

FRIENDS JOURNAL

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*P*EOPLE sometimes refer to higher education as the higher learning, but colleges and universities are much more than knowledge factories; they are testaments to man's perennial struggle to make a better world for himself, his children, and his children's children. This, indeed, is their sovereign purpose. They are great fortifications against ignorance and irrationality; but they are more than places of the higher learning — they are centers and symbols of man's higher yearning.

—W. H. COWLEY

SPRING EDUCATION ISSUE

Can You See Your Way to Maturity?

. *by Thomas Ellison Purdy*

The Importance of Feelings in Learning

. *by Florence Paulmier*

Friends Education for 2000 A.D.

. *by Merrill E. Bush*

A World Affairs Program for High School People . . . *by Norman Wilson*

Poetry—Books

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Books

THE PUBLIC SCHOOLS IN CRISIS. Some Critical Essays
edited by MORTIMER SMITH. Henry Regnery Company,
Chicago, Illinois. 164 pages. \$2.75

EDUCATION AND MENTAL HEALTH. A UNESCO Re-
port published by UNESCO, Paris. 347 pages. \$3.00

PATTERNS OF A NEW PHILOSOPHY. By FREDERICK
MAYER and FRANK E. BROWER. Public Affairs Press, Wash-
ington, D. C. 112 pages. \$3.25

Of the three books, *The Public School in Crisis*, edited by Mortimer Smith, is easily the most significant. Men and women from various walks of life voice in a dozen outspoken essays their opinions and experiences with our public school education and the training which our teachers undergo before entering their profession. Our rapid population growth and the haste with which our public schools had to satisfy immediate needs are not forgotten in the over-all criticisms which are registered here with force and candor. They center upon the shallowness of much of our training programs for teachers, the futility of trying to apply mass production methods to education, the neglect of the gifted child and student, the absence of high ideological standards, the prevalence of women teachers, the waste of time and energy on side-line activities, and the retarding influence of much that goes by the euphemism of community spirit. "Adjustment" in various forms seems to have sapped the spirit of educators and their students. We create social maturity at the expense of intellectual growth. We are ill prepared for our leadership role in the world because that which we want to bring to pass in the world is not coming to pass in the heart of America. It is refreshing to read these essays which add authentic voices to the chorus of growing uneasiness about our progress in public education. We recommend this book highly to parents and all who take their responsibilities as citizens seriously.

The UNESCO publication *Education and Mental Health* has good things to say about this topic and will especially interest school physicians, teachers, parents, and social workers whom this collection informs on findings and observations pertaining to children and adolescents in various countries. The concentrated and professional language makes the book one for the reader trained in the disciplines of education rather than the general reader.

Patterns of a New Philosophy aims at serving those who seek a reorientation of our national and religious values. There are good surveys on education, the crisis in religion, and trends in American literature. This book, too, addresses itself to the philosophically prepared reader.

W. H.

A limited number of extra copies of this issue on education are available. Early orders (15 cents, plus two cents postage per copy) are recommended.

FRIENDS JOURNAL

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Editorial Comments

Pilate's Question

PILATE'S question "What is truth?" has been interpreted to mean that he cared nothing for truth because he dealt only in the so-called realities of life, like military power, politics, or money. We can also see in his remark a symbol of mankind's unending search for a higher reality. Asking the question, so it has been said, is already answering it in part. The search for truth is getting hold of at least one aspect of it: we are on the way toward it whenever we search. To be on the way is man's destiny. Man is *homo viator*, as a modern philosopher terms him. His attempt to find the totality of all being, the absolute origin and secret of existence, is bound to occur in slow stages and through an arduous effort.

Friends have never tired of stressing that this search must be a "way of life." The early Friends had mysterious "openings," sudden revelations and insights not to be attained by study alone or by logic. They dared to follow their inward promptings, to incur danger for the sake of their convictions, to take the "leap into the dark" of which modern theologians speak, one which Friends might well have called a "leap into the light." Each step closer to truth was a moral venture of uncertain and unpleasant proportions. They relived much of the gospel without copying or imitating its incidents. They translated its spirit into new situations. And in so doing, they were graced with "openings," unforgettable insights carrying a sense of authority. This breaking through of superhuman forces liberated dormant energies and made early Friends incomprehensible to many of their contemporaries.

It is almost uncanny to reflect on the tremendous unfulfilled potential that lies buried in our hearts. There we keep it imprisoned with our fear, our inertia, our lack of imagination. Or, like Pilate, we close our eyes to truth when we encounter it. At rare moments we are given an elusive glimpse of eternal life, but we seldom remember how such insights came about. They are like stars falling upon us at midnight, or a sudden floodlight mysteriously illumining on a dark night a panorama of undreamed beauty. Everything becomes transparent, meaningful, and whole, only to leave us

with wonder and longing. Like the apostles on the Mount of Transfiguration we want to enjoy this eternal moment forever. The birth of a great poem is akin to such an inward event, or a fleeting melody that haunts us beyond time and place. But such moments are not given for our pleasure. The religious visionary senses in them a confirmation of his search and a call to a new life.

We are secretly omniscient but flee from the touch of truth. We want the pearl but do not want to pay the great price. We want to arrive but shun the hazards of the road. We have a hankering to be a bit like the oriental gods, who have been represented as sitters in undisturbed contemplation, their eyes closed to the call of life around them. And when we get tired or listless, we act like Pontius Pilate by either not caring for truth or pretending not to know what it is. Yet we know. And this knowledge will not let us rest. It reminds us that we must remain on the road and that each of us is a *homo viator*.

