education as a teacher in a Quaker college and as a parent of a child in a Quaker secondary school, fugitive thoughts thereon are not uncommon. Frequently my censor has to be the idea contained in Vachel Lindsay's lines:

Let not young souls be smothered out before

They do quaint deeds and fully flaunt their pride.

To support such a general thesis and belief, one must look at the general structure, function, and personnel

of Quaker education. In the first place, this education seems as much geared to the selection of dedicated and committed teachers as it is to the organization of an effective curriculum. To an extraordinary degree the effective Quaker school expects and achieves total commitment from its educational personnel. This does not always mean commitment to the religious principles of the Society of Friends; it does mean commitment to the principle of human dignity in even the least of us. No other tenet could compensate for the few mundane rewards that this teaching offers. The costs of the education are relatively high, the salaries paid are relatively low, the opportunities for advancement within the charmed circle of that education are limited, and the pressures of conviction ever stress the concern that we must always avoid the label of being a nondemocratic elite in our selection of student and teacher personnel. These are no mean tasks.

Increasingly education in Quaker schools is becoming representative of the human community of which they are a part. Becoming so, however, continues to be a rather tortuous process for some schools and colleges in the selection of student and teaching personnel. The changes that have been effected in the last two decades provide interesting examples of the ways in which social change is effected in the usually conservative religious institution. Some of us have not yet been able to break the barriers of race and religion in our student and teaching personnel. Others continue to follow the institutional gesture of quotas and strain toward a consistency between their principles and their practices. There is no doubt, however, that our Quaker institutions do feel a pressing concern for living out the implied dignity of all human beings.

Impressive, indeed, is the all-togetherness of the world community as it is recognized in Quaker education. John Donne's island image is less needed in our student bodies than in many others. The concern of the schools is expressed in many ways—exchanges of students; overseas work camps; acceptance of foreign students; exchanges of teachers; supporting aid programs of various sorts; and promotion of international peace causes through demonstrations, petitions, and the absolute and alternative approaches to military service. "Quaint deeds" these are, say some, but there is no doubt that the consciences and behaviors of the world communities have been affected by the sense of urgency with which Quaker educational institutions have given voice to this world-wide concern.

One of the most fascinating aspects of Quaker education is the way in which the schools have served as hospices for folk of various religions and those having marginal religious beliefs. The comfort and solace of a personal religious expression has been a security-giving factor in the lives of many students who have gone through Quaker schools. Some may be unduly distressed over the ways in which silent worship is practiced, sometimes somnolently, other times with varied forms of irreverence; but, in the main, this system of religious education has been able to contribute a sense of meaning to many young people and their teachers that they have not found in any other religious practice. The secular quiet hour of many secondary schools is not fraught with the personal and collective meaning of the religious silence, within which one seeks fuller personal, social, and religious identification.

All of these characteristics of Quaker teaching and education may be described as good. But it should be recognized, on the other hand, that the things we de-

scribe as "good" may be, from the point of view of human development, the things that are second best. One Young Friends discussion group pondered this question for many hours. The participants were discussing the question, "Is being 'good' enough?" Their concern indicated that morally they were well-trained, but they believed that their intellectual disciplining and attainments fell short of the mark they would have Quaker education achieve.

Are we shortchanging our students in the intellectual scope and breadth of our offerings? The Quaker mission in the world is making increased demands for persons of technical and social skills far in excess of what we now offer or will be able to offer without increased reconstruction of our curricula and increased financial support. In the near future effective alternative-service participation is going to depend upon the skills which the individual can bring to that substitute for military service. Being convinced of the futility of war for religious reasons will not be sufficient to make alternative service an effective instrument for the peaceful use of human energies. We shall have to know human geography and cultures. We shall have to know the meaning and significances of world religions. We shall have need for social scientists with skills that will aid developing countries and cultures in reaching a riper fruition. We shall need medical scientists who can cope with the increasing amount of mental and physical sickness in the world. We shall need atomic scientists whose research and technologies will more fully promote the peaceful use of the great power man is learning to harness. We shall need people with a useful and viable knowledge of languages other than their mother tongue. And while all of these needs cannot be built into the organizational structure of any or all institutions, they do provide a bench mark for all of us who are future-oriented in a world of moral sorrow.