The McCarran-Walter Immigration Act

In this election year, citizens should familiarize themselves with the McCarran-Walter Immigration Act, to which growing opposition is being expressed by religious and political leaders. We seek political allies in Asiatic nations, but our immigration policies discriminate against them by making eligible for immigration to the United States only a small quota. On behalf of the National Council of Churches, Walter W. Van Kirk accuses the Act of racial bias "utterly alien to our heritage as a free people and to that concept of human worth which provides incentive for creative endeavor in the search for world community." The coming election campaign will give us an opportunity to question candidates of both parties on their views as to our immigration policies. The Act deserves special attention because of the racial conflict in the South. It will easily aggravate the unfavorable impression abroad which our internal situation is creating. Material for information and distribution is available from the National Committee on Immigration and Citizenship, 270 Park Avenue, New York City.

Can You See Your Way to Maturity?

By THOMAS ELLISON PURDY

THE adolescent mind is being barraged by an ever increasing amount of pictorial material. The size of the barrage is attested by the bulging supplies of pictorial magazines on newsstands and in drugstore racks and by the increasing use of television in more and more homes and of visual aids in school classrooms. And, of course, the movies are still in business with new scopes and vistas.

Are these visual materials aiding the maturing process of the adolescent as a human personality? Certainly they present many possibilities. A young person travels via magazine, TV, or movie to any part of the globe. He takes an international holiday by Cinerama, and his living room becomes the Antarctic by the flick of a knob. Even a four-year-old watching the daily Mickey Mouse show notices a city with water and boats instead of paved streets. What glorious opportunities for pushing back one's horizons!

A student in school may watch films which are produced by industrial firms and which depict a wide variety of vocations and manufacturing techniques: a panorama of a busy nation at work to aid him in his choice of a field of enterprise. He may also see visual material for almost any subject he is studying.

Great works of literature are transferred to the film, TV stage, or comic strip medium. An eighth grader, after viewing *Richard the Third*, realizes that the King was "a mean old buzzard." With the *Classics Illustrated* editions a young student can untangle his reading of *The Lady of the Lake*, *David Copperfield*, or *Moby Dick*.

Yes, the adolescent has quick and easy access to a mass of information, ideas, and opinions. The various items of the potpourri, coming to his mind in pictorial form, may make a long-term impression on his *tabula rasa* and may even arouse his curiosity to the extent that he actually goes abroad into the world of books, people, and places, seeking and finding on his own initiative. Colleges and, indeed, the whole adult world need and want people who can think and express their own thoughts clearly. At a recent gathering in New York of the School and College Conference on English, the plea was for the use of words creatively and originally, not along conventional lines. The temptation in secondary education is to spoon-feed knowledge to the students and bestow the highest rewards on those who reciprocate in kind.

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Visual aids are tools helping to shape discoveries of the mind by illustration and example; they are not the discoveries themselves. The Antarctic is not really in the living room; the "See It Now" presentations of the farm problem and the Middle East conflict are only contributions which should inspire the viewer to further investigations; a pictorial strip version of *Moby Dick* can never take the place of Herman Melville's studies of monomania and fate.

Maturity, then, means independent yet responsible thoughts and expressions based on personal experience with many minds, places, and things. Maturity also means social relationships. The adolescent is struggling to make the change from a self-centered existence to one expressing good will to other people. His efforts are sometimes fiercely antagonistic; he clashes with rules and laws, with moral standards, with people.

For an adolescent too often anything goes as long as the letter of the law is not overstepped. At times he takes a calculated risk; he finds something he wants to do and ignores the law. He steals a car on a dare, throws firecrackers in a dormitory, or watches thievery in a school locker room, saying nothing. Usually as an adult he becomes a law-abiding citizen. But what is his attitude toward law? Listless acquiescence to the inevitable or active concern for the spirit behind all law?

The world of pictures may not be of much help to teen-agers deciding on social and moral norms of behavior. The ideal person to emulate, as splashed across movie and TV screens, is the man or woman, smartly dressed, who steps out of an expensive car, goes into a plush apartment, walks over to a cabinet and mixes a drink, and then picks up the telephone to further some illicit business. In comics, films, and TV dramas violence often predominates. The gun is life's greatest implement. It obtains for a person what he wants; it metes out quick justice to the evildoer. The murderers are caught; the innocent go free. The latter, however, are morally little better than the former. In one recent TV "Who-Done-It" a man was accused of murdering his former wife until proved innocent by the detectives with the help of his paramour, who found the true assassin. Justice, however, was not done, not for the discerning viewer; for the man and the two women left free by the law were all rotten morally and spiritually; they were guilty of divorce and intrigue and threat.

Some of the comic strips are wholesome, amusing family situations, as also some of the TV shows. Others are mysteries, and the reader finds himself, as in the case

of *Dick Tracy*, siding with the criminal and wondering how long he can outwit the detective. Many comic books display a preoccupation with the horrible and the fantastic, and one of them, *Mad*, satirizes with sadistic gruesomeness.

Many picture magazines, those that boys buy, borrow, or steal, exalt one product, sex. Most boys pass successfully through the stage when such publications hold fascination. But the appeal is to immature sexual urges, not for higher moral standards.

The picture arts are sometimes entertaining and diverting (television has been called a combination of radio and vaudeville), but those that are amoral greatly overshadow those few that give moral and social inspiration. The adolescent is in need of adult help in his struggle for social maturity. If he has demonstrated that he cannot abide by the rules of a particular society, his punishment must not be the end of the matter. The adult has the obligation to lead him one step deeper to his self-

ishness, which was probably the cause of his misconduct.

The adolescent will be well along the road to maturity when he realizes there is a righteousness of God apart from law. In the case of the Good Samaritan, the priest and the Levite were careful to observe the laws of their faith; yet they were not good citizens of a community. Laws do not create, but they set the scenes that make creative living possible.

Creative living, marked by acts of love and kindness, can best come when one exercises empathy or compassion, whereby one enters fully into the feelings of another. Such compassion the Good Samaritan had. Jesus had compassion for people and healed them or fed them. And once, with outreaching love, he stayed at the home of Zacchaeus, a lonely, sinful man shunned by society. With these examples of unselfish living and with the help of mature adults, the adolescent can bring to the fore spiritual and moral insights which have lain dormant within him, and he can achieve maturity.

A World Affairs Program for High School People

By NORMAN WILSON

"I WOULDN'T discuss the United Nations with my class," the junior high English teacher was saying. "Not that I have anything against the U.N. But some of the parents might get the wrong idea. I don't want to be considered a Communist." How many teachers share this fear is unknown, but that they are numerous is clear.

Increasing postwar pressures toward educational conformity have been evident throughout the country. Loyalty oaths for teachers, the establishment in many high schools of orientation films and discussions to promote adjustment to military service, the suspicion of teaching about the U.N. as symbolized by the Los Angeles controversy, and the attacks on "subversive" textbooks in our schools reduce the possibility of free inquiry into the present direction of United States foreign policy. The acceptance of violence or its threat as an instrument of our policy is correspondingly increased. How can young people grow able to grasp the moral implications and to think creatively about critical world affairs?

One of the steps Friends can take to offset the trend in education is to initiate a world affairs program for high school people in their own communities. In several

areas these programs have been enjoying considerable success through the efforts of regional A.F.S.C. offices. Areas affected by these programs include New England, the Mid-Atlantic states, Wisconsin-Illinois, and the Far West. But as the "black silence of fear" descends on our nation, those groups with a vital concern for the advancement of peaceful alternatives must be able to provide more opportunities for high school people to think in those terms.

Three Kinds of Activities

An example of the kind of program Friends might initiate can be found in the A.F.S.C.'s Chicago area. There are three aspects: International Student Nights, Tours of International Agencies, and World Affairs Week Ends.

The Student Nights have brought together "Chicagoland" teen-agers and foreign students four times this school year. In the intimate confines of a living room, small and large discussions on world affairs ebb and flow. For many high school people, this is the first time they have heard the reasons for India's neutralism or Kenya's anticolonialism. For our friends from other lands, this is usually the first and only time they encounter adolescents seriously considering problems in countries other than their own. Prejudices drop away, and new appreciations are formed in the give-and-take of informal discussion. An evening with such interaction

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has often revised the students' basic orientation toward international problems.

The Tours of International Agencies, held on four different Saturdays during the year, acquaint high school students with organizations and research centers on international problems, and with consulates of nations whose policies are crucial to the world. At the end of the tour the students are told of the Service Committee's historic concerns and pacifist approach to problems, and are asked to compare its approach with other agencies visited that day. Whose interests are these organizations primarily serving? What concerns have led the individuals with whom the students have talked into that particular endeavor? At what points would you agree or disagree with an organization visited that day? Discussion of these questions helps the student realize a significant point: individuals contribute heavily to the formation of and alternatives to United States foreign policy.

World Affairs Week Ends constitute the backbone of the program. From Friday evening to midmorning Sunday, students examine major aspects of United States foreign policy in relation to the needs of particular continents or regions. The six week ends have found students taking up topics ranging from "Stability in S.E. Asia: How?" to "What is the Role of Nonviolence in International Problems?" Resource people with specialized knowledge of the area under study are brought in, thus giving students another opportunity to learn first-hand about the needs of other countries. Competent teachers who have volunteered their services lead discussions involving the total group, while subdivided or "buzz" groups are usually led by a student with one resource person. Rarely do groups reach full agreement on solutions to international problems, but their understanding of the problems is heightened and their appreciation of the moral factors involved is deepened.

Three Assumptions

This program has been built on three major assumptions: (1) the worth and dignity of the individual, (2) the need for a widened sense of community among young people, and (3) the paramount importance of personal choice and individual responsibility. These assumptions theoretically are accepted in our society, but the complexity and scope of world problems lead all too readily to a sense of individual futility. The program is attempting to make these assumptions real in the lives of those participating in it.

Hence, attention should be focused on the concurrent values of such group experiences. Whenever students of varied backgrounds gather for constructive

purposes, a new appreciation of one's fellow man can be expected to emerge. Joe, a sports-minded lad from the tough West Side, encounters Jordan, a wealthy, intellectually inclined "brain" from a North Shore prep school. In the process of setting up the cots for the week end, they both discover anxieties about impending military service. Joe wonders what good the two or three years he has to put in will do him or anyone else. Jordan, reappraising his beliefs in the light of a religion course he's taking, can't accept casually the disparity between Christian teachings and dropping bombs on people. And so the earnest talking begins.

Fifteen-year-old Enid has come to the week end from a rural high school, worried by the prospect of weighty discussions where her ignorance might be revealed, but very eager to learn about world affairs. At the Sunday morning evaluation she shyly observes, "I'd expected to find everyone sort of cold, interested only in talking about their own ideas. But you know, I've found that kids can be serious and still be friendly." Her self-conscious laugh following this statement communicates the joy that she feels at her discovery. Diverse religious, racial, and cultural backgrounds are important qualities in any group examining world problems. Often the greater the diversity, the greater the appreciation of the other person's contributions.

Preparation

The foregoing indicates that a great deal of preparatory work is required for each event. That's true. Much of the coordinating is done through the A.F.S.C. office staff, with major assistance from a number of volunteers. The peace education secretary secures the aid of a public school teacher in planning the program, of a housewife in contacting youth group leaders to inform them about the forthcoming event. A young couple volunteer to chaperone the week-enders; a sociology major at the University agrees to cook. Through this kind of activity, a number of adults become as interested in world affairs as the students. The A.F.S.C. regional office also assists outlying communities that are undertaking similar programs for their own high school students.