Quaker education has built an effective moral climate within which to come to grips with the world of tomorrow. The individuals with whom it has come in contact do ever remember the lessons learned therein. It does seem, however, that we have a something-more to develop—an increasing substantive knowledge to strengthen the magnificent hope and understanding which are our heritage. Who knows but that out of this alliance with reason and knowledge we may be able to assist in the development of young men and women of fabulous conviction and dedication?

IRA DE A. REID

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

Book Review

THEN AND NOW: Quaker Essays Historical and Contemporary. By FRIENDS OF HENRY JOEL CADBURY, on His Completion of Twenty-two Years as Chairman of the American Friends Service Committee. Edited by ANNA BRINTON. University of Pennsylvania Press, Philadelphia, 1960. 352 pages. \$5.00

As a *Festschrift* for Henry Joel Cadbury in gratitude for his service as Chairman of the American Friends Service Committee, this volume reflects the variety of points of view, concerns, and manners characteristic of the Society of Friends, as well as the deep and embracing interest in religion and religious scholarship that Henry Cadbury has demonstrated all his life. An excellent photograph and a delightful biographical sketch by Mary Hoxie Jones welcome the reader to the numerous and various Quaker interests discussed in these 21 essays.

Dorothy G. Harris, Muriel Hicks, Mary Ogilvie, and Thomas E. Drake describe briefly the resources for Quaker research in libraries in London, Dublin, Philadelphia, Haverford, and Swarthmore. Elton Trueblood discusses the theological bases of the work of Robert Barclay and Joseph John Gurney. Margaret Hobling examines the attitudes of early Friends to the doctrine of the Trinity. Frederick Tolles's survey of changing views of the sources and origins of the Society of Friends is helpful to every teacher of Quaker history. Howard Brinton sums up Quaker doctrine as it has been reflected in kindness to animals.

Admirers of William Penn will enjoy Elizabeth Vining's account of the limitations of his ability to enjoy poetry. As poet, lover of poetry, and informed admirer of William Penn, she is sympathetic as well as instructive.

Each of the essays invites discussion. One cannot even list effectively the names of the 20 authors. All this reader can do is to report his own desire to discuss each one of the papers and to encourage others to read the book. In so doing one can share in the process of cultivating appreciation of the insights and points of view different from one's own which are needed to keep the Society alive, useful, and interesting.

RICHARD R. WOOD

Virginia Beach Friends School

VIRGINIA Beach Friends School was founded in 1955 by a group of Friends who felt a deep concern for a school that would perpetuate the Friends' testimonies of good will, friendliness, and brotherly love.

The school had a very humble and modest beginning, but with divine guidance, faith, and love, the school has grown from a meeting house-school combination to a three-unit structure. The school first had only grades kindergarten through second; it now goes through seventh grade. A new class will be added each year and new buildings as required. The student body has grown from 30 to 175.

Virginia Beach Friends School opens its doors to all chil-

dren, regardless of their religious background, race, or color. Here the children are free to work and play together in a climate that fosters brotherly love and respect for the individual and his contributions.

Even a casual visitor to the school will feel the sincerity of purpose and will see evidence of the love and understanding given to each child so that he may grow to his fullest maturity.

Virginia Beach Friends can serve as an inspiration to all who share a concern for education that is guided by divine Providence and has brotherly love as the cornerstone.

B. M. BUCKLIN

Friends and Their Friends

To meet increasing emergency needs in the strife-ridden Congo, American Protestant churches have advanced \$50,000 to the newly formed Congo Protestant Relief Agency, which, representing all Protestant churches and mission boards in the Congo, is engaged in channeling supplies of all kinds to afflicted areas. The \$50,000 is part of a half million dollars being sought through the American churches in response to a million-dollar international appeal for the Congo launched by the World Council of Churches.