To initiate a World Affairs Program for high school students, whether it be an evening meeting, an all-day conference, or a full week end, requires patience, planning, and help. The start may be small, perhaps a showing and discussion of the A.F.S.C.'s film "A Time for Greatness" or the U.N.'s "Fate of a Child." Perhaps a tour might be planned which would include visits with leading opinion-makers such as a representative from the League of Women Voters, a concerned

(Continued on page 203)

THE COURIER

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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, David G. Paul, Rachel K. Letchworth, Isabel Randolph, Clayton L. Farraday, Jr., Helen B. Hole, and Mark F. Emerson.

The Courier comprises pages 199 to 202.

Friends Education for 2000 A.D.

By MERRILL E. BUSH

A Look Ahead

BY 2,000 A.D. the children now in our Friends schools will be at the height of their careers. What do we know about the kind of world in which they will be living? What are we doing to prepare them for that kind of world? Do Friends stand for social, ethical, or spiritual values which are of particular importance in a world of rapidly shrinking distances, growing varieties of contacts among peoples, technological miracles, militant nationalism, pressures for conformity, hungry masses, and lonely individuals? What should we teach these children? Does what we teach matter more than how it is taught? Does a Friends school have any special responsibility other than that of any good school as it looks toward the end of the century?

What Kind of World?

It is possible, of course, that the world as we know it may have ceased to exist by 2,000 A.D. Our marvelous technology provides us with tools of destruction quite adequate for the annihilation of anything we should recognize as civilization. Such survivors as might be left would be reduced to the most primitive means of survival—very likely in small, isolated groups of dazed, frightened, desperate men, women, and children. This is possible. If we were to take the possibility as our hypothesis, our task might consist primarily of concentrated training in the techniques of survival, plus intensive indoctrination in such value attitudes or beliefs as we might hope so to burn into the child's memory as

to survive the terrors of the holocaust. This would be the counsel of defeat, fear, and desperation. It would also be fatal, for this kind of education would bring on the very destruction it assumes.

By 2,000 A.D., the U.S. and the U.S.S.R. may, or may not, remain the two most powerful nations upon the earth. How rapidly is not yet clear, but power centers are developing in Asia, in Africa, and in parts of South America. Within the lifetime of our pupils, these areas may become increasingly hostile, or friendly, depending at least in part upon how we relate ourselves to them.

What Will Our Pupils Be Doing?

The boys and girls now in our schools will be taking vacations and looking for jobs in every corner of the earth. These pupils will be in close contact with people of widely varying standards of living, customs, ideals (and possibly aspirations). They are privileged children, privileged in educational opportunity and standard of living if not also in cultural and economic advantages. It is probable that many of them will be leaders. They will lead in many fields, including vocations and avocations as yet unknown. They will be in possession of incredible power for good or evil, not only the physical power of nuclear and solar energy, but the more important power over men's minds and hearts implicit in modern propaganda and advertising techniques as well as in the growing science of human relations.

What Should We Teach?

What, then, should we teach our pupils? Should they be learning Mandarin, Hindustani, and Swahili instead

Merrill E. Bush is headmaster of Friends Central School, Overbrook, Philadelphia.

of French, German, and Spanish? Should social studies place more emphasis upon the Orient and Africa at the expense of the United States and Europe? Should we include more of mathematics and science, or more of the humanities and of the world's religions? Are courses in preparation for marriage and family life mere "fads and frills," or more important than Latin conjugations or place locations in South America? Should "practical mechanics for the machine age" take precedence over familiarity with the United Nations or the appreciation of great works in art and literature (Oriental as well as Occidental)?

Is the Question What to Teach, or How?

In preparation for 2,000 A.D., however, the basic problem is not so much what to teach as how it should be taught. Whatever happens, children (and adults) must have facts with which to think if they are to think straight. But we couldn't teach our pupils all the facts they may need to know for life in 2,000 A.D. if we kept them in school for half their lifetime. Moreover, different children need to learn different facts, for they will be doing quite different things—many of which we cannot even predict! Indeed, no two children ever learn quite the same facts from taking the same course, as any teacher knows. What we should emphasize, then, is how to tell when you need information, how to find it when you need it, and how to use it after you find it. This is the reason there is increasing stress upon long-term assignments and individual projects as the child moves through school. We do much of this. Do we do nearly enough? Should we spend far more time upon teaching children how to learn, and less upon what to learn?

It is certain that our pupils will have to tackle many problems they never met in school, including problems for which we have no satisfactory solutions and problems we cannot even envision. Many good teachers use a "problem" approach to learning, encouraging children to work out their own solutions in consultation with the textbooks and with one another under the guidance of the teacher. Should we pay far more attention to helping children learn the techniques of problem solving, how to tackle a problem never met before, and what to do with a problem for which there are several possible solutions, none of them entirely satisfactory? Can we help them learn how to live with problems for which no one yet has a solution? The most vexing of the real life problems are of the last two kinds: too many choices, or not enough.

Is it dangerous to give children the impression that there is a "correct" answer to every question (by too much emphasis upon *the* correct answer)? Do we build

up an unreasonable fear of failure by greater rewards for "right answers" than for effort in obtaining answers? Is it realistic to teach that "70 per cent is passing"? In real life the business man who guesses correctly 51 per cent of the time is not doing too badly. A doctor, however, who is correct only 90 per cent may be a failure. An atomic scientist who finds the correct answer after 1,000 failures may deserve an "A" in life. Seventy per cent is seldom "passing."

Since we do not know the skills which will be required in 2,000 A.D., nor even what language John or Mary will need to know, could we devote more attention to the teaching of any skill as *a way of going about acquiring* a skill? Could we teach French (or German, or Latin) as an adventure in acquiring a facility in a language which is unfamiliar? Whatever the new century brings, the ability to acquire new skills will be in great demand. Is it possible to teach the skills required in reading, mathematics, the laboratory, on the athletic field, in student activities as ways of learning comparable skills which the pupil will have to learn later on as an adult for himself? If teachers conceive of their task as *the direction of learning activities*, can they teach children how to learn by themselves? Good teachers do much of this every day. Would it be desirable for teachers to go much further in assuming the role first of initiator and organizer, then increasingly that of guide, counselor, resource person, and consultant?

The Contribution of Friends Schools

Whatever the world of 2,000 A.D., it is essential that the nonauthoritarian, democratic, and spiritual values implicit in Friendly principles be kept alive. Herein lies the great contribution which can be made by Friends schools. They are freer than most to experiment, to consult with one another, to live by the values for which they stand. Their pupils are accustomed to an atmosphere of friendliness. Simplicity, directness, and concern for others in all human relations should characterize every aspect of the school community's daily living. Teachers can, and should, be encouraged to try new approaches to the old tasks of education, mindful of the challenge that we are preparing children for life in 2,000 A.D. The Friends' conviction that "there is that of God in every man" should find expression in providing a maximum opportunity for pupils to become acquainted with and to come to understand people with a great diversity of background and point of view.

The method of consensus or "sense of the meeting," respect for persons with whom one may not agree, a concept of religion as a guide to daily conduct rather than a mere profession of belief or acceptance of a creed, a

genuine concern for the welfare of one's fellows, a refusal to be overawed by the pretensions of self-styled authorities, an hospitable attitude toward new ideas, a reaction to disagreement as a challenge and an opportunity (rather than a calamity), a sense of mission combined with humility and of purpose tempered with an awareness of human fallibility—these are values which characterize Friends at their best. They are values not too much honored in today's world. They are desperately needed in the world of tomorrow.

At Friends Central, as in other Friends schools, children are urged to think for themselves. They find that

it is possible to disagree with the experts (teachers and textbooks), especially if one is polite and has good reasons for one's position. They discover that authority is relative to experience and that discipline is largely a matter of persuasion, with the emphasis upon growing responsibility and self-discipline.

Our schools are doing much, they are headed in the right direction, they are serious about their responsibilities, and they are blessed with dedicated teachers. Friends schools have tremendous potential as laboratories in which pupils can become ready for life in 2,000 A.D.

The Importance of Feelings in Learning

By FLORENCE PAULMIER

EVERYONE is questioning education these days. Those of us who are closely involved with the effort to evaluate our practices, in an effort to find solutions for learning difficulties, find many contradictions in the educational process. We see some students with favorable backgrounds and good minds unable to learn, and others with less ability achieving well. There are effective teachers, some strict, some permissive; some who have taken all possible courses, and some who have a minimum of formal training. In our conferences with teachers and parents sometimes the same words produce results, sometimes not.

What causes this difference? It has gradually become clear to me that there is a communication that takes place between people on a higher level, independent of and more powerful than speech. This communication is at the feeling level; it includes the spiritual and determines the effectiveness of the relationship between people. After much observation I have come to the conclusion that the factor which all good teachers have in common is intelligent feelings.

Feelings, the Most Powerful Motivation

This is one of the underdeveloped areas in education. We say that a smile is international, that music speaks a universal language; yet we emphasize the communicative arts of listening, speaking, reading, writing, and neglect the art of educating feeling. In fact, we spend great effort in learning to conceal real feeling. Young children have not learned how to do this; so here again a little child can lead us to see how much the feeling atmosphere promotes or hinders learning.

Feeling is not so much evident in words (which are used to conceal as often as to reveal) as in the tone of

voice, expression of the eyes or face, tilt of the head, touch of the hand, or even silence. Children have long antennae and catch feelings like the measles. We do not fool them, but we do confuse them when our words belie the feeling behind them. Take, for example, the mother who in the process of putting her child to bed became more and more impatient at the little fellow's attempt to delay. As she brought a final drink of water, the mother in controlled, but biting tones said, "Here you are, Darling!" The little fellow asked, "Why are you mad, Mommy?" "I'm *not* mad, Darling!" in the same determined voice. "But you *walk* mad, Mommy." Here, as in many cases, what is felt is so loud that the child cannot hear what is said.

We all shy away from admitting that feelings are the most powerful motivation in our behavior, because feelings are suspect in our culture. Physical facts can be measured and controlled, and both parents and teachers are convinced of their importance. But feelings, intangible and illusive—we don't know much about them, and we distrust and are uneasy in the presence of the unknown.

But there is now a large body of knowledge available about not only the effect of feelings on physical health but also the impact of feelings on learning. In dealing with children we must not make the fundamental error of thinking that because they do not know the words, or have not had the experience, they cannot understand our feelings. In my experience, feelings are the source of motivation and many times outweigh other factors in the education of children.

Truths Felt along the Heart

While none of us will say that facts are the sum of human knowledge, many people put the greatest emphasis here in teaching children. Are the goals of educa-

Florence Paulmier is headmistress of Media Friends School, Pa.

tion more facts, or more *awareness of the facts we have*, deeper understanding of their meaning? It is not more facts that are needed, but deeper insight, new vision and depth of purpose. We can teach a child an encyclopedia of facts and fail to achieve this greater goal. Through feelings of love, pity, and awe, we can find truths never discovered by the intellect alone. Children need contact with knowledge greater than facts, with truths "felt along the heart."

What are some of these other kinds of knowing? Knowledge of beauty is one. Does a railroad timetable, a piece of factual knowledge, communicate more than a painting? Do we not learn as much from a sunset or a sonata as from a book? Knowledge of religion also belongs to the "feeling intellect." All of us know that the stars, the mountain tops give us understanding beyond the power of any words. And the words that move us to action—are they not those that make us feel deeply? We hear talk about pure education, the objective attitude. Do we think we are reasonable only when we are neutral and uninvolved? This attitude of detachment is valuable temporarily as a pause to gather facts in the process of understanding. But learning demands involvement. You cannot read Shelley anti-septically, nor hear Beethoven detachedly if you are to receive the message. To learn the great truths of the spirit, it is not enough to know just the facts about religion; we must experience religious feeling. It is just as true about factual learning: unless we are involved through feelings of interest and caring, we do not learn effectively.