Douglas V. Steere, Chairman of the Philosophy Department at Haverford College, has been named Harry Emerson Fosdick Visiting Professor for the academic year 1961-62 at Union Theological Seminary in New York City. The Fosdick professorship, endowed by John D. Rockefeller, 3rd, brings to the Seminary outstanding religious leaders from various parts of the world. Dr. Steere is the second American to have been honored by the appointment. Others have been appointed from Scotland, Ceylon, Holland, South India, and Germany. A stipulation of the professorship is that the holder spend one of the two semesters as a visiting lecturer and emissary of Union Theological Seminary at other institutions throughout the United States. Douglas Steere will return to Haverford College in the fall of 1962.

The Executive Committee of Friends General Conference has appointed E. Raymond Wilson, Executive Secretary of the Friends Committee on National Legislation, to be the Conference's delegate to the Third Assembly of the World Council of Churches. The Assembly will be held from November 18 to December 5, 1961, in New Delhi, India. Raymond Wilson, a member of Frankford Monthly Meeting of Philadelphia Yearly Meeting, has had extensive experience in working with church leaders and other denominations in the field of international affairs. There will be a total of 625 delegates at the Assembly.

Newtown Preparative Meeting, Conn., is now meeting at the Junior High School, Newtown, Conn. Meeting and First-day school are at 11 a.m.

Robert C. and Ingeborg H. Jones from the International Cultural Center in Mexico City (Chilpancingo 23, Mexico 11, D.F.) write us that during 1959 about 1,200 new persons from 38 different countries visited Villa Jones. At present there are 250 contributing participants from six countries associated with the cultural and international activities of Villa Jones.

The Central Board for Conscientious Objectors, London, reported in November, 1960, that "though some refused to register at all, over 76,000 have registered as conscientious objectors since 1939. . . . We can be thankful for the uncrushable example of the 16,000 or so C.O.'s of the 1914-1919 War, as well as the many more who stood firm both in war and peace since 1939; we . . . remember the 91 who will be in prison this Christmas for conscience' sake." No further call-up under the present National Service Acts is expected.

Wilbur L. Lew of Havertown, Pa., a member of Westbury Monthly Meeting, N. Y., has been elected Executive Vice President and appointed real estate broker for Friends Suburban Housing, Inc., according to Roy McCorkel, Chairman of the Board of Directors. Friends Suburban Housing, a licensed Pennsylvania real estate firm dedicated to overcoming discrimination in housing, was organized in 1956 by a group of suburban property owners, most of whom are members of the Religious Society of Friends.

A summary of the "Course in Nonviolence, 1960" sponsored by the Madison Peace Center, an affiliate of the American Friends Service Committee and the Madison Meeting, is available in printed form at 50 cents per copy from 619 Riverside Drive, Madison 4, Wisconsin. The pamphlet is dedicated to a participant in the course, Dr. Prabhakar Machwe, a former worker with Gandhi.

Cambridge Meeting, Mass., decided at its November business meeting to establish a Friends School in connection with the Meeting. The exploratory committee was authorized to make plans for opening the school in the fall of 1961.

The annual report of the T. Wistar Brown Teachers' Fund for the fiscal year 1959-1960 states that 38 applications were received during the period, of which 14 were from men and 24 from women. Fifteen grants were for summer school (for eight men and seven women), two men and 14 women took part-time study during the academic year, and one woman participated in the Friends Teacher Training Program.

The institutions attended were Bonn University, Bonn, Germany; Bucknell University; Goethe Institute, Munich, Germany; Bread Loaf School of English and the French School, Middlebury College; Pennsylvania State University; State Teachers College, Millersville, Pa.; State Teachers College, West Chester, Pa.; St. Paul's School, Concord, N. H.; Temple

University, including the Tyler Art School; University of North Carolina; and the University of Pennsylvania.

In order to apply for a grant, four copies of an application should be sent directly to the secretary for the Fund: Helen G. Beale, 305 North Saturn Avenue, Clearwater, Florida. Because it takes time to process applications, they should be sent well in advance of the date when the study is to begin.

About Our Authors

J. Curtis Newlin, a lifelong Friend, was at the time of his death on June 14, 1960, a member of Centre Meeting, N. C. He spent most of his life in educational work, and for 28 years he taught at Oakwood School, Poughkeepsie, N. Y. His manuscript "Do High School Seniors Believe in God?" came to the office of the FRIENDS JOURNAL in April, 1960, and was held for the next issue of *The Courier*.

"Albert Camus and Creative Leadership" is a condensed version of the address given December 3, 1960, by T. Noel Stern on the occasion of his inauguration as President of West Chester State College, West Chester, Pa. T. Noel Stern is a member of Harrisburg, Pa., Meeting.

His talk on "Albert Camus and Creative Leadership" sought "to show how the message of Albert Camus, French Nobel Prize winner, applies to the professional world in general and to the American colleges in particular. The positive aspects of Camus's work suggest a pattern for preparing leaders." "Camus attacked mental and social fragmentation," writes T. Noel Stern. "He sought creative leaders with a commitment to the community and with an understanding of the human spirit. This leadership would work for the whole man, the whole mind, and the whole society. However, Camus fully recognized that we are circumscribed by social inertia and human frailty in our search for a more rational and less absurd world."

J. Theodore Peters, a member of Southampton Meeting, Pa., has been since 1958 Assistant Professor of Physics at Drexel Institute, Philadelphia. He was recently appointed Chairman of the Committee on Race Relations of Philadelphia Yearly Meeting.

James A. Tempest is college counselor and teacher of mathematics at George School, Pa.

Ira De A. Reid is Professor of Sociology at Haverford College.

B. M. Bucklin is Principal of the Lower School, Abington Friends School, Jenkintown, Pa.

BIRTHS

ANDERSON—On November 4, 1960, to John P. and Ruth P. Anderson of Kennett Square, Pa., their first child, a son, DAVID BAKER ANDERSON. He is a birthright member of London Grove Monthly Meeting, Pa.

LUPTON—On December 11, 1960, to David Walker and Judith Larson Lupton of Honolulu, Hawaii, a son, EDWARD HUGH LUPTON. The father is a member of Hopewell Monthly Meeting (United), Clearbrook, Va. The paternal grandparents are Hugh S. and Mildred Lupton of Madison, Wis.

MOORE—On November 11, 1960, to William P. and Sara W. Moore of Chatham, Pa., their second daughter, RAQUEL LOUISE MOORE. She is a birthright member of London Grove Monthly Meeting, Pa.

PIDGEEON—On October 22, 1960, to Robert Edward and Earline A. Pidgeon of Berryville, Clarke County, Va., a son, DANIEL EDWARD PIDGEEON. Daniel has one brother, Charles (8), and two sisters, Nancy (6) and Roberta Carol (4). Robert Edward Pidgeon is a member of Hopewell Monthly Meeting (United) of Clearbrook, Va.

WICKERSHAM—On December 16, 1960, to George P. and Phyllis H. Wickersham of Kennett Square, R.D., Pa., their third son, GEORGE PEIRCE WICKERSHAM, JR. He is a birthright member of London Grove Monthly Meeting, Pa.

MARRIAGES

BROSIOUS-MILLER—On September 24, 1960, at the Carmel Presbyterian Church, Glenside, Pa., DORIS-JEAN MILLER, daughter of Mary B. Miller of Wyncote, Pa., and the late Percy E. Miller, and JAMES HOWARD BROSIOUS, son of Mahlon G. and Dorothy N. Brosious of London Grove Meeting, Pa.

FORSTE-FAGANS—On December 27, 1960, at the home of the bride's parents, 18 Country Lane, Basking Ridge, N. J., and under the care of Somerset Hills Meeting, N. J., JEAN RICHARDSON FAGANS, daughter of Philip D., Jr., and Helen Sue Fagans, and FREDERIC WALLACE FORSTE, son of Wallace W. and Ruth Forste of Cincinnati, Ohio.

Coming Events

(Deadline for calendar items: for the issue dated the first of a month, the 15th of the preceding month; for the issue dated the 15th of a month, the first of the same month.)