The Infinite Potential

Why are we all in such need to justify ourselves through our children? Are we saying, "I'm not much, but just look at my child"? And the child in the pitiless spotlight of adult concentration is under constant pressure to measure up to what are often impossible adult standards and expectations. This perfectionist attitude of adults, either of parent or teacher, even when unexpressed in words, is felt by the child. He *knows* when we are disappointed. He is so afraid of not pleasing us.

This fear of inadequacy, of not being able to do what is expected, is the *greatest block to learning we have*. It leads to fear of exploring and discovering what we can do, and we lose the possibility of finding that we can do some things that we did not realize we could do. The attendant anxiety and worry are usually subconscious, but they hamper our development. The child loses what most of us have lost, the area of freedom, that space between what we know we can do and the boundaries of what we might be able to do. As adults, we are

afraid to sing for fear we might not sound as good as another, afraid to paint, afraid to speak before people, sometimes tongue-tied with fear that we will not do a perfect job. The feeling of being unafraid—the ability to go forward in faith that that of God within is creative in each of us and *capable of infinite development*—is the *greatest learning potential* we have.

We want the child to be marked or judged for everything he does. We are afraid of the creative pause so necessary if true learning is to take place. The greater our own fears, the more children are used as pawns to compete for status in our society. We accept the idea that some adult Friends are "further in the Light" and have greater insight through their searching and experience. But many of us want all eight-year-old children to be at the same place, even the same page of a textbook, in education.

Such an attitude is inconsistent with the belief in that of the Creator in every child. As the seed has within itself the growth principle, so has every child. No matter how many mistakes we have made, this divine possibility of growth that exists in all—not measurable in I.Q.'s—can respond. Believing this, we can never give up on human beings, for the infinite potential is there, needing development. Thus in seeking teachers qualification is more important than certification. A sensitive, intuitive relationship with children is the first essential. We all know teachers with high training and state certificates who do not have this quality that includes warmth, naturalness, honesty, openness, unafraidness—in a word, faith.

All of us need to recognize that much of education is unconscious and concomitant with the obvious learning. Even the skills cannot be taught neutrally. While we are teaching a child to read, we are at the same time teaching him to like or to dislike reading, to respect and love the teacher, or to dislike and revolt against her, to work with enthusiasm, cooperatively, or the opposite. If we give attention to the surface conformity regardless of the inner feeling, we can never develop human beings whose inner, disguised beliefs are in harmony with outward actions. When we teach any subject, we cannot escape these parallel feeling-learnings, so potent in a human life. Nor is it desirable to do so, for the way the teacher feels about his work can awaken or kill off the child's innate ability, whether it be music or mathematics.

For all children we must provide a favorable feeling atmosphere and help them to develop constructive feelings in all their relationships. Such feeling not only effects learning; it is the catalyst that makes learning possible.

The Easter Cowards

By SJANNA SOLUM

The day that he was judged and crucified,
Where was the multitude his great love healed?
They disappeared, like fog, the day he died,
nor visited the tomb, securely sealed.
Only a few with love and gratitude
came to pay tribute with their sorrowful tears,
knowing his greatness, his great amplitude
to waft away afflicted suffering years.

Where were the ones with sight restored, with speech
corrected of impediments, the lame
regaining mobility, the wild reach
for succor from the ills of thoughts that maim?
The craven crowds remained content, concealed,
allowing the sacrifice of him who healed.

A World Affairs Program

(Continued from page 198)

adult recently returned from abroad, a social science teacher, a conscientious objector, the editor of the local paper, and a clergyman.

The important thing is to get started so that students can begin to have a series of experiences which will develop their own thinking about world affairs. Two or three concerned Friends, in conjunction with a youth group or youth leader, can make this start. High school people need to be better informed about critical world problems. Friends should provide opportunities for them to think creatively, responsibly, and morally as well.

DEATHS

BIDDLE—On March 16, MARTHA McILVAIN BIDDLE, of Riverton, N. J. For almost 85 years she had been a concerned member of the Society of Friends, always present at meeting as long as she was able. She served as one of the trustees of Westfield Monthly Meeting, N. J.

From the time of her graduation from Swarthmore College, Class of 1890, she was always busy pushing some worthy enterprise. Deeply interested in the settlement of difficulties by peaceful measures, she was appointed to attend the First Peace Conference in London after World War I. She watched the slow movement of the two Philadelphia Yearly Meetings in coming together and had the satisfaction of living to see this accomplished. Her influence was felt in all places where she was associated with other people.

GARRETT—On February 28, after a brief illness, CLARA P. GARRETT, daughter of the late George S. and Harriet M. Garrett, in her 90th year. She was a life member of Goshen Meeting near West Chester, Pa.

Friends and Their Friends

Our Neighbors in the Americas is the title of a 92-page booklet written by Leonard Kenworthy and issued in January by the Oxford Book Company in its Social Studies Pamphlet Series. The publication sells at 40 cents a copy.

Eugene Boardman, associate professor of history at the University of Wisconsin, will be on leave from his academic duties the coming year. He has been appointed a senior research fellow in the East Asian Institute of Columbia University for the 12-month period beginning July 1. Eugene, his wife Betty, and their children plan to leave for New York in June. Eugene Boardman, who has been serving as publisher of the quarterly newsletter of Illinois Yearly Meeting, *Among Friends*, is a member of Madison, Wisconsin, Meeting.

Baltimore Friends School is entering into an agreement with the Roland Park Civic League to build a swimming pool in the southwest corner of the property. This swimming pool will be built and managed by the Roland Park Civic League and open to families of the general area of Roland Park, Homeland, Tuxedo Park, and the Orchards. A pool costing \$60,000 is to be constructed.