FEBRUARY

4—Concord Quarterly Meeting at Birmingham Meeting House, Chestnut Street, West Chester, Pa. Worship and business, 10:30 a.m.; 12:30 p.m., lunch served; 2 p.m., Arthur W. Clark, "The Prison Service Committee Program."

4, 5—Philadelphia Young Friends Midwinter Conference at Gwynedd Meeting House, Pa. Participating, Merrill Bush, Richard Hiler, Samuel Legg, and a panel of college-age young people.

5—Swarthmore Meeting, Pa., Adult Forum, 9:45 a.m.: Thorsten Sellin, Professor of Sociology at the University of Pennsylvania, "Punishment as Deterrent."

5—Frankford Friends Forum, Unity and Waln Streets, Philadelphia, 3 p.m.: Bayard Rustin, Executive Director, Committee to Defend Martin Luther King and the Struggle for Freedom in the South, "Emerging Africa."

6—Friends-Fellowship Forum at the Reading, Pa., Meeting House, 108 North 6th Street, 8 p.m., fourth in a series: James Farmer, Program Director of the NAACP, "Peace through Non-violent Resistance."

11—Abington Quarterly Meeting at Horsham, Pa. Meeting on Worship and Ministry, 9:45 a.m.; meeting for worship, 11 a.m., followed by business; luncheon served, 12:30 p.m.; at 2 p.m., committee reports and reports from Monthly Meetings.

11—Burlington Quarterly Meeting at Trenton, N. J., 1:30 p.m.

11—Karamu (festival with entertainment and food) in the Gymnasium of Sidwell Friends School, 3825 Wisconsin Avenue, N.W., Washington, D. C., 8 p.m. Entertainment; refreshments for sale. Admission, \$1.25; tickets available from Washington Young Friends, 2111 Florida Avenue, N.W.; telephone LU 2-8425. Proceeds to be used to help bring Benjamin Wegesa, a leading Young Friend of Kenya, to the U.S. in the summer and fall of 1961, a project of Young Friends all over the country.

12—Fair Hill Meeting, Germantown Avenue and Cambria Street, Philadelphia, Conference Class, 10 a.m.: Samuel J. Bunting, "God and Country."

12—Baltimore Quarterly Meeting, Stony Run, at Stony Run Meeting House, 5116 North Charles Street, Baltimore. Ministry and Counsel, 9:45 a.m.; worship, 11 a.m.; dinner at 12, provided; conference session, Douglas Steere, "Some Unanswered Questions on the Quaker Agenda."

12—Swarthmore Meeting, Pa., Adult Forum, 9:45 a.m.: George E. Loeliger, Parole Officer, Commonwealth of Pennsylvania, "Parole as a Means of Rehabilitation."

12—At Germantown Meeting, 47 West Coulter Street, Germantown, Pa., Area Meeting, 3 p.m.: Henry J. Cadbury, "Our Responsibility as Quakers to Foster Good Human Relations in Our Own Communities," followed by discussion in small groups. Third in a series of five area meetings arranged by the Race Relations Committee of Philadelphia Yearly Meeting.

13—Friends-Fellowship Forum at the Reading, Pa., Meeting House, 108 North 6th Street, 8 p.m., last in a series: Arthur F. Gagliotti, Assistant Director of the UNESCO Liaison Office to the U.N., "Peace through Educational Development."

18—Bucks Quarterly Meeting at Newtown, Pa., 10 a.m. Worship, business, discussion of reports.

18—Caln Quarterly Meeting at Lancaster, Pa., 10 a.m. Worship; business; lunch provided; program for children. Worship and Ministry, 1:30 p.m.

19—Swarthmore Meeting, Pa., Adult Forum, 9:45 a.m.: Francis Bosworth, Director of Friends Neighborhood Guild, Philadelphia, "The Breeding Places."

24—Women's Problems Group at Race Street Meeting House, Philadelphia, 10:45 a.m.: Dorothy Steere, "The Role of Women in Africa." Bring sandwiches and stay for lunch; coffee and tea provided.

26—At Woodstown, N. J., Meeting House, Area Meeting, 3 p.m.: Senator John A. Waddington, "Our Responsibility as Quakers to Foster Good Human Relations in Our Own Communities," followed by discussion in small groups. Fourth in a series of five area meetings arranged by the Race Relations Committee of Philadelphia Yearly Meeting.

MEETING ADVERTISEMENTS

ARIZONA

PHOENIX—Sundays, 9:45 a.m., Adult Study; 11 a.m., Meeting for Worship and First-day School, 17th Street and Glendale Avenue. Shirley Hilfinger, Clerk, 1002 East Palmaritas Drive.

TUCSON—Pima Friends Meeting (Pacific Yearly Meeting), 1201 E. Speedway. Worship 10 a.m., Elisha T. Kirk, Clerk. Route 2, Box 274, Axtell 8-6073.

CALIFORNIA

BERKELEY—Friends meeting, First-days

at 11 a.m., northeast corner of Vine and Walnut Streets. Monthly meetings the Third Sunday of each month, at 7:30 p.m. Clerk, Russell Jorgensen, LA 4-1934.

CLAREMONT—Friends meeting, 9:30 a.m. on Scripps campus, 10th and Columbia. Franklin Zahn, Clerk, 836 S. Hamilton Blvd., Pomona, California.

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

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

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

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

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

COLORADO

DENVER—Mountain View Meeting, 10:45 a.m., 2028 S. Williams. Clerk, SU 9-1790.

CONNECTICUT

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

NEW HAVEN—Meeting 9:45 a.m., Conn. Hall, Yale Old Campus; phone FU 7-1639.

NEWTOWN — Meeting and First-day school, 11 a.m., Newtown Junior High School.

DISTRICT OF COLUMBIA

WASHINGTON — Meeting, Sunday, 9 a.m. and 11 a.m.; Sunday School, 10:30 a.m., 2111 Florida Avenue, N.W., one block from Connecticut Avenue.

FLORIDA

DAYTONA BEACH — Meeting, 11 a.m., First-days at 800 North Halifax Drive. Information, Sarah Belle George, CL 2-2933.

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

JACKSONVILLE — Meeting for worship, 11 a.m., YWCA. Contact EV 9-4345.

MIAMI — Meeting for worship at Sunset and Corsica, Coral Gables, on the south Miami bus line, 11 a.m.; First-day school, 10 a.m. Miriam Toepel, Clerk. TU 8-6629.

ORLANDO-WINTER PARK — Meeting, 11 a.m., 316 E. Marks St., Orlando; MI 7-3023.

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

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

GEORGIA

ATLANTA — Meeting for worship and First-day school at 10 a.m. 1384 Fairview Road, N.E., Atlanta 6. Phone DR 3-7986. Phern Stanley, Clerk. Phone DR 3-5337.

HAWAII

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

ILLINOIS

CHICAGO — 57th Street Meeting of Friends. Sunday worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting, 7:30 p.m., every first Friday. Telephone BUTterfield 8-8066.

DOWNERS GROVE (suburban Chicago) — Meeting and First-day school, 10:30 a.m., Avery Coonley School, 1400 Maple Avenue; telephone WOODland 8-2040.

INDIANA

EVANSVILLE — Meeting, Sundays, YMCA, 11 a.m. For lodging or transportation call Corinne Catlin, HA 3-8103; after 4 p.m., HA 2-8723.

INDIANAPOLIS — Lanthorn Friends, 1040 W. 42nd Street. Meeting for worship and First-day school, 10 a.m. Telephone AX 1-8677.

IOWA

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

FAIRFIELD — Bible School, 9:30 a.m.; worship service, 10:30 a.m. 1207 South 6th Street.

KENTUCKY

LOUISVILLE — Meeting and First-day school, 10:30 a.m. Sundays, Neighborhood House, 428 S. First St.; phone TW 5-7110.

LOUISIANA

NEW ORLEANS — Friends meeting each Sunday. For information telephone UN 1-8022 or UN 6-0389.

MASSACHUSETTS

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

WELLESLEY — Meeting, Sunday, 10:30 a.m. at Tenacre Country Day School, Benvenue Street near Grove Street.