In conjunction with the pool, Baltimore Friends School will establish either in the summer of 1956 or 1957 a summer day camp, using the present buildings of the school and the pool as well.

John F. Gummere, headmaster at Penn Charter School, was the main speaker at *The Philadelphia Inquirer's* 11th Annual Gold Basketball Awards Dinner at the Warwick Hotel, Philadelphia, on March 12. John Gummere spoke on "What to Look for in a College" in his address to members of the All-Catholic, All-Public, and All-Interacademic basketball teams, and assisted in presenting the awards.

The Chorus of Germantown Friends School, Philadelphia, which is going to Europe, has commissioned Allen Cooper, music teacher at Friends Neighborhood Guild, Philadelphia, to write an original composition for the Chorus. He has been asked also to write an original composition to be played by the Youth Orchestra of Philadelphia and to orchestrate for this orchestra the music of his two ballets, "Little Red Riding Hood" and "Shoe Shine Boy." Both ballets have been presented in recent months at George School and Haverford College, where audiences were enthusiastic.

The Burdicks of Lansdowne Meeting, Pa., Douglass, Marion, Bob, and Johnny, will leave on June 15 for two years in Egypt. Douglass Burdick will be granted a leave of absence from his professorial duties at the University of Pennsylvania

to work under the Egyptian dean of the new High Institute at Alexandria. His main objective will be the training of a teacher competent to expound on some phases of his specialty, statistics. Activity will be in the field of health and statistics related thereto, births, deaths, diseases, and evaluation of therapies. The over-all program is related to the World Health Organization, a U.N. subsidiary, and proceeds through our State Department under the Point Four Program.

Lincoln School, Providence, R. I., has announced that the ground-breaking ceremonies for the new Lower School Building are set for Saturday, May 12.

A special workshop on education for international understanding will be conducted at Pennsylvania State University this summer for elementary and secondary school teachers, librarians, and community workers from July 2 to August 11. Leonard Kenworthy of Brooklyn College will be the director. The workshop has been planned by a university committee on international relations, of which Elton Atwater of State College Meeting, Pa., is chairman. Inquiries should be addressed to Dr. Rose Cologne, Pennsylvania State University, University Park, Pa.

Students in four Friends schools in the Philadelphia area won awards at the Scholastic Art Awards Exhibition by high school students of eastern Pennsylvania and Delaware. The exhibit was on display in the Gimbel Brothers Auditorium, Philadelphia, from February 18 to March 3. Thousands of entries were submitted from public, private, parochial, and vocational high schools. Margery Stein of Friends Select School won honorable mention in opaque water color, Karen Rosenwald of Germantown Friends School won second mention in pastel as judged by a student jury, and John Milner of William Penn Charter School won third mention in sculpture. Five students at George School won awards, as follows: Karyn Weir, first mention, ceramics; Susan Trickle, first mention, mixed media, student jury; Bryant Lee, second mention, sculpture; Chris Bromberg, third mention, ceramics; and Sue Coerr, honorable mention, linoleum prints.

Coming Events

MARCH

28 to April 1—Baltimore Yearly Meetings, Homewood and Stony Run, at Baltimore, Md.

30 to April 1—Easter Conference at Montreal Monthly Meeting, Canada, on an examination of the Quaker faith and implications. Leaders, John and Enid Hobart. For details, see page 141 of our issue for March 3, 1956.

APRIL

1—Conference Class of Race Street First-day School, Philadelphia, 11:40 a.m.: "*Faith and Practice*—Meeting for Worship, Sacraments, Prayer." Leader, Catharine J. Cadbury.

1—Friends meeting for worship at Huntington Meeting House, York Springs, R.D., Pa., 3 p.m.

1—Open House in the Cafeteria of the Meeting House, 221 East 15th Street, New York City, 3:30 to 6:30 p.m. About 4:30 p.m., Mejdard Saquib Khan, vice consul of Pakistan, will give a talk about his country and show a movie, "Pakistan Panorama." All are cordially invited.

1—Concert by the Earlham College Concert Choir at Evanston, Illinois, Meeting House, 7:30 p.m. Sacred and secular numbers. An offering will be taken to help defray travel expenses.

2—"The Varieties of Religious Experience," first of a series of ten Monday evening lectures by Gilbert Kilpack at Pendle Hill, Wallingford, Pa., 8 p.m.

3—"The Thought and Teaching of Jesus—II," first of a series of ten Tuesday evening lectures by Henry J. Cadbury at Pendle Hill, Wallingford, Pa., 8 p.m.

4 to 6—Near East Yearly Meeting at Brummana, Lebanon.

5—"The Nature and Function of Religion," first of a series of ten Thursday evening lectures by Howard Brinton at Pendle Hill, Wallingford, Pa., 8 p.m.

5—Lecture by Virginia Wireman Cute, silversmith and assistant director of the Philadelphia School of Occupational Therapy, at the Chestnut Hill Branch Library, 8711 Germantown Avenue, Philadelphia, 8:15 p.m., "Silver—Old and New." The event is sponsored by the Christian Hall Board and the Free Library of Philadelphia.

7—Ohio Valley Friends Conference at Hyland Creek Meeting House near Salem, Indiana, 10 a.m. to 4 p.m. Friends from Kentucky, Indiana, and Ohio are planning to attend.

7—London Grove Forum at the London Grove Meeting House, Pa., 8 p.m.: M. Munzer Makansi, formerly from Syria, "The Religion of Islam." Discussion following. All welcome.

8—Conference Class of Race Street First-day School, Philadelphia, 11:40 a.m.: "*Faith and Practice*—Quaker Faith." Leader, Howard H. Brinton.

8—Appointed meeting for worship at Burlington, N. J., Meeting House, 3 p.m., followed by an address at 4 p.m.: Lawrence McK. Miller, Jr., general secretary, Friends General Conference, "Christian Resources for Today."