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

MICHIGAN

ANN ARBOR — Meeting at 1416 Hill, two meetings for worship, one at 10 a.m., and one at 11:30 a.m., with an Adult Forum during the first meeting of worship.

DETROIT — Meeting, Sundays, 11 a.m. in Highland Park YWCA, Woodward and Winona. TO 7-7410 evenings.

KALAMAZOO — Meeting for worship, 10 a.m., discussion, 11 a.m., Friends' Meeting House, 508 Denner. Call FI 9-1754.

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.

MISSOURI

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

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

NEW JERSEY

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

DOVER — First-day school, 10:50 a.m., worship, 11 a.m., Quaker Church Road.

HADDONFIELD — Meeting for worship, 11 a.m., First-day, First-day school, 9:45 a.m., Lake Street.

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

ALBUQUERQUE — Meeting and First-day School, 11 a.m., 815 Girard Blvd., N.E., Albuquerque, John Atkinson, Clerk. Phone ALpine 5-9588.

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

NEW YORK

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

BUFFALO — Meeting and First-day school, 11 a.m., 1272 Delaware Ave.; phone NF 4-3124.

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

NEW YORK — First-day meetings for worship:

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

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

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

OHIO

CINCINNATI — Meeting for worship, 10 a.m., 355 West McMillan, Richard Day, Correspondent, WI 1-2419.

CLEVELAND — First-day school for children and adults, 10 a.m. Meeting for worship 11 a.m., 10916 Magnolia Drive, TU 4-2695.

TOLEDO — Unprogrammed meeting for worship, First-days, 10 a.m., Lamson Chapel, Y.W.C.A., 1018 Jefferson.

PENNSYLVANIA

DUNNINGS CREEK — At Fishertown, 10 miles north of Bedford: First-day school, 10 a.m., meeting for worship, 11 a.m.

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

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

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

MEDIA — 125 West Third Street. Meeting for worship at 11 a.m.

PHILADELPHIA—Meetings, 10:30 a.m., unless specified; telephone LO 8-4111 for information about First-day schools. Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m. Central Philadelphia, Race St., west of 15th. Chestnut Hill, 100 East Mermaid Lane. Coulter Street and Germantown Avenue. Fair Hill, Germantown & Cambria, 11:15 a.m. Fourth & Arch Sts., First- and Fifth-days. Frankford, Penn & Orthodox Sts., 10:30 a.m. Frankford, Unity and Waln Streets, 11 a.m. Green St., 45 W. School House L., 11 a.m. Powelton, 38th 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.

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MEMPHIS—Meeting, Sunday, 9:30 a.m. Clerk, Sumner Parker. BR 6-8391.

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

TEXAS

AUSTIN—Worship, Sundays, 11 a.m., First-day school, 10 a.m., 606 Rathervue Place. Otto Hofmann, Clerk, HI 2-2238.

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

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

VIRGINIA

CLEARBROOK—Meeting for worship at Hopewell Meeting House, First-days at 10:15 a.m.; First-day school at 11 a.m.

LINCOLN—Goose Creek United Meeting House. Meeting for worship, 11:15 a.m., First-day school, 10 a.m.

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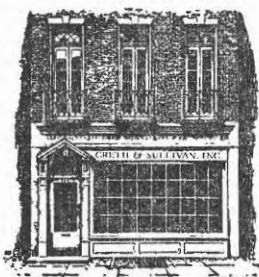
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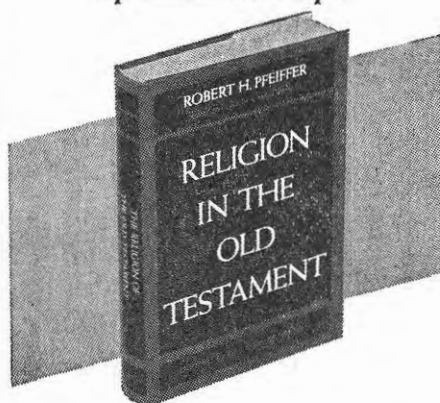
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