13—Open meeting of the Committee on Education of Philadelphia Yearly Meeting. Business meeting, 4:30 p.m., Room 1, 1515 Cherry Street, Philadelphia; dinner, 6 p.m., Friends Select School, 17th Street and Parkway; panel discussion, "Exploring New Dimensions," auditorium, Friends Select School, 7 to 9 p.m.: "Teaching with Television" by Burton P. Fowler, "What Will WHYY Mean to Us?" by Paul B. Blanshard, Jr., "Flannel Boards to Films" by George M. Miller, and "Leadership or Fellowship?" by Alexander M. MacColl, with E. Newbold Cooper as moderator.

14—Illustrated Lecture at Fair Hill Meeting House, Germantown and Cambria Street, Philadelphia, 7:30 p.m. H. Clifford Lester, chemical engineer with the Atlantic Refining Company, will talk about his experiences in rural Mexico in connection with the A.F.S.C. work project.

REGULAR MEETINGS

ARIZONA

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

CALIFORNIA

CLAREMONT—Friends meeting, 9:30 a.m. on Scripps campus, 9th and Columbia. Ferner Nuhn, Clerk, 420 W. 8th.

PASADENA—Orange Grove Monthly Meeting. Meeting for worship, East Orange Grove at Oakland Avenue, First-days at 11 a.m. Monthly meetings, 8 p.m., the second Fourth-day of each month.

DISTRICT OF COLUMBIA

WASHINGTON—The Friends Meeting of Washington, 2111 Florida Avenue, N. W., one block from Connecticut Avenue, First-days at 9 a.m. and 11 a.m.

FLORIDA

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

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

MIAMI—Friends meeting held on top floor of Tuttle Hotel, 11 a.m.; First-day school, 10 a.m. Telephone 88-6629.

ORLANDO—Meeting for worship at Sorosis House, 108 Liberty Street, First-days at 11 a.m.

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

ILLINOIS

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

ADVERTISING RATES: Display advertising—15¢ per agate line or \$2.10 per column inch; 10% discount for 6–24 insertions within six months; 15% discount for 25 or more insertions within one year. **Regular Meeting notices**—15¢ per agate line; no discount for repeated insertions. **Classified advertising**—7¢ per word, with a minimum charge of \$1.00; no discount for repeated insertions. A box number will be supplied if requested, and answers received at the FRIENDS JOURNAL office will be forwarded without charge. Advertising copy may be changed without extra charge. **FRIENDS JOURNAL**, 1515 Cherry Street, Philadelphia 2, Pa. **RI 6-7669**.

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MASSACHUSETTS

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

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

MICHIGAN

DETROIT—Meeting for worship, 11 a.m. each First-day in Highland Park Y.W.C.A. at Woodward and Winona. Visitors telephone TOWnsend 5-4036.

MINNESOTA

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

NEW JERSEY

DOVER—Randolph Meeting House, Quaker Church Road. First-day school, 11 a.m.; meeting for worship, 11:15 a.m.

SHREWSBURY—Meeting House at Broad Street and Sycamore Avenue, 11 a.m. For information call S. Fussell, Clerk; Red Bank 6-2040W.

NEW YORK

BUFFALO—Meeting for worship and First-day school, 11 a.m. at 1272 Delaware Avenue; telephone EL 0252.

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

NEW YORK—Meetings for worship each Sunday, 11 a.m. Telephone GRamercy 3-8018 for First-day school and meeting information. Manhattan—United Meeting for worship October—April: 221 E. 15th Street May—September: 144 E. 20th Street Brooklyn—110 Schermerhorn Street Flushing—137-16 Northern Boulevard Riverside Church, 15th Floor—Riverside Drive and 122d Street, 3:30 p.m.

SYRACUSE—Meeting and First-day school at 11 a.m. each First-day, Huntington Neighborhood House, 512 Almond Street.

OHIO

CINCINNATI—Meeting for worship, 11 a.m., Williams Y.M.C.A. Telephone JE 1-4984.

PENNSYLVANIA

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

MERION—Merion Meeting, corner of Montgomery Avenue and Meeting House Lane. Meeting for worship, First-days at 11 a.m.; First-day school, 9:45 a.m. in Activities Building.

PHILADELPHIA—Meetings for worship are held at 10:30 a.m. unless otherwise noted.

Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m. Central Philadelphia, Race Street west of Fifteenth Street.

Chestnut Hill, 100 East Mermaid Lane. Coulter Street and Germantown Avenue. Fair Hill, Germantown Avenue and Cambria Street, 11:15 a.m.

Fourth and Arch Streets. Frankford, Penn and Orthodox Streets. Frankford, Unity and Wain Streets, 11 a.m. Green Street, 45 West School House Lane, 11 a.m.

For information about First-day schools telephone Friends Central Bureau, Rittenhouse 6-3263.

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

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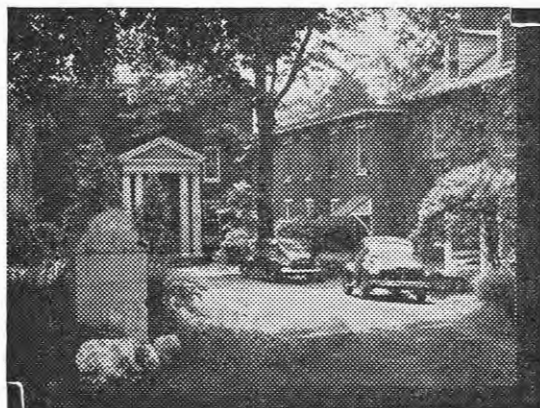
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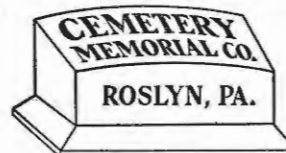
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